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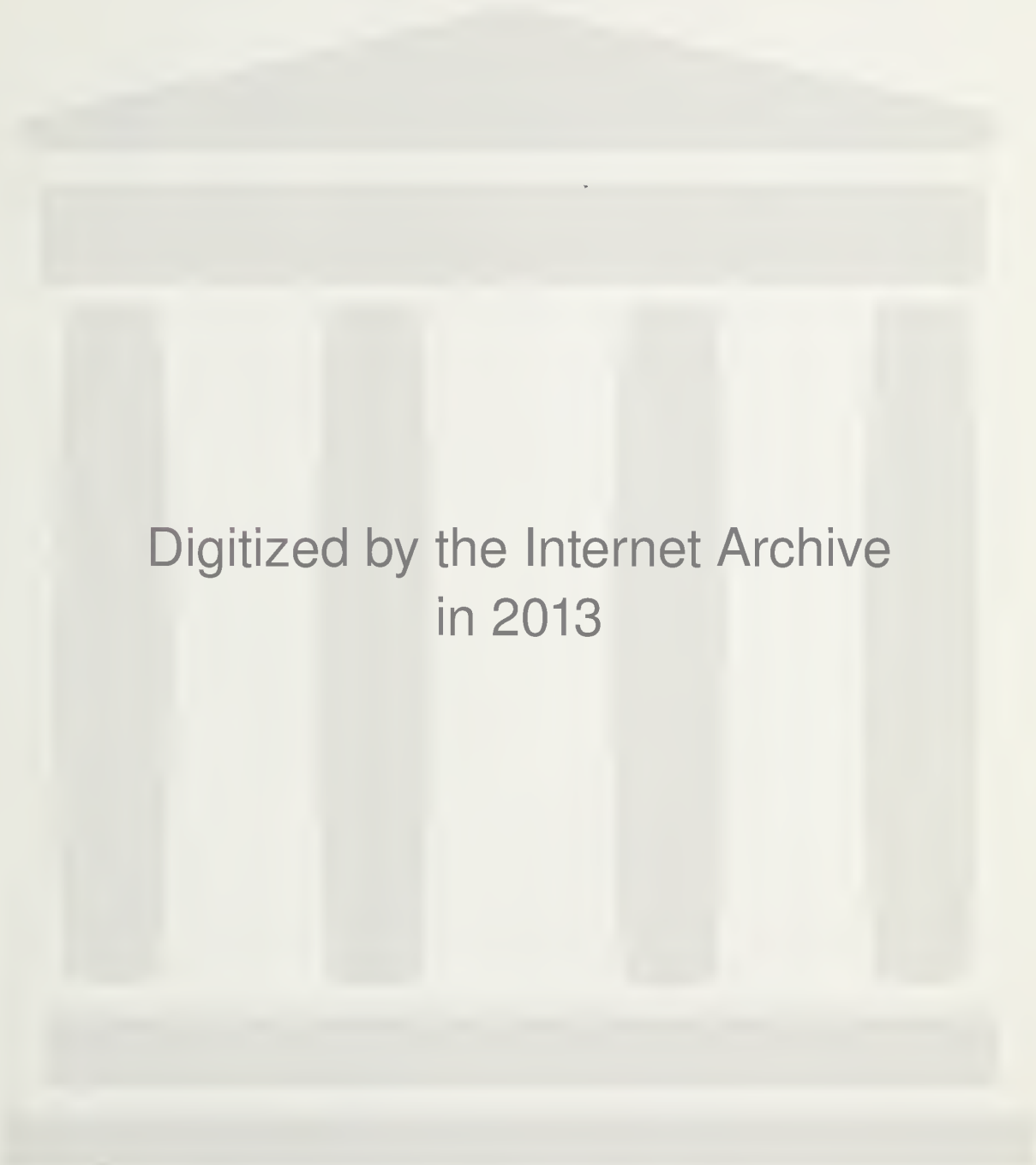
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FOR "THE FRIEND."

Incidents and Reflections.—No. 159.

Among the instructive incidents which show that the Almighty is sometimes pleased to rescue his servants from impending danger, by the impressions which He makes upon their minds, is the striking narrative of the remarkable preservation of James Dickinson and Jane Fearon, when travelling on a religious visit. It occurred during a visit to Scotland in the latter part of the 17th century. The account was preserved by Sarah Taylor, an eminent minister belonging to Manchester Meeting, to whom, when a young woman, it was related by the parties concerned, who were then quite aged. It has been widely circulated among Friends; and the narrative was read to Sarah Taylor, at Lindley Murray's of York (England) in 1790, about fifty-six years after it was first told her; and she confirmed its accuracy. So far as known it was first printed in *The Annual Monitor* in 1816, as follows:—

After they had been travelling on a very rainy, tempestuous day, evening coming on, they inclined to stop at a little public house, in order to lodge there that night; but a guide they had hired, discovered, as far as they could understand his Scotch manners and dialect, his unwillingness for them to stay there; informing them there was a place about three miles further where they might conveniently lodge, and whither he wanted to go; and that if they stayed, he would go on himself. But they, being wet and weary, concluded to stay; so, discharging the guide, he went forward, being only hired for the day.

After they had been a short time in the house, their minds were struck with painful apprehension that the people of the house had a design upon their lives; and notwithstanding they behaved to them with apparent kindness and attention, the painful apprehension continued and increased.

Besides the landlady there was another woman or two in the same room with them, who appeared to belong to the house; the Friends also saw three men in and about the house, who were frequently in the same room observing them; but in what capacity these men were, or what proper business or employment they had there, they could form no judgment.

Jane Fearon also heard the men say one to another, "They have good horses and good bags." To which another added, "Aye, and good clothes." The lonely situation of the house, and these appearances, which the painful feelings attending their minds led them to observe, tended to increase the apprehensions they had of these peoples' wicked design; which the Friends endeavored to conceal from each other, each concluding not to discourage the other.

James Dickinson having seen the horses taken care of, and their saddles taken off, they then inquired for beds, and were shown into a room where were two beds. After shutting the door, Jane sat down on the bedside, being no longer able to contain, and broke out into tears, saying, "I fear these people have a design to take our lives." Upon which, James, after walking sometime across the room, came toward her and said, "They have mischief in their hearts, but I hope the Lord will preserve our lives." He also endeavored to encourage Jane, and after some pause, said, "I hope the Lord will deliver us, but if so we must run."

Upon this, Jane replied: "Alas, how can we run! or whither shall we go!"

Then James Dickinson, taking the candle, and carefully examining the room, discovered a door, which he opened; and, on searching, perceived a pair of back stone stairs that led to the outside of the house. Upon this discovery, putting off their shoes, they went softly down, leaving the candle burning in the room. On going down stairs, James saw through an open place in the stairs a woman with a candle in her hand.

After running for a considerable time, they met with an outbuilding, into which they went; but when they had stopped a short time, James Dickinson said to Jane Fearon, "We are not safe here; we must run again." To which Jane replied, "I am so weary I think I cannot go any further;" but James pointing out the necessity, she endeavored, and they ran again till they came to a river near the South coast.

On going a little further along the side of it, they came to a bridge; but on attempting to go over it, James Dickinson felt a stop in his mind, and said: "We must not go over this bridge, but must go farther up the river side: which they did, and then sat down. After some time, James Dickinson grew uneasy, and said: "We are not safe here, we must wade through the river."

Jane Fearon replied: "Alas, how can we cross it, and know not its depth;" also adding, "Rather let us wait here, and see what they are permitted to do. It will be better for them to take our lives, than for us to drown ourselves:" apprehending the river to be exceedingly deep.

James replied, "Fear not, I will go before thee;" upon which, they entered, and got safe through. Walking some distance, they came to a sand bank. Here, again sitting down, James said to Jane Fearon: "I am not yet easy, we must go further;" upon which, Jane said, "Well, I must go by thy faith, I know not what to do."

Then going a little further, they found another sand bank, wherein was a cavity, where they sat down. After awhile, James said, "I am now easy, and believe we are now perfectly safe, and feel in my heart a song of thanksgiving and praise."

Jane replied: "I am so far from that, I cannot so much as say, the Lord have mercy upon us."

When they had been here some time, they heard the noise of some people on the other side of the river; upon which, James Dickinson, finding Jane alarmed, and thence fearing they should be discovered, softly said, "Our lives depend upon our silence." Then attentively hearkening, they heard them frequently say: "Seek them, Keeper;" and believed they were the men they had seen at the house, accompanied by a dog; that the dog refusing to go over the bridge, had followed the scent of their feet up the river side to the place they crossed.

Stopping at this place, the people again repeatedly cried, "Seek them, Keeper!" which they not only heard, but saw the people with a lantern. They also heard one of them say they had crossed the river; upon which another replied, "That's impossible, unless the devil took them over, for the river is brink full." After wearying themselves a considerable time in their search, they went away; and James Dickinson and Jane Fearon saw them no more.

When daylight appeared, they saw a man on a high hill at some distance, looking about him every way, apparently with an intent of discovering something, and they apprehended it was them.

They continued quiet in their retreat till some time after sunrise, when, upon taking a view of their situation, they discovered that under the first sand bank from whence they had removed, they could have been seen from the other side of the river; and that the place they continued in shaded them from being seen on the opposite side; which they had been insensible of, as they could not make the observation the night before.

Upon considering what they should do to recover their horses, saddle-bags, &c., James said, "I incline to go to the house." But Jane proposed to go to a town, in order to get assistance to go with them to the house; to which James Dickinson observed, that the town from whence assistance was likely to be procured, was about ten miles off; that they were strangers; their reasons for taking such precaution in returning to the house, implied a high charge which they might not be able to prove; that thence occasion might be taken to throw them into prison by magistrates; and might more dispose the civil power to seek occasion against them, than to search into the cause of their complaints, or redress their wrongs.

Jane still hesitating, James said, "I still incline to return to the house, fully believing our clothes, bags, &c., will be ready for us, without our being asked a question; and that the people we saw last night, we shall see no more."

Jane said: "I dare not go back." James re-

plied: "Thou may'st, Jane, safely; for I have seen that which never failed me." Upon which, they returned to the house, and found their horses standing in the stable, and their bags upon them; their clothes dried and ready to put on, and saw no person but an old woman sitting in a nook by the fireside, whom they did not remember to have seen the night before. They asked her what they had to pay, discharged it, and proceeded on their journey.

Some time after, James travelling that way, made some inquiry respecting the people of that house, and was informed, that upon some occasion the people had been taken up, and the house searched; that a great quantity of men and women's apparel was found in some parts of the house, also a great number of human bones; that some of the people were executed, and the house ordered to be pulled down; which then remained a heap of rubbish.

There has been some discussion within a few months past in *The London* and *British Friends*, as to the exact locality where these Friends were placed in such peril. Some of the writers incline to the opinion that it was about twenty miles south of the border of Scotland, at Gilsland, near a watering place near the railway, about half way between Newcastle and Carlisle. A Yorkshire Friend writes that the front of the house, still called "Mumps Ha'," has been taken down and altered, but the back part left much as it was; the steps still there that J. D. led J. F. down at night; and they were then very near the river Irthing, on the banks of which are many sandbanks, and one of them still called by the country people the "Quaker's hiding-place." The family that lived there at the time was the Carrick family, well known to be a bad set. She adds that her servants came from Gilsland; and their grandmother had told them about these bad men having been executed, either four or five of them.

The Irthing River may generally be easily forded, but it rises very rapidly after heavy rains. "Mumps Ha'," or Beggars' Hall is supposed by archæologists to have been an old border keep or fortress, but the windows and roof have been removed and modernized. The story of its having been pulled down may easily have arisen from the alterations which have been made in it. One of the letters describing a visit to the place, says:—

"There were three lodging rooms at the front of the house, one of which was over the kitchen. On entering we noticed that this room had closets filling up at each side of the fire-place. We opened that near the window and were about to do the same at the other side, when the landlady, who was with us, hastily interposed, saying, 'No, you cannot open that.' We subsided for the time, secretly determining to know what was behind the scenes. Accordingly, when alone, we found a door fastened with a nail, which, when opened, disclosed a flight of stone stairs leading down to the level of the kitchen underneath, and which might open either into the kitchen or the barn. We could not pry further, but it struck us very uncomfortably to think there was access from without to the room in which visitors slept."

William Dodgson, of whose ancestors, James Dickinson was a connection, in *The British Friend* for First Month, mentions some circumstances which confirmed him in the belief that this incident could not have happened to James Dickinson at Mumps Hall. He says, "The fact that *two* rather desolately situated houses, in widely different parts of the country, are pointed out as the scene of the adventure, tends to confirm the suspicion that a not uncommon legend has, perhaps with some slight foundation, become attached to James Dickinson and his friend."

J. W.

For "The Friend."

Notes on Hayti.

BY THOMAS SCATTERGOOD.

Having paid in the Third and Fourth months last, a short visit to this important island, about which so little is generally known concerning its people, products and trade, I have been encouraged to furnish for The Friend some observations thereon. Inasmuch as my stay was short, and the places visited few, other sources of information must be availed of, to supplement my own knowledge.

The geographical position of the Republic of Hayti is well known—comprising as it does rather less than the western third of the island—the eastern portion being the Republic of Santo Domingo. The island is the second in size of the West Indies, and is about thirty thousand square miles in area; the surface is traversed by three distinct ranges of mountains, some of which attain an altitude of seven to nine thousand feet. The coast line generally, except that of the southern central portion, is bold, the surf beating with violence at the foot of high crags. Where there is a littoral, however, it is fertile and frequently sandy. The valleys are also fertile, and yield an abundance of the products of the forest. The population is variously estimated at 580,000 to 750,000; but there is no accurate knowledge attainable on this point, probably the Haytian Government itself is ignorant of the exact population, as there does not appear to have recently been any systematic attempt at a census. It may be said that the people are all blacks, or colored, as the few whites resident in Hayti are foreigners whose stay is more or less temporary.

Hayti has had a varied experience in the matter of its Government. Having been discovered by Columbus in 1493, the entire island was, until 1665, under the dominion of Spain; during the latter year the French obtained a footing, and made the western portion of the island the most flourishing of the West Indian colonies until 1790, when the blacks revolted, and in 1800 proclaimed their independence. During this period the awful massacre of the white inhabitants occurred, from which very few escaped.

It is worthy of note in passing that it was in this time of terror, when the French inhabitants knew not whither to flee, that many of them placed their portable property of value on such ships as were in the harbor, doubtless intending to take refuge thereon themselves with their families; but whether they fell victims in the general slaughter of the whites which occurred, or whether the vessels made sail before they could get aboard, many of them failed to accompany their property, which accordingly fell into the hands of others. Among those who were thus enriched was Stephen Girard, who owned several vessels trading to Hayti at that eventful period. It is well-known that Girard devoted to the uses of the public the greater part of his vast fortune, which he admitted was not rightfully his own, thinking that although the real owners were unable to enjoy it, neither himself nor his heirs were entitled to it.

The French were finally expelled in 1803; the noble Toussaint l'Ouverture was treacherously seized and taken to France by order of Napoleon I., where he died from exposure and neglect consequent upon cruel and rigorous imprisonment. Since then the country has had many vicissitudes, and many revolutions have occurred, involving great loss of life and property, and resulting in a thorough unsettlement of the people, with a slumbering but intense hatred existing between the *blacks*, which comprise nine-tenths of the population, and the *mulattoes*, who, while numerically so inferior, are possessed of more wealth and intelligence.

The present Government is nominally Republican, but really it is a military despotism the President (who is elected by a vote of the people) residing in Port au Prince, the capital where also the General Assembly, consisting of an elective Senate and House of Representatives meets to transact the legislative business of the nation. The corruption existing in all departments is notorious, so much so that one is almost ready to believe that the main purpose of the Government is to afford facilities to a favored few to plunder the people. The revenues of the Government are mainly derived from export and import duties—the former are levied in the most liberal manner upon the already low-priced products, and are a most onerous tax upon the native labor. The collectors are mostly extremely corrupt, and make a constant habit of compromising with the merchants upon the amount due the Government. Occasionally these vicious practices are exposed and the merchants are compelled to make restitution or compromise with the higher officials, while the unfortunate sub-officers are also compelled to disgorge and be supplanted by a fresh instalment, who forthwith, in the most unblushing manner, pursue the same course.

As there is so little confidence felt in the stability and honesty of the Government, the people do not trust their moneys to the care of the National Bank, which has its headquarters in Port au Prince, and branches in several of the chief towns. There being, therefore, no banking facilities, the merchandise bought and sold is paid for in actual cash. This is furnished by the Government (in $1 and $2 notes and in silver currency considerably debased) and as compared with American gold (in which coinage all duties are compelled to be paid) is generally at a discount of from 20 to 40 per cent; the price of exchange being fixed by a favored few, who manipulate it to suit their own views, and of course make large profits by the fluctuations.

Within a few days the American papers recorded the return of the United States steamship *Yantic** from Hayti, whither she had gone to protect the interests of American citizens. Full particulars of the cause of this sudden and unannounced expedition are not published, but it is stated that a considerable unsettlement in Port au Prince was occasioned by an impending outbreak, under the leadership of one of President Solomon's Cabinet, which however did not amount to an actual breach of the peace. It

*Since the above was in the hands of the printer accounts have been published of incendiary fires having occurred early last month, by which several hundred houses in Port au Prince, near the Public Buildings, were destroyed, involving losses stated at three million dollars. One account states that the Chamber of Deputies was burned, and the President's palace was in great danger. These fires are evidences of incipient revolution, and private advices from the north side of the island show great uneasiness there also, with the expectation that another revolution, or attempt at one, is imminent. T. S.

privately asserted that the President's wife, who is a French woman, is desirous of returning to Paris, and is influencing her aged husband to abdicate and spend the rest of his life in that metropolis.

The trouble is to settle upon a successor acceptable to all, or more properly to arrange the conflicting ambitions of the many aspirants, each of whom thinks himself the proper one to be President. Just how the matter now stands has not transpired, but as Solomon is 82 years old, it is probable that his administration cannot last much longer in any event. When the change does come there is every probability of another revolution.

The climate is tropical, and in the less elevated parts is unhealthy to foreigners; during the dry season, which lasts from the Eleventh to the Fourth months, there is a great scarcity of rain, except in the mountainous parts, so that most of the springs and water courses are entirely dry; but during the remainder of the year heavy showers are very frequent, and the dry river beds are filled with rushing torrents. Earthquakes and hurricanes are frequent and often very destructive.

In 1816, Stephen Grellet visited the southern part of Hayti on a mission of gospel love, during which he had a most serious attack of fever (the result of climatic influences) so nearly fatal that directions for his funeral were given. During his extreme illness (Ninth Mo. 18th), a violent earthquake and hurricane took place, by which great devastation of property and loss of life occurred, and added to his distress both from exposure of his own person to the torrents of rain, (the house he was in having been partially destroyed) and from the distress he felt for the destruction around him. His recovery was promoted by sailing for home on the 4th of Tenth Month, where he arrived on the 26th. During this visit Stephen Grellet was impressed with the true greatness and religious sensibility of Alexander Petion, who was at that time the President of the southern side of Hayti (the northern portion having revolted, was governed by Christophe,) but we do not find much in his Journal which would indicate that the religion of the people at large was very deep. His biographer, however, remarks that he "was cheered by anticipations that the progress of civilization and the realization of liberty would overcome the disqualifying influences of slavery," and while they were then "still suffering from the effects of long continued struggles for political liberty, it is no disparagement to the African race, that by the side of the most cultivated nations their advancement in the arts and habits, as well as the enjoyments of civilized life should be comparatively slow and fluctuating; but what has been already realized in their attempts at self-government, during the short period of their independence, is enough to encourage the hope that through the Divine blessing upon persevering efforts in a right direction, a still brighter future awaits the free children of Hayti."

Alas! seventy years having passed, it surely cannot be said by even the most ardent friends of the black race, who are acquainted with the present condition of Hayti, that these hopeful anticipations of a "brighter future" have been realized; may it not be because there have *not* been "persevering efforts in the right direction" by successive governments, and because there has been a mournful lack of devotion to the public good by the various rulers, that the present condition of the Haytian (with the exception of a few in the larger towns) is little in advance of the barbarous tribes in Africa from whence their ancestors were brought, and shows an unmistakable retrogression from the civilization of one hundred years ago.

(To be continued)

For "The Friend."

It is gratifying to observe the active efforts of the Yearly Meeting's Committee to fulfil the objects of their appointment. Their arrangements can scarcely fail to stimulate our own members to a more earnest life, and to awaken the interest of others in the Society and its distinguishing views.

But while thus working for the good of our own larger gatherings, and for the public, it has seemed to me that there is another branch of the service which may be somewhat overlooked. There are many small meetings, where from week to week, and from month to month, no new faces are seen, no voice heard, no outward sign manifested that they are had in remembrance by their friends in more favored places, and to all appearance their light is in danger of utter extinction. The Monthly and Quarterly Meetings may break the monotony occasionally, but they occur at long intervals, and are soon lost sight of.

Now if the members of this Committee could feel it their place to come in and sit down in these small companies, singly, or at most in couples, without formal notice, I believe the good effects would often be evident, though there might be no vocal service; and by such subdivision of their number, these visits might be extended to many meetings without adding materially to their labors in the aggregate. I take it for granted that the services of the Committee are not expected to be completed within the year—perhaps not in two or three.

It may easily occur, also, that the benefit to the visited may be enhanced by such subdivision. The average audience can scarcely follow with advantage, within the space of a short meeting, the presentation of important truths in a variety of forms, through different instruments; and the exercises of one or two minds may be more likely than a larger number to induce serious thought, and to make an enduring impression.

Our Saviour sent forth his disciples, "two and two before his face, into every city and place whither He himself would come;" and as his servants in these days follow this plan in simplicity and faithfulness, I believe we should often recognize also the accompanying blessing of his presence.

A LOVE of study or a love of knowledge is of advantage as a means to an end; but in itself it has no more value than a love of money-getting or a love of money. All gettings and all possessions have their true worth in the purpose of their applying, not in their mere achieving. That a man wants knowledge, and that he is willing to work for its obtaining in order to its wise use for the good of others, is always to his credit. But the desire to study simply for the purpose of gaining knowledge, is only one phase of the spirit of curiosity; and the wish to have knowledge simply for the satisfaction of having it, is merely a form of mental miserliness. Much knowledge is worth no more than much flesh, unless its possessor makes it worth something by its using. It is better to have little flesh or little knowledge, while making it all effective for the advantage of others, than to be full-fleshed and learned without helping others through one's fulness.—*Selected.*

For "The Friend."

The Tree of Life.

It is written by inspiration, that in the beginning, God made man in his own image, and gave Him dominion over the works of his hands. He also planted a garden in Eden, and put the man in it, to dress and to keep it. And out of the ground He made to grow a variety of trees for food. And in the midst of the garden was there the tree of life; and also the tree of knowledge of good and evil. And man had privilege to freely eat of every tree except the tree of knowledge of good and evil. But a positive and solemn warning was given, that in the day he eat of it he should surely die. But Adam listened through his wife, to him who was a liar from the beginning, an enemy to all righteousness.

How is it with us now? Are we not too much inclined to listen to the deceiver through deluded instruments, whom we may esteem as our bosom friends? But we must obey the voice of the Lord our God, and Him only we should serve.

But "when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat; and gave also unto her husband with her and he did eat." So God said to Adam, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field, &c.," instead of the fruit of the garden of Eden.

And the Lord drove man out of the garden, lest he should take also of the "tree of life," and He placed cherubims with a flaming sword to keep the way to it.

My main object in writing on the tree of life, is to attempt to bring to view the analogy between the tree of life, and Christ the bread of life. The tree of life was for man before the transgression: and before the curse came upon the earth. But now as we have to look to the earth for earthly food, so we must look to heaven for heavenly food. And as the trees and vines of the earth, bring different kinds of fruit, so the tree of life yields a variety of fruit; such as "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," &c. But no wild or sour grapes among them. For they that are Christ's, and feed on Him the bread of life, have crucified the flesh with the affections and lusts; so that "all bitterness, wrath, and anger and clamor and evil speaking are put away." And there shall be no more curse, for his kingdom has come and his will is done, here on earth as it is in heaven. And his servants serve Him. So "blessed are they that *do* his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." But we must first get the victory over the lustly nature in all its forms, (See Rev. xv. 2). Then the promise from Christ is, "to him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne." And "to him that overcometh will I give to eat of the tree of life which is in the paradise of God."

I have for a long time been sorrowfully convinced that the fruit of the tree of life, and the fruit of the tree of earthly knowledge, were sadly mixed in the religious elements of the world, making discord and confusion. And that the mixture will remain until we more fully submit, individually, to the purifying baptism of the

Holy Spirit, and that fire which burns inwardly, as a oven. And this purifying baptism is only performed by the power of Him whose fan is in his hand, and who will thoroughly purge the floor of the heart, until that which is light and chaffy is removed, and that which is vital and substantial, comparable to pure wheat, alone remains. Then we shall be free from the mixture of good and evil, and wise only unto salvation: and again have right to the tree of life.

But before we enjoy the tree of life, we have to pass under the crucifying operation of the flaming sword, which turns everyway upon the transgressing nature within, until every defiling thing which separates us from infinite purity, is cut off and burnt up, or destroyed. Then our ministry, whether from male or female, would have the savor of life unto life, and our religion would not be periodical, or fitful, according to surrounding circumstances, but like the tree of life, yielding fruit every month, even the peaceable fruits of righteousness; whereby we grow strong in the Lord. And our work for Him, will be in the power of his might, to whom the glory belongs, and not to poor erring fallible man, who is but a spared monument of Divine merey.

D. H.

Dublin, Ind., Sixth Mo. 29th, 1888.

Palestine in the Time of Christ.

RABBIS AND SYNAGOGUES.

The doctor, from his high seat, muttered his teaching into the ear of an interpreter, who repeated it aloud to the whole assembly. This curious practice explains the words of Jesus: "What ye hear in the ear, proclaim upon the housetop."

The teaching was often given in parables. R. Meir says: "One-third of the teaching was tradition, one-third was allegory, one-third parable."

The rabbis uniformly claimed the first place for themselves. They took it at all feasts to which they were bidden. In the synagogue they sat in the foremost rank, and in the streets their disciples were expected to salute them, bending to the ground.

Every city and village possessed one or more houses set apart for public meetings, for the reading of the law, and for prayer.

Tradition ascribed to Ezra the institution of these "assemblies," and this is no doubt correct. This great man realized the absolute necessity of periodical gatherings in which the people might hear the law read and explained. They needed to be educated nationally and religiously, and to be taught their faith and duty to God.

The synagogue must not be confounded with a church. It is a lay institution, in which the priest has no official priority. The chief man in the synagogue is the doctor, that is the man competent to teach.

The Pharisees, the true successors of Ezra, much favored the establishment of "houses of prayer" in opposition to the priesthood and the Sadducees. These could not live apart from the temple. They were lost in its downfall in the year 70. But the Pharisees continued, because wherever they went they opened synagogues and instituted meetings for reading and public prayer.

The number of these synagogues was considerable in the first century. The city of Jerusalem alone had from 460 to 480. They might almost be said to touch one another. There were several in every street.

Selected.

ST. MICHAEL THE WEIGHER.

BY JAMES RUSSELL LOWELL.

Stood the tall Archangel weighing
All man's dreaming, doing, saying,
All the failure and the pain,
All the triumph and the gain,
In the unimagined years,
Full of hopes, more full of tears,
Since old Adam's conscious eyes
Backward searched for Paradise,
And, instead, the flame-blade saw
Of inexorable Law.

In a dream I marked him there,
With his fire-gold, flickering hair,
In his blinding armor stand,
And the scales were in his hand:
Mighty were they and full well
They could poise both heaven and hell.
"Angel," asked I humbly then,
"Weighest thou the souls of men?
That thine office is, I know."
"Nay," he answered me, "not so,
But I weigh the hope of man
Since the power of choice began
In the world of good or ill."
Then I waited and was still.

In one scale I saw him place
All the glories of our race,
Cups that lit Belshazzar's feast,
Gems, the wonder of the East,
Kublai's sceptre, Cæsar's sword,
Many a poet's golden word,
Many a skill of science, vain
To make men as gods again.

In the other scale he threw
Things regardless, outcast, few,
Martyr-ash, arena sand,
Of St. Francis' cord a strand,
Beechen cups of men whose need
Fasted that the poor might feed,
Disillusions and despairs
Of young saints with grief-grayed hairs,
Broken hearts that break for man.

Marvel through my pulses ran
Seeing then the beam Divine
Swiftly on this hand decline,
While Earth's splendor and renown
Mounted light as thistle-down.

Selected.

SILENCE.

BY PROFESSOR UPHAM.

When smitten, thou didst feel the rod;
Be still and leave thy cause with God,
And silence to thy soul shall teach
Far more than came with outward speech.

When secret arts and open foe
Conspire thy peace to overthrow,
In silence learn the hidden power
Which saves thee in that bitter hour.

Doth not thy Father take thy part—
Doth He not know thy bleeding heart;
And when it seems that thou wilt fall,
Doth He not feel it—bear it all?

Make no reply, but let thy mind
In silent faith the triumph find,
Which comes from injuries forgiven,
And trust in God and strength in Heaven.

"*The Good Shepherd Layeth down his Life for the Sheep.*"—It is still true in the East that the faithful shepherd may be called to lay down his life for the sheep. Van Lennep says: "On the line of the desert, and on the borders of the territory overrun by the Koordish and Turkmen tribes, not a little danger arises from the habits of these highway robbers, who, not content with driving away the flocks, also frequently kill the shepherds on the principle that 'dead men tell no tales.' * * These robbers do not show themselves in the towns and villages, but depend for their subsistence on the provisions they take from the helpless shepherds."

Old Men.

Nicholas Meers died in Wilmington, Delaware, in 1761, at the age of one hundred and eleven years; being born in 1650, under the government of Cromwell, about the time the Society of which he became a member (Friends) first appeared.

He lived through eventful periods, was the subject of ten successive sovereigns, including the two Cromwells. He saw Pennsylvania and Delaware a range for the buffalo, deer, and panther. He lived to see them a fruitful field "a garden enclosed," "a refuge and an asylum for the persecuted."

Joseph Crele, probably the oldest man in the world, died in Caledonia, Wiseonsin, First Mo. 27th, 1866, at the age of 141 years! was born of French parents in Detroit, 1725; the record of his baptism in the Catholic Church in that city establishes this fact beyond a doubt. He voted for Washington, and had always voted the straightout Union ticket. He had no bad habit except that he was an inveterate smoker. The last year or two of his life he frequently remarked with an air of sadness, that perhaps "Death had forgotten him;" but would always add with, more cheerfulness, that "he felt sure God had not."

He attained an age greater by 20 years than that enjoyed by the next oldest man of modern times, Jean Claude Jacob, a member of the French National Assembly, who was called the "Dean of the human species," and who died at the age of one hundred and twenty-one (121).

Jean Schlagentweitt, of Vienna, died 1865 aged 117 years.

Angelique Doyer, Quebec, died 1865, aged 113 years.

Louisa Maria De Oliveira, Louza Portugal, died 1865, aged 107 years.

Rabello De Panafiel, Portugal, died 1865 aged 106 years.

Two children were lost in the woods. When they found that they had missed their way and that night was coming on, one of them began to cry bitterly. But the other said, "Don't be afraid, sissy; as soon as they know we are lost all the folks will come with lanterns and hunt for us." And they did. Just because the children were feeble and helpless, every man in the neighborhood rallied to try and find them. This is the spirit that the Gospel inspires. It is the spirit of Christian civilization. In Bible land we have hospitals, asylums and infirmaries, because we recognize the claims of the poor on the rich, of the sick on those who are well, of the homeless on those who have homes. There is power in want and suffering which we appreciate and obey, and sufferers who are conscious of their power appeal to their fellow-men, expecting to be heard and helped. One of the glories of our land and age is that the weak rule the strong. We build palaces, not for kings and princes, but for the poor, the aged, the sick, the widow, the orphan, the deaf and dumb, the blind, the insane.—*Exchange.*

Many persons never make serious business enough of life to learn what real rest is, for *rest* implies *work*. He whose whole time is leisure finds life a weary and burdensome thing, because there is nothing in his life to add relish to his leisure. But when leisure means recuperation from work and for work, it then exists for something higher than itself. It acquires dignity and use which gives the whole being keen enjoyment in it.—*Selected.*

The Russian Bogomoletz.

BY S. S. SKIDELSKY.

"It is never too late to repent," is the motto of the religious Russian peasantry; and accordingly hundreds and thousands of men, women and children from various zones of the vast Russian empire may be seen, during the months of April and May, on their way to Kief,—oldest of the Russian capitals, and mother of the Russian cities.

The city of Kief, remarkable for its many churches, monasteries and historical monuments, is probably as much idolized, by the Russian peasants, as is the "Promised Land" by the orthodox Hebrew. It is here that Vladimir the Great laid the foundation for Christianity, which soon led to the downfall of paganism. It is here that all the idols were formally destroyed, and here was the first Christian church erected,—which is preserved to this day.

But to the *bogomoletz*, or pilgrim. His long and weary journey, which often lasts for months, is accomplished on foot, and no one would be considered as doing justice to his mission if he were to adopt the modern modes of travel. He is upon a pilgrimage for prayer and devotion. He has a desire to follow the example of those who have suffered in the interests of the salvation of mankind.

I remember having once met such a party of pilgrims. It happened in June. The day was exceedingly hot. Not a breeze in the air. The heavy dust, raised by the numerous peasant *telegui* (wagons) which were loaded with hay and vegetables for the market, made breathing almost impossible. As I crossed the lot, which leads into the forest adjoining the *bratsky*, or brotherly monastery, my attention was attracted by a group of men and women, evidently of the Little Russian type, resting upon the grass under the shadowing branches of an old oak. They were partaking of their humble meal, which consisted of coarse rye bread, salt, and water. I could scarcely withstand the temptation of giving a rest to my weary limbs; and, remembering that hospitality, or a hearty welcome to either friend or stranger, and the Russian peasant are inseparable companions, I joined the party, without making the slightest attempt to introduce myself in any of those formal ways which generally obtain among civilized people. I was soon informed, by one of them, a communicative little fellow, that they were all *Chersontzi*,—that is, inhabitants of a village in the government of Cherson,—and that they were about to start for home. Every one of them carried an *ikon*, or image of some saint or other, purchased in Kief; and some of them, in addition to the ikon, had a picture representing the evil spirits rejoicing at the sufferings of the sinners in the bottomless pit.

It was evident that my new friends were most satisfied with their journey, as well as with their experience in Kief. Their faces bore the expression of that rustic simplicity and kindness, which excludes hatred, malice and envy, and which may only be comprehended by those who happen to come in contact with the Russian peasant. Among them there was one who attracted my special attention. It was an old man of sixty. The grave, almost stern, expression of his face, his eyes as well as his general bearing, plainly indicated that some worriment preyed upon his mind. My curiosity as to the history of this individual was aroused, and a few facts which I succeeded in learning about his past may prove interesting.

As long ago as 1859, at the time when slavery in Russia held full sway, a thought occurred to his mind to rid himself of his intolerable bondage. One early morning in September, when the inhabitants of the village were in the land of dreams, he left his hut with the intention of taking refuge in the forest, till the first excitement was over. His plans were, however, never destined to be realized. A party of "hunters," headed by the proprietor himself, were soon on his track; and before the day was over the fugitive was captured, taken back to the village, and locked up in a stable. What followed further can easily be imagined. Heart-rending cries, supplications, threats, groans, filled the air. It was one of those dreadful scenes, which, common though they were at that memorable time, would generally lead to very grave results, especially if the much-abused serf happened to be of a revengeful nature.

It was a dark, rainy and cheerless night, when the return of the proprietor from the city was anxiously awaited by his young and faithful wife. The clock strikes ten, eleven, twelve. Not a soul is to be seen or heard. The clock strikes one, two, and with each successive hour her anxiety and fear increase more and more. Morning dawns at last. The clouds disperse, and the beautiful sun in all its grandeur makes its appearance. The day promises to be bright and cheerful; but the young proprietress, who looks as pale as death, is anticipating great trouble. But here she hears a knock at the door. A moment later, and the mutilated body of her husband, carried by two robust-looking peasants, is brought in.

Fifteen years of hard labor in the Siberian mines was the punishment our old bogomoletz received for his dreadful deed. At the time I met him, ten years had elapsed since he regained his freedom; but he was still striving to atone for the great crime which he once committed. He knew no peace, and, like Cain of old, he was hunted by the blood of his victim. He was twice in Jerusalem, and three times in Kief. Bread and water kept his soul and body together, and the bare, often damp, ground gives a rest to his old bones. This is, however, an exceptional case. To tramp hundreds and thousands of miles, to live on bread and water, to sleep upon the hard ground, and to put up with all sorts of inconveniences for the sake of offering prayer,—all this has its special charm for the Russian pilgrim. In the words of the peasant, "it is to make the body suffer, in order to save the soul."

The number of *bogomoltzin* to be seen during the spring and summer seasons in Kief reaches into thousands. As hotels or ordinary lodging-houses are things not to be thought of, many content themselves with leading a life that may only compare with that of the ascetics of old. Bread, salt, and water make up their menu; and the bare ground on the outskirts of the city or around the church takes the place of a comfortable bed. From sunrise to sunset they are "on the go." No church, no chapel, or monastery, is missed.—*Sunday School Times.*

The Nile below Khartum consists of one undivided stream; but at El Damer, about one hundred and seventy geographical miles down, it receives the waters of a great tributary, the Atbara, descending from the highlands of Abyssinia. This river undergoes the most extreme transformations. During the early months of the year the waters are so reduced as sometimes to form only a series of great, stagnant pools, in which are collected, in very close quarters, all the aquatic inhabitants, consisting of fishes, crocodiles, and huge tortoises. The banks, through a long line of country at the base of the mountains, are formed of masses of mud and silt, easily undermined and liable to fall into the waters on the rise of the river. About June, tremendous thunderstorms, accompanied by deluges of rain, break on the Abyssinian highlands. The waters of the Atbara rise with extraordinary rapidity, and descend with a roar like that of distant thunder, giving warning of the approaching deluge. Soon the channel is filled up with the flood, the banks of mud are undermined, and fall down in large masses into the waters, where they are speedily broken up and converted into silt, the finer portions of which, being carried along, finally enter the Nile, and impart to its waters much of the turpid character for which they are known in Lower Egypt. A good deal of sediment is also brought down by the Bahr el-Azrek, or the Blue (dirty-watered) Nile, some of the sources of which also are found in the Abyssinian highlands. The river now becomes a great fertilizing agent, and when allowed to flow over the cultivated fields imparts the necessary moisture; so that, under the influence of a powerful sun, two or three crops can be annually gathered off the land; giving rise to an extraordinary amount of natural wealth. That this sediment originally caused Lower Egypt to be reclaimed from the Mediterranean Sea, was known to Herodotus, who called this country "the gift of the Nile."

Carrying his Illustration farther than Intended.—Writing of the late Henry B. Stanton, his wife gives the following incident in connection with one of his temperance addresses:

"When speaking before an audience, he was very quick to turn to account any unexpected occurrence. On one occasion he was delivering a temperance lecture on a platform covered by a thick oilcloth that protruded two or three inches over the edge of the boards in front. In the midst of one of his most eloquent passages, he was comparing the inebriate's downward course to the falls of Niagara, and the struggle with drink to the hopeless efforts of a man in the rapids. Just as he reached, in his description, the fatal plunge over the precipice, he advanced to the edge of the platform, the oilcloth gave way under his feet, and in an instant he went down headlong into the audience, carrying with him desk, glass, pitcher and water. Being light and agile, he was quickly on the platform again, and immediately remarked, with great coolness: 'I carried my illustration farther than I intended to. Yet even so it is that the drunkard falls, glass in hand, carrying destruction with him. But not so readily does he rise again from the terrible depths into which he has precipitated himself.' The whole house cheered again and again."

At Southwark Meeting. O! how I did desire that we might not be a superficial people, nor be satisfied with a nominal religion, but that we might in sincerity, humility, and earnestness, seek and find Jesus of Nazareth, the crucified Saviour of the world: the Redeemer and Mediator, by whom alone we can draw near to the Father. O! this important truth; how it presses upon my spirit in meetings and in many companies. I fear it is not sufficiently pondered in the heart.—*Mary Capper.*

Natural History, Science, &c.

The Smallest Flowering Plant.—The smallest known flowering plant is said to be the *Wolffia microscopica*, a native of India, and one of the Duckweed family. It consists of a simple leaf, which floats on the surface of the water, with a rootlet depending from it. It multiplies rapidly by sending out similar leaves or fronds. An American species about one-twenty-fifth of an inch in diameter, has been collected near Philadelphia.

Restoration of a Ceylon Reservoir.—About the last of the Second Month a festival was held at Kalawewa, in Northern Ceylon, to commemorate the restoration of a great reservoir or tank which had long been in ruins. It was originally constructed in A. D. 460. It covers an area of 4,425 acres, or about 7 square miles, and a contour of 30 miles. On all sides but one it is surrounded by high ground; on the remaining side the water is retained by an enormous wall 6 miles in length, with a breadth of 20 feet at the top, and an average height of 60 feet. It now supplies towns and villages over a large area of country, some of them more than 50 miles away. The colonial government has been for several years engaged in the restoration of the ancient irrigation works.

The Palolo.—The Palolo is a very curious thread-like sea-worm, found in the Navigator Islands, appearing in the reef-openings once a year, only for the single hour immediately before sunrise. On their arrival the natives assemble in their canoes and scoop them up in bailers of all sorts, esteeming them immensely as an edible delicacy.

The Samoans can calculate when their arrival is due, by observing the juxtaposition of the moon with a certain star. However, should they not appear on that day, they can be safely calculated upon to arrive that same day four weeks.

This fishing, one of the romps of the season, is looked forward to by both young and old. When collected, the natives send the Palolo all over the island post-haste, as complimentary presents to one another, in the same manner that presents of game are made in the old country.

William B. Churchward, the British consul at Samoa, describes his visit to the fishing grounds as follows:—"Before daylight we were aroused, and soon in the boat *en route* for the passage in the reef where the Palolo were expected to assemble in their millions for their annual single hour's outing, either that morning or in four weeks time.

"After an hour's slow rowing in the dark we arrived somewhere, at what particular spot it was impossible to tell; but judging from the heaving of the boat, we knew that we must be where the sea had an uninterrupted passage through the reef, whose immediate presence was announced by the deafening boom of the breakers dashing on it.

"We were soon aware that we were not the first arrivals, for, lying on our oars whilst the mysterious change heralding the approach of light was taking place, we could catch occasional glimpses of canoes swiftly and noiselessly gliding about, ghost-like in the murky gloom. It was the hour, just before daylight, when the darkness clings and seems reluctant to leave the ink-like black waves, only just to be distinguished in blunt outline against the scarcely less dismal-colored sky.

"A huge smooth oily swell was setting in through the reef-opening, giving the canoes, as they rode over it, the appearance of leaping aloft right out of the water, a sight most bewildering. As soon as there was sufficient light, we found that we were in the company of quite fifty canoes of all sorts and sizes, prettily and lightly balancing themselves, for a moment at a time, on the summits of the swells as they suddenly rolled in through the now visible passage, guarded on both sides by an expanse of seething water, where the interrupting coral bars the onward course of the ever-persistent billows.

"As the light grew apace every one there, scoop in hand, prepared alike for business and for a practical joke, which here consists in upsetting one another's canoes; and each one determined, with light heart devoid of all care, to make the best of the most cherished though shortest annual festival.

"The canoes now scattered about in all directions, the occupants anxiously scanning the water as they flitted here, there and everywhere in search of the game, but with no result. The little animals had evidently determined upon availing themselves of the four weeks' grace that nature, in obedience to some inexplicable law or in some freak, had granted them."

A month later he again went in company with a dozen or more canoes in search of the Palolo.

"Spread all about the passage, this time quite smooth, we examined the water on all sides, in which to some depth nothing at all could be discerned; but suddenly, as if let loose at the one exact time, were to be seen wriggling and writhing up from the nethermost depths, millions upon millions of long thread-like worms of many colors, all seeming to be racing at their topmost speed to arrive at the surface and make the most of the short time permitted them for their annual exhibition. Up they came in myriads until the surface was thickly covered with one solid vermiculating mass of living animals.

"Shouting and laughing, every one now plied his or her scoop as busily as possible, baling up the writhing delicacies at top speed, to make as good use of the short time available as could be.

"No sooner had the sun thrown his first ray on the water than as if by magic, with the same common accord with which they had risen to the surface, they all disappeared, sinking lower and lower to the depths below, until not a single sign of their presence was to be observed in the very spot where, a moment before, the water was perfectly muddy with animal life.

"Our share of these doubtful delicacies was three great pailsful of an almost solid mass of repulsive colored worms, writhing and twisting about in slimy embrace, in anything but an inviting manner for creating an appetite.

"This, however, did not prevent our young lady, and such of the crew as were not paddling, from indulging freely in them, by plunging small sticks into the wriggling mass, and swallowing with great gusto all that they could fish out hanging across them.

"As soon as we arrived on shore, all hands set to work making the Palolo up into little parcels wrapped in banana leaves, which, at the top speed of the messengers, were immediately sent off to their various friends, even to great distances all over the island, as highly valued and complimentary presents.

"Although I tried hard to harden myself to tackle this forbidding-looking tit-bit *au naturel* with a piece of stick, I could not manage it; and our hosts, seeing the failure, had some cooked. In that state they were in appearance like balls of dark-green spinach, and by no means unpalatable, tasting somewhat like a mixture of oysters and seaweed."

The Golden Crown Thrush or Oven-Bird.—I once had a curious adventure with our common oven-bird. The day before, I lost overboard a number of trout-flies, tied together with a bit of fine copper wire. The buoyancy of the feathers was not sufficient to keep them afloat, and, as it was high tide at the time, they sunk beyond my reach. I revisited the spot the following morning, when the tide was out, hoping to recover them. As I approached I saw an oven-bird fluttering on the very edge of the water. Its efforts to escape became more violent as I drew near, and it was very evident that the bird was a prisoner. Reaching the spot a curious spectacle presented itself. A large shiner had evidently swallowed one of the trout-flies as they sunk. How far the fish wandered after this I could not tell, but by strange good luck it had finally returned to the place where the hooks had fallen, and caused several of them to become firmly fixed in a slightly projecting tree-root. One hook was yet free, and this the oven-bird had mistaken for an insect, and seizing it, was itself securely held. The advancing tide would have caused a double tragedy, and I was glad to prevent the certain drowning of the poor bird. Releasing it, I hoped to be successful in retaining it as a cage-bird, but it proved impracticable. It chirped complainingly all that day and through the night, and died at sunrise on the following morning.—*Waste Land Wanderings.*

Items.

Severity of Military Discipline.—The Herald of Peace (London) in a notice of the Life of the celebrated Russian general *Skobeleff*, quotes the following incident as an illustration of the cruelty and injustice of what is termed martial "law." Skobeleff, during a campaign, had been carefully examining the mechanism of a soldier's rifle. He then walked a few paces to another soldier, who was on sentry duty, and said to the latter, "And let me see your rifle." The man saluted, but replied, "I cannot, your Excellency." "But I want to see if it is clean," said Skobeleff. "I cannot, your Excellency," again replied the sentry. The general smiled, and passed on. A visitor to the camp, observing this incident, asked Skobeleff what would have happened to the sentry, if he had obeyed the seemingly serious order of his general to deliver up his rifle. "He would have been shot," answered Skobeleff, "for disobedience to a previous order." But how terribly embarrassing and confusing, such a mode of procedure must be to an ordinary soldier. And how savage and brutal would be the infliction of fatal punishment, or indeed of any punishmeut at all, upon a poor soldier, for his inability to distinguish between the comparative claims of general orders and special verbal requests, as in this instance, from a high commanding officer.

Unscrupulous as Skobeleff was, he did not hesitate to denounce the hideous character of war. His biographer records: "Again and again, Skobeleff used to declare, 'I hate war; it is all that is sickening, odious, and atrocious. No more monstrous, no more loathsome, no more terrible crime can be imagined, than to make war without absolute necessity. It is only as the last means the very last argument, that a step like this can be justified.'" This statement, from one who was almost, and perhaps quite the ablest warrior of modern ages, constitutes, in itself, one of the most striking arguments for the establishment of an International Code and Court of Arbitration, for the pacific and conciliatory settlement of disputes.

Friends' Educational Association. — This body, which meets once in five years, held its sessions the present year at Haverford College, on the 3rd, 4th, and 5th of the Seventh Month.

The report of the Secretary stated that sums had been contributed to the educational system of Friends during the past five years, amounting to $1,008,904. This does not include a legacy of about $500,000 to Haverford College from Jacob R. Jones

which is not yet paid. Omitting this, the contributions in Philadelphia Yearly Meeting were $501,885.

Of Bryn Mawr College, it was said that about one-fourth of the students had been Friends. Regret was expressed that so few of the Professors were members of our Society.

The North Carolina Boarding School, at New Garden, had been changed to Guilford College. The number of pupils has more than doubled in the last ten years.

The John Bright University, in Kansas, has as yet but an uncertain existence. Large amounts of land had been donated to it, but it was impossible to sell these at present, and the building which had been begun was stopped. The proposed College at Whittier, California, appeared to be in a somewhat more hopeful condition, as it has some money, and a building had been contracted for.

Papers were read on several subjects; among others on Bible Study. This called forth the expression of a caution, lest such study should be regarded as a qualification for preaching the Gospel; one of the speakers said, in his comments, that he had received quite as much benefit from the ministry of a man who was ignorant of Hebrew and Greek, and even of English grammar, as from those who were more highly educated.

The next meeting of the Association is to be held at Penn College, Iowa, in 1893.—*Condensed from The Student.*

Revival Excitement.—The New York correspondent of *The Episcopal Recorder*, gives the following description of a meeting in that city conducted by Thomas Harrison, a revival minister among the Methodists. He was not present, but received his account "from trustworthy witnesses" who were. "Mr. Harrison was ablaze with fervor. When he prayed he knelt, swung his hands in the air, rubbed his palms, leaped to his feet, knelt down again, rocked himself backward and forward. Pastor Bowdish clapped his hands and shouted. The elders alternately groaned and cried out. 'There are angels in this place now,' he said. 'The old days have come back. The fire is descending. God is here. Bishop Asbury and Philip Embury are in the room. New York shall soon be on fire. Thousands shall be saved. Oh, thank God! Thank God! Thank God! Heaven is watching us, earth is looking on, hell is trembling. Sing on! This fire is going to spread. New York is to be saved! Glory to God! Hallelujah! Oh, how good God is! Sing! Sing! Sing!'"

The effect of such excitement on a crowded audience, especially if they are in sympathy with the preacher, is often very contagious; and it is no marvel if many are brought under its influence. This is likely to be the case, even where there is no especial outpouring of the Spirit. Multitudes of nominal converts may be made by such means; but the true test of the reality of their conversion is the life of devotion and self-denial which they live in the future. If these fruits of the Spirit are not manifested, there is great cause to fear that the excitement will be followed by a corresponding reaction, and the last state of those imagined converts will be worse than the first.

Public Meeting at Easton, N. J.—This meeting, held on the afternoon of Seventh Month 22nd, was appointed by the Committee of Haddonfield Quarter and those members of the Committee of Philadelphia Yearly Meeting, set apart for service in that section. Like the previous ones, held at Camden and Cropwell, it was designed not only for the members of our Society residing in that vicinity, but for the neighborhood generally. It was well attended; and it was thankfully believed to be owned by the presence of the Head of the Church.

The freeness and fulness of the Heavenly invitations to come to the Fountain of life and salvation, were set forth; and reference was made to some of the hindering things which choke the growth of the seed of the kingdom, which has been mercifully sown in the hearts of all; among these are the sneers and ridicule to which a person is exposed when he manifests tenderness of conscience; and an indulgence in the lusts of the flesh, and in those amusements which tend to draw away the mind from the love of serious things, such as horse racing, which was mentioned by name.

The uncertainty of life was pointedly referred to; and the necessity that, through repentance, our sins should go beforehand to judgment. It was needful that, so far as possible, all wrongs that had been done to others should be corrected; that he who had taken that which belonged to another, either by open dishonesty, or by unfair dealing, or in other ways, should restore it dollar for dollar. Where circumstances rendered this restitution impossible, the Lord would forgive, if the mind was brought into a state of repentance for the wrong, and a willingness to do whatever could be done to remedy the wrong.

Several Friends took part in the vocal service. There was a good degree of harmony in their labors, which were largely of a practical character.

A VERY young child knows the difference between being laughed with and being laughed at. If you laugh with a child, you give him pleasure. If you laugh at a child, you arouse his indignation. He feels that, child as he is, he is entitled to be recognized in his personality, and to have his feelings considered with due deference.—*Selected.*

THE FRIEND.

EIGHTH MONTH 4, 1888.

We received a few weeks ago a communication from Adam Spencer, of Canada, in which he mentions having read with interest the printed Extracts from the Minutes of our late Yearly Meeting, and also the account of its proceedings published in THE FRIEND and *The Friends' Review.* He is a Friend who has travelled extensively as a minister, and has had large opportunity of watching the changes which have been introduced into our Society in the past thirty years. These things give additional weight to his remarks on the position of Philadelphia Yearly Meeting. From them the following are extracted:—

"The appointment of a committee to visit subordinate meetings and families; co-operate with committees of Quarterly and Monthly Meetings, in such work; and appoint public meetings, does not appear to me like following the example of the General Meetings which were common some years ago in some of the Yearly Meetings; but which have ceased to be held and have been superceded by the holding of series of what are termed 'revival meetings.'

"Some of the remarks contained in the *Review* are significant, viz: 'Visitors observe at once a difference in the aspect, and what may be called the expression of Philadelphia from that of all the other Yearly Meetings in this country. This aspect and expression are of dignity, weight, cautious deliberateness; also of constraint.' * * 'Were somewhat of this heavy solemnity and careful deliberation, mingled with the feeling of mutual confidence and fraternal liberty which is realized in other Yearly Meetings, the compound might be an excellent one for practical work. As it is, obstruction often prevails over progress.' The *dignity, weight, &c.*, alluded to as the *aspect* and *expression*, are descriptive of a meeting gathered in the name of Christ, and acting under his Presidency, without being compounded with human wisdom."

In reference to First-day schools among Friends, Adam Spencer remarks:—

"Every department of religious labor requires that persons engaged therein should keep to their gifts in the true fear and direction of the Lord. *Differences* in the interpretation of Scripture have been manifest in First-day schools. In the years 1865–6 and 7, I travelled within the limits of Indiana and some other Yearly Meetings. I attended the First-day schools when it was convenient so to do. It was at times painful to hear the sentiments put forth, often by young and forward teachers. The Bible classes were frequently occasions of debate on portions of Scripture, without coming to satisfactory conclusions. The work of disintegration was evidently promoted in the First-day schools and the Bible classes belonging to them.

"At the time of holding the Yearly Meetings, the Executive Committees of First-day schools held their annual meetings in open session to summarize their report. Those were occasions of much speaking; and it did seem that the institution had been made a training-school towards a man-made ministry.

"Having had experience in First-day schools, I think good may be done, especially where children are neglected by their proper guardians; but it requires a close attention to the Divine will. It is evident that the abuse has predominated over the proper exercise and care of them.

"The concern of Philadelphia Yearly Meeting has been that parents should not neglect the religious training of their children, nor transfer such care to other hands."

Adam Spencer says that he has re-read the Essay on the "Right Qualification for Religious Labor," which was issued by Philadelphia Yearly Meeting a few years since, under the concern which was felt for the preservation of its members, and "admires the tenderness and firmness of the work." "That Essay clearly sets forth the views of Friends on the important subject treated of, and expresses a tender caution against any exceeding the line of Divine appointment, with an earnest exhortation to faithfulness to Divine requirings.

The statement which has been made, that some forms of Church work are growing stronger in Philadelphia Yearly Meeting, even *against* the official authority of the Church, "shows plainly," says A. Spencer, "that a portion of the members are endeavoring to remove said meeting from its true base; failing in which, they are pressing hard on the thin wedge of separation, which they have entered."

The communication winds up with the following remarks:—

"Friends' principles lead those who receive and abide in the truth, into habits of industry and economy, the general result being an increase in temporals. Without watchfulness and prayer, the increase of earthly stores and cares so occupy the mind as to choke the good seed of the kingdom. The world and the things that are in the world get the pre-eminence in the mind, and religious apathy ensue. These are the great causes of decline in the Society of Friends. Sensationalism and religious excitement, so common in these days, attract undue attention, and divert the mind from the filial fear and love of the Lord, and from that patient waiting for Him, in which stability and growth in grace is known."

SUMMARY OF EVENTS.

UNITED STATES.—The total number of immigrants who arrived in the United States during the 12 months which ended Sixth Month 30th last was 539,818, against 483,116 during the preceding 12 months.

Representative Buchanan, of New Jersey, made an argument before the House Committee on Pensions, on

Second-day the 30th ult., in support of his bill to pension the widows of the men who lose their lives in the Life Saving service of the United States.

It is reported from Ellenburg, Washington Territory, that there is a continued influx of Chinamen into the United States across the border from British Columbia. The steamers of the Canadian Pacific, between China and Vancouver, bring hundreds of Mongolians every two weeks. After landing they go eastward into British Columbia. They work their way across from Osooyis Lake down the Okanontente River, and then down the Columbia River through a number of placer mines that are monopolized by Chinese.

The conference with the Indians at Standing Rock Agency, Dakota, respecting the proposition of the Government to open the reservation, has been opened. It is said that the Indians are determined in their opposition to the proposed treaty.

According to a despatch from Winona, inquiry regarding the crop situation in Southern Minnesota, shows that prospects are most encouraging. Winter wheat is already harvested, and will give an average of 30 bushels per acre. A destroyer of the chinch bug has appeared in the shape of myriads of ants, which have eaten up the bugs and saved the grain.

In view of the loss of fruit to farmers and fruit growers in the northern counties of New Jersey, by reason of destructive insects which have appeared in swarms the present season, the farmers are appealing to the public to protect moles, field mice and all insectiverous birds, but the English sparrow. The insects have wrought fearful havoc this season, and the yield of small fruits will be almost a total failure.

The first bale of new cotton from Florida was received at Mobile on the 30th ult., was classed as strict middling and sold at 19 1-16 cents per pound. It is the earliest bale received at Mobile since the war. The first bale of Florida cotton last year was received on Eighth Mo. 14th.

A company was formed in Pittsburg, on the 28th ult., with $1,000,000 capital, to open a tin mine near Durango, in Mexico. An expert who has assayed the ore says it will yield from 25 to 35 per cent. of tin, "which is the largest in the world." The distribution point will be El Paso, and from there the tin will be shipped to New York. "A number of factories will be started soon to manufacture tin, and it is believed the product from England, which amounted to $24,000,000 last year, will be shut out entirely after the different works are started."

On a farm near Johnstown, Neb., a man named Anderson, on the 20th of Seventh Month, went into a well with the intention of cleaning it out and repairing the curbing. When down about 65 feet, he discovered the walls caving in and raised an alarm. He was drawn up about 25 feet, when the well completely closed in, burying him alive. A new well was immediately digged alongside the imprisoned man. On the fourth day they were able to make a small opening, by which fresh air was admitted, and on the sixth day water and bread were furnished him. A second well had to be dug before it was considered to be safe to insert a greased box through which he was pulled out, after an imprisonment of nine days. The first few days he was much sustained by using tobacco, of which he had a supply.

Deaths in this city last week numbered 459, which is three more than during the previous week, and 26 less than during the corresponding period last of 1887. Of the total number, 196 were children under one year old, and five were between 90 and 100 years. There were 74 deaths from cholera infantum; 47 from marasmus; 41 from consumption; 25 from inflammation of the stomach and bowels; 23 from typhoid fever; 22 from diseases of the heart; 18 from pneumonia; 17 from convulsions; 17 from old age; 16 from inflammation of the brain, and 15 from inanition.

Markets, &c.—U. S. 4½'s, 107½; 4's, 127½; currency 6's, 120 a 130.

Cotton was in fair demand and firm, at 11 cts. for middling uplands.

Feed was dull but steady at $16.75 a $17.50 per ton for winter, and $15.50 a $16.50 per ton for spring bran.

Flour and Meal.—Flour ruled firm, but demand was very moderate. Sales of 125 barrels Pennsylvania family, at $3.85; 250 barrels Ohio, straight, at $4.60; 500 barrels winter patent, at $4.75 a $4.85; 125 barrels Minnesota straight, at $4.40; and 750 barrels do., patent at $4.85 a $4.90. Rye flour $3.50 per barrel.

Grain.—No. 2 red wheat, 88 a 88⅛ cts.

No. 2 mixed corn, 55 a 55½ cts.

No. 2 white oats, 41 a 41½ cts.

Beef cattle.—Extra, 5½ a 5¾ cts.; good, 5 a 5¼ cts.; medium, 4¼ a 4¾ cts.; common, 3 a 4 cts.

Sheep.—Extra, 5 cts.; good, 4¼ a 4¾ cts.; medium, 3¼ a 4 cts.; common, 1½ a 3 cts.; lambs, 3 a 6½ cts.

Hogs were active and ⅝c. higher; all western selling at 9 cts.; no other good arrived.

Foreign.—Seven and a half million dollars, according to the Parliamentary return, was received from licenses for the sale of liquor in England and Wales last year.

The Parnellite committee of the House of Commons have adopted a number of amendments to the Parnell Commission bill. This bill was discussed in Parliament on the 30th ultimo, and several of the amendments were rejected. Justices Hannon, Day and Smith were selected as the Commission. Much objection was raised to Justice Day, but he was confirmed by a vote of 269 to 280. It is believed he will decline serving.

Emperor William of Germany arrived at Stockholm on the afternoon of the 26th ultimo. He was received by King Oscar and Crown Prince Gustaf. The streets of the city were crowded with people. On the morning of the 30th, he visited Copenhagen, where he was cordially received by King Christian and Crown Prince Frederick of Denmark. On the 31st he started for Berlin.

The Copenhagen *Dagblad* says that Emperor William must not be allowed to believe that the Danes have renounced the hope of obtaining the restoration of Schleswig-Holstein.

The Russian Government has ordered that the same duties as are levied by European Russia shall be imposed at the Pacific ports of Eastern Siberia upon imported sugar, preserves, syrup, chocolate, arrack, spirits, liqueuers, wine and beer.

Teheran, Seventh Month 28th.—The Yomood Turcomans in the Askabad district are in a state of revolt. They have raided several villages, plundering the houses and killing many of the inhabitants. The troops are powerless to suppress them. The shops in Askabad are closed and trade is at a standstill.

A volcanic eruption at Bandaisan, fifty leagues from Yokohama, has destroyed several villages and killed one thousand persons, including one hundred visitors at the Thermal Springs. A fresh crater has formed, and the eruption is still active.

The cables of the Societe Francaise des Telegraphes Sous Marins, Paris, have been successfully laid, and Santiago de Cuba is now in direct communication with Port au Prince, Hayti, Porto Plata and San Domingo City, as well as with the Island of Curacoa and Venezuela, thus opening up an entirely new field to the world. The new company, instead of being a competitor of existing lines, will be a direct feeder to them. It completes a net-work of cables connecting the whole of the West Indian Islands with the Spanish Main. By means of this cable the Spanish Main, hitherto cut off from the world, will be in direct communication with it.

The big timber raft was successfully launched at Joggins, Nova Scotia, on the 24th ult. It is generally believed that this raft will reach its destination in safety. Two ton chains are securely fastened through the timbers of the raft. The ends are planted, and an anchor is attached forward. It contains 22,000 pieces of timber, averaging 38 feet in length, making more than 3,000,000 feet superficial.

NOTICES.

Westtown Boarding School. — A competent teacher of reading will be wanted for the Boys' department, at opening of next session (Tenth Month 30th.) Apply to

John E. Carter,
Knox and Coulter Sts., Germantown, Phila.
George M. Comfort,
Fallsington, Bucks Co., Penna.
William Evans,
252 South Front St., Philada.

Wanted—A woman teacher in Moorestown Academy, to enter upon her duties at the beginning of the session in the Ninth Month next.

Early application may be made to Geo. Abbott, Jr., No. 1823 Filbert St., Philada.; William Evans, No. 252 South Front St., Philada.; Rebecca Evans, Moorestown, Burlington Co., N. J.; Mary W. Stokes, Moorestown, Burlington Co., N. J.

Wanted — An assistant teacher in the Adelphi School. Apply with reference to

Israel H. Johnson, 226 West Wash. Square.
Howard E. Yarnall, 1027 Filbert St.
Ed. S. Lowry, Lombard St. Wharf, Schuyl.
Wm. T. Elkinton, 17 South Front Street.

A Friend of Business Experience seeks suitable position, keeping accounts or to manage or assist in store, &c. Dry goods preferred.

Address J. W., care of Geo. A. Milne, 343 South Fourth St., Philada., Pa.

RECEIPTS.

Received from Joseph Gardiner, N. J., for Lyde Gardiner, Arizona, $2, vol. 62; from Caleb Wood, Philada., $2, vol. 62; from Aaron Shaw, Ind., $2, vol. 62; from Elizabeth Wright, N. J., $2, vol. 62; from Mary Ann Haines, N. J., $2, vol. 62; from Josiah W. Cloud, N. J., $2, vol. 62; from Thomas Lippincott, Philada., $6, being $2 each for himself, Edward Lippincott, and Charles Lippincott, vol. 62; from Hannah Evans, N. J., $2, vol. 62; from Lydia Ann Hendrickson, N. J., $2, vol. 62; from J. Elwood Hancock, N. J., $2, vol. 62; from John D. Jones, Tenn., $2, vol. 62; from Charlotte H. Hollinshead, Pa., $2, vol. 62; from Sarah Middleton, N. J., $2, vol. 62; from Thomas S. Pike, N. J., $2, vol. 62; from Emma Jones, Gtn., $2, vol. 62; from Joseph L. Bailey, Pa., $16, being $2 each for himself, Joseph Bailey, Sarah Bailey, Franklin G. Swavely, William S. Whitacre, and Comly B. Shoemaker, Pa., Susan W. Warrington, N. J., and Martha Richie, Philada., vol. 62; from Rebecca S. Troth, N. J., $2, vol. 62; from William J. Smedley, Pa., $2, vol. 62; from Mary E. Jones, Canada, $2, vol. 62; from George W. Brown, Philada., $2, vol. 62; from Isaac P. Wilbur, Agent, Mass., $14, being $2 each for himself, Job S. Gidley, Mary Booth, James H. Tucker, Laura Kelly, and Elizabeth H. Eddy, Mass., and Mary A. Gardner, R. I., vol. 62; from George Sharpless, Pa., $2, vol. 62; from Parvin Masters, Philada., $2, vol. 62; from Elizabeth T. Engle, N. J., $2, vol. 62; from Sallie A. Armor, Del., $2, vol. 62; from William Bettle, N. J., $2, vol. 62; from William Bishop, N. J., $2, vol. 62; from Edwin P. Sellew, Philada., $2, vol. 62; from William B. Moore, Pa., $2, vol. 62; from Henry H. Hall, Pa., $2, vol. 62; from Anna W. Hooton, N. J., $2, vol. 62; from Mary M. Applegate, N. J., $2, vol. 62; from Joseph B. Matlack, Philada., $2, vol. 62, and for Anna M. Shearman, O., $2, vol. 62; from Augusta A. Comfort, Gtn., $2, vol. 62; from Sarah B. De Cou, N. J., $2, vol. 62; from Stephen W. Post, L. I., $2, vol. 62; for Sidney Passmore, Pa., $2, vol. 62; from Sarah Ann Allen, N. J., $2, vol. 62; from Rebecca J. Allen, Pa., $2, vol. 62; from W. H. Corse, M. D., Del., $8, being $2 each for himself, Mary Ann Spencer, Mary H. Brooke, and Jane Faron, vol. 62; from George B. Allen, Pa., $2, vol. 62; from Alice H. Carter, N. J., $2, vol. 62, and for Sarah Ellen Carter, O., $2, vol. 62; from John I. Glover, N. J., $6, being $2 each for himself, Zebedee Nicholson, and Virginia Nicholson, vol. 62; from John Tatum, Philada., $2, vol. 62; from John Woolman, Philada., $2, vol. 62; from Benjamin Vail, Philada., $2, vol. 62, and for John Vail, Io., $2, vol. 62; from Clarkson Moore, Agent, Pa., $26, being $2 each for himself, Rebecca S. Conard, Sen., Elizabeth C. Cooper, Jane Ann Passmore, Abi Whitson, Nathan Cook, Harvey Murray, S. Morris Jones, George T. Satterthwaite, Earnest Satterthwaite, William Wickersham, Horatio G. Cooper, and Joseph Pusey, vol. 62; from Samuel C. Moon, Pa., $2, vol. 62; from Charles Darnell, N. J., $2, vol. 62, and for M. S. Pancoast, $2, vol. 62; from Sarah Hoopes, Pa., $2, vol. 62, and for Emma D. Hoopes, $2, vol. 62; from C. I. Hayes, O., $2, vol. 62, and for Phebe Gruell, $2, vol. 62; from Joshua T. Ballinger, Agent, Pa., $80, being $2 each for Gilbert Cope, T. Clarkson Eldridge, Joseph P. Eldridge, Albert L. Entrikin, Edith Fox, Jane Gibbons, Sarah D. Gray, Edward H. Hall, Benjamin Hayes, Abigail Hawley, Thomas C. Hogue, E. Malin Hoopes, Ralston R. Hoopes, Dr. Levi Hoopes, Anne T. Martin, Rachel McLane, Esther H. Mendenhall, Sarah Pennell, Ann M. Pratt, Charles W. Roberts, James C. Roberts, Martha Sankey, David J. Scott, Joseph Scattergood, S. Emlin Sharples, Thomas Sharpless, Susan F. Sharpless, Susan L. Temple, Enos E. Thatcher, Susan S. Thomas, William P. Townsend, Eusebius H. Townsend, Charles L. Warner, Phebe J. Walter, Hannah Webb, Elizabeth Worth, Philena S. Yarnall, and Charles S. Carter, Pa., Joseph E. Meyers, Iowa, and Thomas Thorp, Del., vol. 62; from Jacob Edge, Pa., $8, being $2 each for himself, L. Caroline Ash, Rebecca V. Pugh, and Joseph Harrison, vol. 62, and from Ezra Engle, N. J., $2, vol. 62.

Remittances received after Third-day, will not appear in the Receipts until the following week.

Died, on the 5th of Fifth Month, 1888, Lewis Passmore, in the 63rd year of his age, a member of New Garden Monthly Meeting of Friends, Chester Co., Penna.

THE FRIEND.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 160.

INWARD RETIREMENT.

One of the interestiug features in the experience of Stephen Grellet, in his extensive journeys in various lauds iu the service of the Gospel, was the numerous cases he met with, where persons who had beeu visited with the day-spring from on high had been drawn thereby into inward retiremeut and waiting ou the Lord for the renewal of their spiritual strength.

When at Moscow iu 1819, he mentions meeting with a company of about fifteen females at the house of one of the Russian generals. His Journal says: "On our first coming among them, total strangers to one another, our minds were solemnized; a feeling sense was given that the Lord's presence was there; it seemed as if we had suddenly come into a meeting of spiritually-minded persons; very few words passed between us, but we were all gathered together into solemn silence and prostration of soul before God, evidently "Drinking together into the one Spirit." We had continued some time in this state, when, the love of Christ, the dear Redeemer, constraining me, I began to speak as by his Diviue Spirit He gave me utterance; we had a contriting season; indeed I have seldom known any select company of my beloved friends in religious unity and fellowship with me, when more of the Lord's baptizing power has been felt, thau we then witnessed together. After the conclusion of that solemn meeting, we gave some account of ourselves; for we were as great strangers to the company as they were to us; we handed to the mistress of the house the letters we had for her from the Priucess Metchersky. Among those present were two Princesses from Georgia, sent to this Empire as hostages; another is the Countess Toutschkoff, and two of her sisters; the others were of the same rank. They are in the practice of meeting frequently together, silently to wait upon the Lord; they have become acquainted with the operations of his Spirit, and the power of Truth, under which they have witnessed the one baptism, and are also favored at seasons to partake together of the one bread, even Christ the bread of life.

"The Countess Toutschkoff gave us an interesting narrative of the manner in which she was first brought to the conviction that there is a secret influence of the Spirit of God in the heart of man. The impressions made upon her were such that she can never doubt that it was the Lord's work. It occurred about three months before the French army entered Russia, the general, her husband, was with her, on their estates near Toula; she dreamed that she was at an inn iu a town unknown to her, that her father came into her chamber, having her only son by the hand, and said to her in a most pitiful tone, "all thy comforts are cut off, he has fallen, (meaning her husband,) he has fallen at Borodino." She woke in great distress, but, knowing that her husband was beside her, she considered it as a dream, and tried to compose herself again to sleep; the dream was repeated, and attended with such increased distress of mind that it was a long time before she could rise above it, and fall asleep agaiu. A third time she dreamed the same; her anguish of mind was then such, that she woke her husband and queried, 'where is Borodino?' and then meutioned her dream; he could not tell her where that place was; they and her father carefully looked over the maps of the country, but could not discover any such place. It was then but an obscure spot, but has since become renowned for the bloody battle fought near it. The impressious, however, made upon the Countess were deep, and her distress great; she considered this as a warning given her of the Lord, that great afflictions were to come upon her, under which she believed, that his Divine grace and mercy could alone sustain her. From that period her views of the world became changed; things that belong to the salvation of the soul, hitherto disregarded, were now the chief object of her pursuit. She ceased to attend places of diversion, which formerly had been her delight; she looked forward to see what the Lord would do with her; for she believed that she had not had mere dreams, but warniugs through the Lord's Spirit, of what was impending over her. At that time the seat of war was far off, but it soon drew near: before the French armies entered Moscow, the General Toutschkoff was placed at the head of the army of reserve; and one morning her father, having her little son by the hand, entered the chamber of the inn at which she was staying; in great distress as she had beheld him in her dream, he cried out, 'he has fallen, he has fallen at Borodino.' Then she saw herself in the very same chamber, and through the windows beheld the very same objects that she had seen in her dreams. Her husband was one of the many who perished in the bloody battle, fought near the river Borodiuo, from which an obscure village takes its name.

"The Countess said that the impressions made upon her, that the Lord, through his Spirit, communicated himself to man, became strongly confirmed; she was convinced that there is a sensible influence of the Divine Spirit; she endeavored to attend to it; one thing after auother was unfolded to her of the 'deep things of God' and those which concern the Lord Jesus Christ; and it was by this that she had become acquainted with the nature of spiritual worship. This was the case also with the two sisters, then present; the same conviction had been brought on the minds of the other pious females, through the immediate operation of the Lord's Spirit and power; they knew it to be the Spirit of Christ, the Spirit of Truth, that leads into all truth. The Georgian Princesses are in a humble and tender state; we were indeed all broken and contrited together before the Lord."

When at Petersburg during the same journey, Stephen Grellet met with a Russian Countess who had large estates in the Crimea, and appeared to feel a religious concern for the moral and religious improvement of the people residing thereon. She told our friend, that she had for years ceased to use formal prayers, but that she silently waited for qualification to approach the throne of grace, and to put up her prayers to the Lord. She was in the frequent practice of religious retirement. It was on her grouuds that John Howard, the philanthropist, was buried, near Kherson. He died of jail fever, which he contracted while visiting prisons.

When in the southern part of Russia, Stephen Grellet found a body of religious professors, calling themselves Spiritual Christians, but more generally known as Malakans. They were said to number about 100,000 persons scattered through several districts. When they meet for Divine worship they gather in solemn, silent waitiug and prostration of soul before the Lord. The silence is not interrupted unless some one apprehends that he is required to speak as a miuister among them, or to offer vocal prayer. With these interesting people, S. G. had several satisfactory meetings. He found they held very similar views to those of the Society of Frieuds on the great poiuts of Christian doctrine; and on the influence of the Holy Spirit, worship, ministry, baptism, oaths, &c. When he was about leaving Simferopol in the Crimea, "Some of the Malakans," he says, "were at our door before daylight, waiting to bid us farewell once more; they also brought us bread for our journey; this is a very general practice in the Crimea, when departiug to go into the desert; to decline it would give great offence to the givers; we had procured some ourselves before, but when we saw their sadness at our refusal, we accepted their freewill offering. One of their old people, a venerable-lookiug man, with his long beard aud sheepskin covering, appeared very desirous to go with us a little way; he got in and sat between us; we could not converse with one another; but there is a language more forcible than words; he held each of us by the hand; big tears rolled down on his venerable beard; we rode on several versts in solemn and contriting silence, till we came to a water which we had to pass, when he took us into his arms with the greatest affection, kissed us and got out of the carriage; on looking back we saw him prostrated on the ground, in the act of worship or prayer to God; and, after he rose, as long as we could discern him, he stood with his face towards us, his hands lifted up; we felt it, as he did, a solemn separation. May the Lord bless and protect that portion of his heritage, a people whom He has raised by his own power, and instructed by his own free Spirit."

In 1814, Stephen Grellet was in England, about the close of the period of war which had so long devastated the Continent of Europe. He visited a large prison-ship and held a meeting among the prisoners, generally Danes and Norwegians, then waiting for an opportunity to be transferred to their own lands. Of these people, he says:—"A very remarkable visitation of the Holy Spirit took place on this prison-ship; three or four of the prisoners felt so powerfully convinced of sin, that they sat together in the crowded ship weeping and praying. This drew upon them the sneers of the crew, and the abuses of their fellow-prisoners; but they bore all with so much patience and meekness, that some of their persecutors felt constrained to join them. Through living faith in Jesus Christ, the Saviour of sinners, some of them now felt their sorrow because of sin to be exchanged for joy and gratitude, a lively hope being begotten in them in his mercy and redeeming love. Their minds were so far illuminated by the Spirit in the deep things of God, that, witnessing a spiritual communion with the Father of spirits, a right sense was given them of the nature of that worship which is in spirit and in truth; they accordingly sat together in silence, having their spirits gathered before God, undisturbed by the noise about them, or the revilings and reproaches, and even the stripes inflicted upon them. What greatly encouraged them was, that amidst so much suffering their number increased, and several of their most cruel persecutors became one in spirit with them, and in their turn, endured with Christian patience the same suffering that they had before inflicted upon others. During that time some on board happening to tell to the men in a boat which had brought provisions to the ship, what a strange people they had among them, one of the boatmen said, 'They were like the Quakers.' That account came to the knowledge of a Friend, who sent to the ship a copy of 'Barclay's Apology,' in the Danish language. The little company read it very carefully, and found there several Christian testimonies of which they had been convinced before. They easily apprehended that against war and oaths, and in favor of silent worship, &c. Their number increased to thirty, nineteen of whom are Norwegians. Their good conduct attracted the attention and kindness of the captain of the ship, who generously granted them several privileges. He received me and the friends that accompanied me with great civility: he had the spacious decks covered with awnings, and seats prepared, and we had a meeting with about seven hundred prisoners; many were much affected. After this we had a private opportunity with about forty of the Norwegians and Danes, whom the Lord has so mercifully visited. It was a very tendering time. They appear acquainted with genuine piety."

When at Stavanger in Norway, in 1818, S. Grellet again met with some of these people. His Journal says: "Several of the dear people who became convinced of our Christian principles in the prison-ship in England reside here; we have visited them in their families, and had very solemn and interesting religious seasons with them; one particularly, with two young men and two young women; a solemn silence in the Lord's presence prevailed over us. These people are here as shining lights, so that several pious persons in this place have joined them in silent, reverent waiting on the Lord. They meet regularly together twice a week for the worship of God; they have no kind of vocal communication, so that their meeting together is truly and solely to wait on the Lord.

"We met with them at their usual week-day meeting; there were seven men and seven women, with a few children. We found them gathered into the same recollectedness of spirit and state of solemn silence as we witnessed in our visit to their families."

The settlement of Friends thus established in Norway, still continues; although many of their members have removed to the United States.

J. W.

For "The Friend."

Notes on Hayti.

(Continued from page 3.)

As we passed through the larger towns and their environs, and travelled to the few places we were permitted to visit in the interior, we saw the ruins of well-made roads, water-courses, bridges, industrial establishments, cultivated valleys, and other fertile and productive tracts, now utterly neglected and gone to waste. The very coffee, which forms so large a part of the exports of the island, is not cultivated, the crop being wastefully gathered from the plants growing almost wild—the relics of the old French plantations; the cotton, of which we saw hundreds of acres of the largest and most thrifty plants—many of them twelve to fifteen feet high, and covered with ungathered bolls of fine white staple of good quality, grows wholly neglected as a cultivated crop. Where nature does so much quite unaided, it is deemed superfluous for man to add "the sweat of his brow." Yet many of the people are industrious, or comparatively so at least (for one learns not to look for vigorous labor and thrifty forethought in the tropics in any class of the community) bringing to the out-ports of the country a vast quantity of the natural products of the soil—coffee, cotton, timber, tobacco and fruits. Of manufacturing there is none, nor of trades excepting a few tailors, bakers, carpenters and masons, if such they can be called.

Sir Spencer St. John, the late British Consul-General, for twenty years resident at Port au Prince, says of the present condition of Hayti, (his book published in 1884 has given mortal offence in the island because of the *facts* he records and comments upon):—

"In spite of all the civilizing elements around them, there is a distinct tendency to sink into the state of an African tribe. The mass of the negroes of Hayti live in the country districts which are rarely or never visited by civilized people; there are few Christian priests to give them a notion of true religion—no superior local officers to prevent them practising their worst fetish ceremonies. Foreigners, nearly ruined by their losses during the constant civil disturbances, are withdrawing from the Republic, and capital is following them, and with their withdrawal, the country must sink lower and lower. The best of the colored people are also leaving, as they shun the fate reserved for them by those who have already slaughtered the most prominent mulattoes. Agriculture in the plains is also deteriorating, and the estates produce much less than formerly. Poverty has laid its heavy hand more or less on all. My own impression, after personally knowing the country above twenty years, is, that it is a country in a state of rapid decadence. The revolution of 1843 commenced the era of troubles which have continued to the present day. The country has since been steadily falling to the rear in the race of civilization. The long civil war (1868–9) under President Salnave, destroyed a vast amount of property and rendered living in the country districts less secure, so that there has been ever since a tendency for the more civilized inhabitants to agglomerate in the towns and leave the rural districts to fetish worship and cannibalism. It may be suggested that I am referring to the past; on the contrary, I am informed that at present cannibalism is more rampant than ever. A black Government dares not greatly interfere, as its power is founded on the good will of the masses,—ignorant and deeply tainted with fetish worship. The fetish dances were forbidden by decree under the government of Boisrond-Canal; that decree has since been repealed, and high officers now attend these meetings, and distribute money, and applaud the most frantic excesses."

Of course a casual visitor not speaking the language (which is a degenerate patois based upon French) would scarcely be expected to gain much insight to the religious sentiment of the people. There are but few places of worship to be seen. In each of the principal towns we saw *one*—generally called the Cathedral—under the charge of Romish priests, sometimes only one individual, and he the sole white resident. The bells ring for mass at the usual stated hours, when a few attend. The Catholic religion is said to have but a very slight hold upon the consideration of the people—largely on account of the well-known opposition of the Romish Church to secret societies, which brings the priests into conflict with the Freemasonry which is so universal throughout Hayti. Of course, we saw nothing of the fetish worship, though we were in more than one village where the appearances indicated almost any possibilities in the way of idolatry and serpent-worship, and even of cannibalism, which there can be no doubt whatever, is often resorted to, at times of their religious festivals.

The first day of the week is observed very generally by the people, who avoid all labor in the mornings, and many attend on the services of the priests, but the after part of the day is given up to amusements and such occupations as are most attractive. Some who work piece-work return to their labor, but most spend the day in cock-fighting and carousing. The generals have their reviews and inspections of troops, barracks and accoutrements on that day; but it is difficult to see what results from the "inspection," as a more forlornly equipped set of "troops" it would be impossible to find. The arms are mostly rusty muskets of an ancient pattern, the majority of them probably useless as weapons—though they do for show—and a few swords in better order; but the accoutrements generally are in a most dilapidated state. The dress of the soldiers is as far as possible from a "uniform;" most of the men being barefoot, some without hats, or capped by any sort of a head-covering obtainable, and clad in ragged garments of every shape and color. Some of the barracks we saw were open sheds with a sloping shelf about three feet from the ground on which the poor soldiers slept, without blankets or other bedding than such straw or leaves as they might find, to soften the boards on which they stretched themselves at night. The very horses and mules in use were better provided with bedding than the men. At every town, village and hamlet, however, there is a larger or smaller military force stationed, who act not only as troops, police and guards, but as revenue officers, court officers, and aides to the "general," who is often head of the civil and judicial, as well as of the military branch of Government, except in Port au Prince and

some of the larger towns where there is a pretence of court and regular judicial practice. These officers take cognizance of everything which transpires—a "habiton" may not take his produce to a market outside the Commune in which he resides, without a pass from the general, nor may he travel either afoot or otherwise except by similar permission. I believe, however, that women are not required to have special permission to take their little loads of market produce which they carry on their heads to the nearest town on market days.

The cities we saw are mostly built on sloping sites, with narrow streets having a shallow gutter in the middle, down which rush torrents of water after a tropical shower, and these are the only dependence for cleaning the cities. In the dry season there is, of course, an accumulation of waste material and filth, and as the familiar scavenger of warm climates, the turkey buzzard, does not live in Hayti, dogs, goats and pigs have to make way with most of the garbage and dirt of the towns which they can dispose of; as these creatures do not work systematically, however industrious they may be, the condition of such places as Port au Prince, Cape Haytien, Gonaives and others of the larger towns is far from attractive or salubrious. It would be difficult to imagine more repulsive spots than the market-places of these cities. On market days they are crowded with many hundreds of people, chiefly women, most of whom are both sellers and buyers, dealing in very small quantities,—having a few yams or potatoes or plantains or oranges placed in tiny piles on a few leaves or chips on the ground before them, or some will display a few fish or crabs or shell-fish, a few pieces of cod-fish (salted), some eggs, a few live fowls, some unattractive pieces of beef, cut into small chunks; others offer small faggots, ready for use, which are sold at a very cheap price, (a great many people come to market with nothing else to dispose of but the few bundles of fire-wood which they have gathered in the forests, mostly from fallen trees and branches); the next row of sellers will display soap, tinware, crockery, and other store goods; but the small quantities in which every article is sold, indicate the poverty of the people. The absence of ice compels the prompt disposal of all butchered meats—of which, however, there appears to be a limited consumption. It was a surprise to me to ascertain that the West India Islands are the market to which New England cod fisheries send a very large part of their "catch,"—salt cod being a staple article with the negro, who always wants a piece, be it never so small, to boil with his yam to give the flavor. Yams, choca—a farinaceous root similar to the yam—and plantains—which closely resemble bananas—are the staple foods; to these must be added the sugar cane, which forms an important item in the daily diet. But little clothing is needed; the men generally wear a shirt and trowsers, and the women a printed calico dress, and sometimes another garment under it; but children under five, except in the cities, are usually unclothed; and between five and twelve, a short shirt and straw hat are all that are generally worn. As to shoes, they are in use by very few. On "Sundays and holidays," however, there is much more display, and some of the toilettes at these times are quite elaborate. Such clothing as is worn is mostly clean and decent, especially that of the women, although their laundry facilities are restricted to pounding the clothing (with or without soap) with a stout paddle on a flat stone in a running stream. Occasionally we saw an attempt at using hot water at a "laundry," which was heated in an American petroleum can over a small open fire beside the stream.

Very crude methods of cooking are universally employed; no stoves are to be found; the houses have no chimneys; the pot is boiled, or the stew or fry is cooked in iron utensils over a small fire, the fuel being wood from the nearest forest; or in the towns, the faggots sold in the markets. As a consequence, the cooking is of the poorest description, with the exception of bread, which is made from American flour, beautifully baked in ovens, and looks more tempting than any other food. The fruits are very fine and abundant,—oranges, lemons, limes, pineapples, bananas, sapodillas, bread fruit, mangoes, akia, and many others unknown to me both in name and taste.

(To be concluded)

Richard Hubberthorn.

Richard Hubberthorn had his birth in the northern parts of Lancashire, being the only son of his father, a yeoman of good repute in that country. From his youth he was averse to vice and inclined to piety, sobriety and virtue. Being arrived to years of maturity, he obtained a post in the parliament's army, and from a zeal for promoting righteousness, preached occasionally to the soldiers and others. But entering amongst some of the first into the Society of the Quakers, so called, agreeable to their principle of peace, he quitted his military employment, as he found it his place to use his endeavors, by a spiritual warfare with his own lusts and infirmities, so to walk in obedience to the grace of God, as to obtain favor with that Prince, whose kingdom is not of this world. And passing through a variety of inward probations, he attained experience in the work of regeneration, and received ability to direct others in the sure way to the kingdom of Heaven, being one of the first of the ministers in this Society who travelled about for the propagation of righteousness.

His bodily presence promised little, being a man of low stature, infirm constitution and a weak voice; so that an acquaintance with his real character was reserved for an intimate knowledge of his worth, which lay out of the way of superficial observation, consisting not in gracefulness of person, but the laudable faculties of the mind: he was of an excellent natural temper, being a man of much meekness, humility, patience and brotherly kindness; of distinguished equanimity, neither easily depressed in adversity, nor elated in prosperity; clear in judgment and quick of understanding, he knew his season when to speak, and when to be silent; and when he spoke, he spoke with plainness and pertinency to the subject before him.

Notwithstanding the weakness of his voice, he was a powerful, able, and successful minister of the Gospel; travelling in the different parts of England in the exercise of his ministry, mostly for the space of nine years. Great numbers were convinced, and brought over to the same faith and practice, which he preached up, as seals to the power and efficacy of his ministry.

Although he was the very man, that having obtained access to the king, was admitted to a free conference with him, in which he gave him such satisfaction, as to the principles and practice of the Quakers, so called, that he received the royal assurance of protection from suffering for the whole Society, while they lived peaceably; yet this promise was violated, as well in reference to his own person, as to the Society in general. For in the month called June he was haled with violence from the meeting at Bull and Mouth, and carried before that implacable magistrate alderman Brown, who, indulging his passion as usual, pulled him down by the hat with such fury that he brought his head almost to the ground; in the insolence of office thus treating with unbecoming indignity a man of consequence, and good repute, and a much worthier character than himself had any pretensions to. He then committed him to Newgate, where the throng was so great, and the air so vitiated, as soon overpowered his infirm constitution; he presently grew sick, and was taken away by death, when he had been scarce two months in prison.

As his life had been spent in acts of righteousness and the pursuit of peace, his latter end exhibited the happy effects thereof; the peaceful tenor of his conscience, stripping death of all its terrors, he was in his last moments supported to look forward, in full assurance of faith, to the near approach of future happiness. Some of his intimate friends visiting him near his end, and enquiring if he felt anything on his mind to communicate, he replied, "That there was no need to dispute matters; he knew the ground of his salvation, and was satisfied forever in his peace with the Lord." At another time he expressed himself thus, "That faith which hath wrought my salvation, I well know, and have grounded satisfaction in it." But the greatest part of the time of his sickness he passed in inward retirement and meditation, so resigned, and so still, that he was not observed to vent a groan through the whole. The day before he died, he said, "This night or to-morrow I shall depart hence." And the next morning, to one sitting by him, "Do not seek to hold me, for it [the body] is too strait for me; and out of this straitness I must go; for I am wound up into largeness, and am to be lifted up on high, far above all." So, in the evening of that day, the 17th of Sixth Mo., 1662, he finished his course in this life, in a frame of mind well prepared for an entrance into a better.—*Gough's History.*

Palestine in the Time of Christ.

MEDICINE.

Scientific medicine had been known in Greece for five hundred years, but it had been confined to that country. The persistent ignorance of the Jews on the subject of medicine is accounted for by their belief that sickness was the punishment of sins committed either by the sufferer himself or by his relations; hence it was almost always attributed to the action of evil spirits. The only cure possible, therefore, was the expulsion of the evil spirit (or spirits, for there might be many), and the whole science of medicine consisted in discovering the best method of exorcising the demon. It was not the most educated man who was competent to this work of benevolence, but the most religious. The more pious a man was, the more fit was he to heal the sick, that is to cast out the evil spirits. Every one therefore practised this art of healing as best he could for himself and for those who belonged to him. The rabbis, the scribes and doctors of the law, undertook the casting out demons, and some of them were considered very skilful in the art. The healing art was simply exorcism. All sorts of methods of exorcism were adopted. The most common was incantation.

The rabbi pronounced a magic formula; sometimes he poured oil on the head of the sick. "Let him who pronounces the incantation first

pour oil on the head of the sick man, and then utter the words." The Talmuds speak of works of healing performed by Christians in the name of Jesus, whom they call Jesus the Son of Pandira.

When the sick man was not possessed, the methods of cure were more serious. The leper, for example, was never looked upon as possessed. The unhappy being who suffered from this malady was obliged to submit to certain rigorous rules laid down by Moses. He was strictly shut up, like one plague-stricken, and if he ventured beyond the assigned limits, he received forty stripes, save one, with the bastinado.

Some doctors, however, tried to employ real remedies. The Essenes, for example, were acquainted with some medicinal herbs, and knew their properties. They were the possessors of the famous Book of Incantations, said to be by king Solomon. Perhaps it contained some recipes which may have been of use. We have spoken of oil; its softening, soothing properties, so highly esteemed to-day, seem to have been appreciated even then. It was often mixed with wine, and this remedy is still very efficacious in certain cases. The sick man was anointed with oil. These unctions may, however, have been credited with some magic virtue.

Before quitting this subject, we must refer to a very curious passage in the Talmud of Babylon, as illustrating the story given in the Gospel of the healing of a woman who had had an issue of blood twelve years. She "had suffered much of many physicians," says the text. We know who these physicians were. They were the rabbis. And we know, also, what remedies they had prescribed for this poor woman. Rabbi Yochanan says: "Take a denarius weight of gum of Alexandria, a denarius weight of alum, a denarius weight of garden saffron, pound all together, and give it to the woman in some wine. If this remedy does not succeed, take three times three logs of Persian onions, boil them in the wine, and give this to the woman to drink, saying to her: 'Be free from thy sickness.' If this does not succeed, take her to a place where two roads meet, put in her hands a cup of wine, and let some one suddenly coming up behind, startle her, saying to her: 'Be free from thy sickness.' If still nothing answers, take a handful of saffron and a handful of *fœnum græcum*, boil them in some wine, and give it her to drink, saying: 'Be free from thy sickness.'" The Talmud goes on thus, proposing a dozen other means to be used, among them the following: "Dig seven pits, and burn in them some vine branches not yet four years old. Then let the woman, carrying a cup of wine in her hand, come up to each pit in succession, and sit down by the side of it, and each time let the words be repeated: 'Be free from thy sickness.'"

HARD work is better than easy work in almost any line of effort; yet many a man shrinks from the task assigned to him in his special sphere of duty because he finds its doing to be hard instead of easy. "How do you like your new place?" asked an elder man of a younger one. "Oh! it's a pretty good place, only it's all up-hill work there," was the reply. "Well, most good work is up-hill work in this world," rejoined the elder. "Down-hill work doesn't amount to much in the long run. It seldom is work that is worth one's doing." Down-hill work is easy, and up-hill work is hard. In fact, it is because a man can go down hill with his work without any need of his working, that makes down-hill work so attractive to the average man as he is.—*Exchange.*

SELECTED.

SIESTA.

BY DORA READ GOODALE.

The fields of late July
Send up dry fragrance to the glowing sky;
As a shorn sheep, all stricken and undone,
The bare submissive earth lies trembling in the sun.

Far from the smoky town,
Where the broad heat rains pitilessly down,
On these lone hills in silken-verdure dressed,
The hour of noiseless noon invites to blissful rest.

Just at the meadow's edge,
Stretched in the shade of yon green briery hedge,
A foot-sore lad, on distant fortunes bent,
Sleeps through the mid-day calm in measureless content.

What visions of far skies
Move in bright mist across his curtained eyes—
Of stately cities, thronged with fervent men
For whom the toiling world were well made young again!

Through many a rainbow light
He sees once more the dear familiar height;
And where tall locusts toss their sweets before,
His little neighbor waits, beside her swinging door!

Yet still, in locked repose,
His rhythmic breath, unhurried, comes and goes;
No phantom hope, in happy silence hid,
Can flush the sunburnt cheek or shake the quiet lid.

From leafy coverts gay
The thrush repeats his careless roundelay;
The sighing wind, the silver-flowing stream
Mix in a mellow sound, nor break that sylvan dream!

Oh, Fame is hard to find,
Sweet Peace, thou foster-mother of mankind!
Still, in rare hours, we yield the costly guest
And sink in golden calm against thy glowing breast!

—*The Independent.*

SELECTED.

THE MOMENT FOR REVENGE.

[From a Persian translation.]

The haughty favorite of an Eastern king
Paused in mere wantonness a stone to fling
At a poor dervish, who, despite his pain
And fury, dare not hurl the stone again,
But caught it from the dust; close hid away
Within his robe he kept it: "Yet the day
For sweet revenge will come! In patience wait
That happy time, no man can hurry fate."

Now the same dervish walking, on a day
Within the year, along the crowded way,
Heard the mad shouting of an angry crowd,
Who chased with jeers and curses loud
A flying victim,—'Twas the favorite rude,
Fallen from the height of favor where he stood
Of late. "Now," cried the dervish, "now's the hour
For my revenge!"

But now his arm lacked power
To cast the stone: "What, strike one sunk so low?
The curs alone attack a fallen foe.
Lo! if our enemy much power enjoys,
The blow we strike ourselves alone destroys;
And if in misery he be sunken low,
Our own hearts bid us spare the fallen foe.
Behold," he cried,—the stone slipped to the ground—
"The moment for revenge no hour brings 'round."

—*Alice Williams Brotherton, in Unity.*

SELECTED.

"The Lord is in his holy temple: let all the earth KEEP SILENCE before Him."

When the voice of God is thrilling,
Breathe not a sound;
When the tearful eye is filling,
Breathe not a sound;
When the memory is pleading,
And the better mind succeeding,
When the stricken heart is bleeding,
Breathe not a sound.

When the broad road is forsaken,
Breathe not a sound;
And the narrow path is taken,
Breathe not a sound;
When the angels are descending,
And the days of sin are ending,
When Heaven and Earth are blending,
Breathe not a sound.

SELECTED.

ONE DAY AT A TIME.

One day at a time! That's all it can be;
No faster than that is the hardest fate;
And days have their limits, however we
Begin them too early and stretch them too late.

One day at a time!
It's a wholesome rhyme!
A good one to live by,
A day at a time.

One day at a time! Every heart that aches,
Knowing only too well how long they can seem;
But it's never to-day which the spirit breaks—
It's the darkened future, without a gleam.

One day at a time! When joy is at height—
Such joy as the heart can never forget—
And pulses are throbbing with wild delight,
How hard to remember that suns must set.

One day at a time! But a single day,
Whatever its load, whatever its length;
And there's a bit of precious Scripture to say
That, according to each, shall be our strength.

One day at a time! 'Tis the whole of life;
All sorrow, all joy, are measured therein;
The bound of our purpose, our noblest strife,
The one only countersign sure to win!

One day at a time!
It's a wholesome rhyme!
A good one to live by,
A day at a time!

—*Helen Hunt Jackson.*

Faithfulness in the Administration of the Discipline.—"In the course of my life, I found it my place among Friends, where I was concerned, to transact the affairs of Truth with plainness and uprightness, without partiality, particularly in Friends' meetings of business; and when on a sick bed, I examined into the account of my life, and how things stood with me respecting my soul, I had great peace of mind when I considered that I had endeavored, in matters of Discipline, to act therein without favor or affection; which practice I would earnestly recommend to Friends to pursue, that they may also have peace in a trying hour."—*From the Memoranda of Margaret Ellis.*

I WAS ill one summer, and the doctor had ordered me to go into the woods, but on no account to go without plenty of fresh meat, which was essential to my recovery.

So we set out into the wild country north of Georgian Bay, taking a live lamb with us, in order to be sure that the doctor's prescription should be faithfully followed. It was a gentle and confiding little beast, curling itself up at my feet in the canoe, and following me about on shore like a dog. I gathered grass every day to feed it, and carried it in my arms over the rough portages. It ate out of my hand, and rubbed its woolly head against my leggings.

To my dismay, I found that I was beginning to love it for its own sake, and without any ulterior motives. The thought of killing and eating it became more and more painful to me until at length the fatal fascination was complete, and my trip became practically an exercise of devotion to that lamb. I carried it everywhere, and ministered fondly to its wants. Not for the world would I have alluded to mutton in its presence.

When we returned to civilization, I parted from the creature with sincere regret, and the consciousness that I had humored my affection at the expense of my digestion.

The lamb did not give me so much as a look of farewell, but fell to feeding on the grass beside the farm-house with an air of placid triumph.—*Scribner's Magazine.*

For "The Friend."

The Normal Class at Westtown.

During the erection of the new school buildings, and the general unsettlement resulting therefrom, it became difficult to carry on this department advantageously, and for a short time it was suspended. With the ample accommodations which are now afforded, the Committee desire to promote normal training at Westtown, believing that our young Friends who are looking toward Teaching as an occupation, will find it greatly to their benefit to take a course of instruction under the present Preceptor, Ann Sharpless, whose large practical experience as a teacher, as well as the knowledge gained in one of the best Normal Schools in this country, especially fit her for the position.

It is desirable that pupils who wish to enter this department, make a definite application for that purpose to the Superintendent or Treasurer, in order that arrangements may be made in advance, to meet the probable size of the class.

Letter to a Friend in the Ministry.

Bryn y Mor, 4th Mo. 9th, 1824.

My Dear Friend: One of the consoling promises recorded in sacred writ, "They shall not hurt or destroy in all my holy mountain," tends to encourage me to the communication of a few hints upon a subject with which I feel myself most unworthy and insufficient to attempt to intermeddle—I mean the office of the Christian ministry. Having very recently had the privilege of sitting down with Friends of W—— in their collective capacity, to wait upon God, and having on that occasion witnessed the willingness of thine heart to bring an offering and to make a sacrifice which might be acceptable, I was led very earnestly to crave that the pure unmixed counsel of the Most High might indeed be more and more communicated to the assemblies of his people, in the clearness of his light, the freshness of his life, and the sweetness of his love. Having myself on some occasions attempted to convey what I have apprehended to be Divine intimations—if not in a style of elegance, yet with more than a becoming attention to the mode of composition—I think I have experienced that this has had a tendency to dissipate the life, and to lead into a multiplicity of expressions. The minister of Christ Jesus, I was given renewedly to see, must be willing to be anything or nothing; he must be ready at the intimation of his Lord to hand a piece of the barley loaves or of the small fishes to the assembled multitudes as well as to officiate and to dispense (as in plates and dishes) on occasions of greater plenty, where these may be commanded or allowed. But at all times it is indispensible that he should communicate to others *that*, and that only which for the purpose he receiveth from his Lord. To begin, to proceed, and to close, in the demonstration of the Spirit and with power, should be the anxious, the unceasing desire of every minister of the new covenant dispensation.

That the attention of thy mind and mine may be more turned singly to aspire after the glory of God and the complete fulfilment of his will, and that the gifts and graces He hath bestowed on thee, may be abundantly blessed and increased, is the sincere desire of thy very affectionate friend, J. H.

I believe that friendship would be truly valuable, and our mutual intercourse instructive, when we speak to, rather than of, one another.—*Mary Capper.*

Natural History, Science, &c.

Utilizing Snakes.—The journals of the German physician, who, under the title of Emin Pasha, has of latter times figured so conspicuously in African history, mentions a curious practice in use among one of the Dinka tribes. A pool of water is enclosed by a strong thorn fence, so arranged that game coming to drink must pass through a narrow lane. Near this opening are placed poisonous snakes which have previously been captured, and are fastened by a hole bored through the tail. These bite the animals as they attempt to pass; and in this way a supply of game is obtained without the trouble of hunting.

A German Antarctic Expedition.—It is intended to place in the Prussian estimates a very considerable sum for an Antarctic expedition. A large staff of the best men obtainable will be engaged, naval and scientific, and the organization of the expedition has been placed in the hands of Dr. Neumayer, of the Hamburg Observatory, who is, perhaps, the greatest authority living on Antarctic matters. It is intended, we understand, that the expedition will stay out until our knowledge of this almost unknown region has been substantially extended. At present it is believed that within the Antarctic Circle there must be a very large area of land. We know that there is a long range of high mountains, and at least one great volcanic peak. It will be stipulated that the members of the expedition shall exert themselves to their utmost to explore the region, so that within a very few years we may expect to have another great blank in the globe filled up, and that not by the country of Ross, whose Australian colonies have a practical interest in the physiography of the Antarctic, but by a nation whose interest in the subject is of a purely scientific character. The expedition, we believe, will sail in a few weeks.—*London Times.*

Salt Dust of the Sea.—While voyaging from Australia to New Zealand, one of the passengers, a lady, complained that the dust of the sea caused her eyes to smart, and had also soiled her clothing. She was laughed at by the other passengers, who insisted that there could be no dust at sea.

"They were mistaken," says Ballou, who tells the incident in a book of travel. "There is a salt dust which rises from the spray, and impregnates everything, even filling one's mouth with a saline taste. While the sun shines, this deposit, like the dew on land, is less active and perceptible; but to walk the deck at night is to become covered with a thin coating of salt dust so fine as to be hardly noticeable, but which in time becomes sufficiently crystallized to be obvious to the eye. The dust of the sea is no fable. The officer who stands his night-watch on the bridge will testify to this fact; and the cabin steward will tell you that he has often to resort to something more potent than a whisk-broom to cleanse clothing which has been exposed to sea-dust."

Toughness of English Wheat.—In a recent number of the *Journal* of the Royal Agricultural Society of England were published several papers bearing on the question of wheat-growing in England, and the prospect of its continuing under the present circumstances. One of these treated especially of the effect produced on the market for English wheat by the progressive substitution of the roller process of milling for the old "low grinding." This system, which is rapidly growing in favor in England as well as in other parts of the world, and seems destined to become universal, demands a more brittle grain than the bulk of the English crop is composed of. If the grain is not sufficiently brittle, the rollers in the preliminary processes simply crush it, instead of breaking off the outer hull of the berry, as is intended. If this happens, paste is formed, steam generated, large quantities of the flour ferment, and the whole process is thrown into confusion. For this reason the roller mills are especially rigorous in their examination of English wheat, much preferring the foreign-grown grain, and in wet spells often refusing to buy the native grain at all. This difficulty can be overcome by drying in ovens, or by mixing the damp grain with other which is excessively brittle; but either of these processes adds to the cost of the wheat, and forms an additional obstacle to the British farmer in his efforts to meet the competition of his foreign rivals.—*The American.*

Electrical Patents—The applications for patents on inventions in electrical appliances have reached a very high figure lately. The *Scientific American* reports a total of seventy-three patents issued for the week ending Fifth Mo. 29th. Of these, 14 were patents relating to instruments and devices of measurement and testing, 2 to telegraphy, 2 to the telephone, 3 directly to the motor, 4 directly to the galvanic battery, 4 directly to the secondary battery, 1 to a thermo-electric generator, 26 to dynamos and electric light apparatus and the transmission and distribution of electricity for purposes of light and power, 17 to miscellaneous applications.

A Remarkable Orchid.—The great blossoms and leaves of the water-lily of the Amazon, *Victoria Regia*, no sooner excited the wonder of flower-lovers than a gigantic *Arum* competed with it in the region of surprise. Now an orchid has come to light, which, in spite of all that has preceded it, is claimed to be the greatest wonder of the vegetable world. Its flower spike sometimes reaches the height of sixteen feet! One under cultivation in the collection of Sir Trevor Clarke, in England, has recently flowered, and though not reaching the height attained in its own country, was yet remarkable. It is a terrestrial orchid, and when it is remembered that the tallest of slipperworts, or *Cypripedium*, rarely exceeds two feet, some idea of a sixteen-feet giant, with each flower as large as *Cypripedium spectabile* may be obtained. It was first discovered by Welwitsch, the traveller celebrated in another vegetable wonder *Welwitschia mirabilis*, a plant which pushes out immense seed-leaves or cotyledons, and then remains satisfied with this growth for years and years after. He found this plant in Angola. It has been named *Lissochilus giganteus*. It has since been found along the muddy shores of the Congo River, and a writer on this region gets off the following rapturous expressions regarding it:—"The hot sun and the oozy mud call into existence a plant life which must parallel in rank luxuriance and monstrous growth the forests of the coal measures, and reproduce for our eyes in these degenerate days somewhat of the majesty of the vegetable kingdom in bygone epochs." In that spot they grow only about six feet high, but as there are masses of forty or fifty spikes together, the large pink and gold flowers, aided by delicious fragrance, must produce a charming effect.—*The Independent.*

Sense of Locality in the Lower Animals.—It has scarcely been supposed that the lower animals have any sense of locality. To test the matter, E. Carman, editor of the *Rural New*

Yorker, reports that he marked a number of snapping-turtles, took them from a small pond, and placed them in a pond half a mile distant. "In a few days they had found their way back" to their original home.

Feeding Young Trout.—F. Lugrin, of Geneva, has discovered a method of feeding young fish of the trout and salmonoid varieties. Great difficulty has hitherto been experienced in carrying the young fish through the first year of their existence, the artificial food not being sufficiently nutritious, often costly, and involving constant care and attention. Lugrin's invention consists in a material which, when spread on the bottom of a tank, spontaneously produces myriads of minute organisms (*daphniæ, cyclops, limnæ*, &c.) When one tank is depleted, the fish are driven off to another pasture similarly prepared. The first tank, at the end of a few weeks, is again swarming with organic life.

The Effects of Hand-shaking.—A curious illustration of the muscular development that follows from the exercise of the muscles is mentioned by *Harper's Bazaar*, which says that the wife of President Cleveland "now wears gloves two sizes larger than when she was married. Her left hand is very little, if any, larger, but the right hand, which has done so much shaking in its official capacity, is noticeably larger than the other, and she recently told a friend that it was impossible for her to wear her old number in gloves. The same is probably true of the President, but as men wear their gloves so much looser than women, he might not know of it by that means; but if he compares his two hands, he will see the difference.

Items.

French Roman Catholics in America.—In an article by Louis N. Beaudry on this subject, in the *Christian Advocate*, the writer, who was brought up in the bosom of the Romish Church, but afterwards became a minister among the Methodists, estimates the number of French-speaking Romanists in the United States to be not less than one and a half millions,—mostly immigrants from Canada, France, Belgium and Switzerland: "They may be found in four distinct groups, namely, Louisiana, New England (including north-eastern New York), Illinois and California. Their growth by immigration during the last decade, especially from Canada into New England (soon to be another New France!) is surprisingly rapid. For the past few months their rush into California has been unprecedented, while their increase everywhere by propagation is phenomenal."

The writer states that many of the members of the Roman Catholic Church are not satisfied with its system, and are desirous of some reformation. To this pressure he attributes the advanced ground on several subjects, especially in advising the reading of the Bible in their families, taken by a late council of prelates at Baltimore. As one evidence of the existence of such a feeling, he narrates a conversation with one of the leading Roman Catholic physicians of Montreal, who said to him—

"We know that in all essential prosperity our province is fifty to a hundred years behind Protestant Ontario and the neighboring republic; and we know as well as you do, Mr. Beaudry, that our priests are the main cause of this backwardness. 'What ought to be done to extricate ourselves from this disgraceful dilemma?' was the question propounded a few evenings ago in a social circle. Several answers were suggested, but only this seemed to gain general assent, namely, 'Let us form ourselves into a club, then go to the hierarchy and say to them, "Gentlemen, you have had us under your control in this country for at least three centuries, but you have held us by the throat and under your feet. Good bye, gentlemen; we are determined to seek better leadership."' But, Mr. Beaudry, who is the man among us willing to take the brunt of this responsibility, the real Moses who can lead this exodus? When this is done the suffering masses of our people, who now dread the power of the priesthood, will follow us."

Louis N. Beaudry states that in the Province of Quebec the people annually pay to the priests, $2,000,000 for the single item of prayers to be said for the repose of souls supposed to be in purgatory! And, in illustration of the priestly devices for raising funds, he gives the following item:

"At one of the portals of St. Peter's Cathedral, at Montreal, I purchased a card, which on one side presents a picture of the edifice as it will appear when completed, 'length, 333 feet; width, 222 feet.' On the opposite side the following, which I carefully translate:

'Spiritual treasure. For the moderate gift of one dollar in favor of the Cathedral of Montreal one is benefited by the following immense spiritual advantages: 1,048 masses per year during four years, 145,133 communions, 323,808 ways of the cross, 515,464 rosaries, 16,372 masses heard, 4,300 chaplets of the sacred heart, 4,600 offices of the Blessed Virgin, 720 breviaries of the precious blood, 100 Salve Reginas chanted by the Trappists. All of the above each year during four years. And many millions of other prayers, like "Remember us," "Pater," "Ave," &c. Once a week the spiritual benefits of seven millions of Ave Marias by the confraternity of that name.

'Seen and approved, † EDWARD CHARLES,
'Bishop of Montreal.'"

"I think that all my readers will allow that one dollar is not a high price for so many prayers! But whose heart does not bleed in the presence of such duplicity in high places, and of blind simplicity among the masses? The old gentleman who sold me the card said to me:

'Are you not going to pay the dollar to secure these great blessings?'

'No, sir;' I replied, 'for boughten prayers are worthless."

'How is that?' he queried.

'I will tell you, my friend. If, for instance, you are in distress, and I come to you and from the depth of a sympathetic heart I pray for you, do you believe God will answer such a prayer?'

'Most assuredly,' was his ready response.

'But if, on the other hand, I am so hard-hearted and lucre-loving as to demand a dollar before I get on my knees, what then?'

"The old gentleman nearly fell over backward under the shock of my question. Rallying at length from his embarrassment he added in justification of his own conduct, 'Oh! but I did not fix the thing so myself.'

'Of course not,' I said for his comfort. 'You are not to be blamed, but pitied; for this trap was set by the highest ecclesiastical authority, namely, †Edward Charles, Bishop of Montreal.'"

The Condition of Armed Europe.—A writer in the *Pall Mall Gazette*, who has been travelling in the North of Europe as a special Commissioner for that Journal, thus forcibly describes its situation:—

"The Continent is an armed camp. The nations labor, as the Jews rebuilt Jerusalem, with a sword in one hand and their industrial tools in the other. Restless, suspicious armies are encamped side by side where formerly nations lived and labored. Every year some one or other of these armies invents some more deadly weapon than its rival, some more terrific explosive, some more expeditious mode of slaughter. No sooner does this happen than all the others hasten to adopt it, piling on with desperate energy the panoply of armor, beneath which humanity is being crushed. Amid the ceaseless ebb and flow of human affairs, one phenomenon never varies. The sum total expended on making ready for slaughter, constantly increases. Every year more and more is drained from the soil in order to feed the magazines. Every year the barrack gains on the cottage, and preparation for war becomes the absorbing pre-occupation of a great proportion of the flower of our youth.

"From every able-bodied man this Armed Peace exacts three, four, or five years of life when it is at its richest and brightest. When the youth steps into manhood, and begins to dream of love ar labor, and of the sweet joys of home and famil there swoops down upon him the kidnapper of Ma and carries him off to the barracks and the cam This vast organization for murder is the Upas-tr of civilization, and all the Continent is sickeni under its fatal shade. The first cost is the cost actual cash paid down, the second in life wasted its prime, the third in the condition of unrest whi saps the sense of security necessary for the prosec tion of business. Business is difficult when pea is not worth three months' purchase. Every ye commerce becomes more and more internation Every year, therefore, any disturbance of peace b comes more dangerous to the trader. Even t shadow of war now produces far more serious disl cation of industry than in old times the actual pr gress of a campaign. For in old times every pari was a little world in itself, a microcosm capable independent existence, and able to carry on its ov business, and grow its own crop, if all the rest the world was in measureless confusion. To-day this has changed. A network of rail arteries a telegraph nerves now knits all Europe into one o ganism. Workmen may be thrown out of emplo ment in Madrid, because of a failure in Mosco A swindle on the Bourse in Vienna may take t bread from the mouths of a hundred families Paris. The extreme development of the nervo system of the Continent has gone on side by si with the steady development of militarism, whic when it becomes active, either excites business feverish and frenzied activity, or reduces it to a co dition of paralysis. It is difficult to manœuvre army without doing damage, amid the rough a rustic hamlets of the peasantry; but in Europe have at the same time multiplied the number of o armies, and substituted for the cottagers' huts, ec fices as fragile and as costly as the porcelain pala of the Chinese Emperors."

THE FRIEND.

EIGHTH MONTH 11, 1888.

The remark quoted from Adam Spence communication in the Editorial of last wee implying that the growth of anything in t Church, opposed to the official action of t body, carries with it the principle of separati is one that has impressed us as conveying caution that it is wise duly to consider.

In reflecting upon it, it has seemed to us th the principal bond which binds together members of a religious body, is a *unity of feeli* growing out of a belief in the same religi doctrines, and out of a mutual concern to p mulgate those doctrines among men, and to in harmony therewith.

Whatever tends to lessen this feeling of un must proportionally weaken the ties which g to the body its strength as a branch of Chri militant Church; and thus render it eas when some time of peculiar trial arrives, for members to be drawn apart.

One of the most effective causes of such ruption in the Church, has ever been a dive ence in doctrinal belief; for, as a gathe church consists of those holding the same vi it is evident that a departure from these vi tends to remove the common ground on wh the members stand. Hence the importa which the Church has ever assigned to so doctrine; and the earnestness with which living members have contended for the m tenance of its principles. This is manifes the epistle of Paul to the Corinthians—"N I beseech you, brethren, by the name of Lord Jesus Christ, that ye all speak the s thing, and that there be no divisions am you, but that ye be perfectly joined togethe

he same mind, and in the same judgment." And with similar earnestness, he writes to the Romans,—"Now, I beseech you, brethren, mark hem which cause divisions and offences contrary o the doctrine which ye have learned, and avoid hem." In accordance with these passages, is he testimony of Philadelphia Yearly Meeting, n an epistle written in 1844—"True unity is a precious, but a very delicate, bond, and there is perhaps nothing that so quickly and so effectually severs it as the evidence that persons occupying the highest stations in the Church, are putting forth and maintaining doctrinal opinions at variance with the hitherto established testimonies of the Society."

But even where there is no actual divergence n doctrine, the "precious, but delicate bond" of true unity, on which the strength of the body depends, may be weakened or injured by differences in practice. This was exemplified fifty years or more ago in America, on the subject of slavery. The Society of Friends had long borne a testimony against this great evil; but some of its members about that time became so zealous as to create an uneasiness in the minds of their fellow-members lest they might be led into associations and efforts which would be hurtful to their own spiritual interests; and on the other hand, these zealous ones were disposed to censure their brethren as too lukewarm. Thus the unity of feeling, which had once bound all as into *one* bundle of life, was weakened, and some of those concerned drifted so far away from the body, as to feel comparatively little interest in, or attachment to it.

In that class of cases, where the decision as to what is right or prudent, rests on the application of general principles, there will always be found some difference of judgment. While all the members of a Christian community may admit the necessity of obeying the command, "Be not conformed to this world," some will allow themselves a certain degree of indulgence in one direction as only an allowable liberty; and others, in another direction, until

"Bit by bit the world is swallowed."

In these cases, it is the duty of those who are inclined to any indulgence which is opposed to the general judgment of the religious body to which they belong, to yield their personal wishes, even when they do not see that the thing is wrong in itself; lest they should injure the "precious, but delicate bond" of united feeling which should bind together the members.

A few years ago the subject of music came before Philadelphia Yearly Meeting; and the meeting at that time re-affirmed with much unanimity the ancient view held by the Society of Friends, that the waste of time involved in the study and practice, the liability to abuse, and the temptations to which it exposes those who yield to its allurement, were so great, that it was best for our members to refrain from indulging in it. The meeting at that time issued clear and positive advices to its members on this subject. It must be very evident to any thoughtful person, that those members who disregard these advices, introducing into their families pianos or organs, or other musical instruments, and have their children educated to the use of such instruments, are by their example and influence, weakening the bond which should bind the members of the Society into an harmonious whole.

Robert Barclay, in his treatise on Church Government says of our Society in the beginning, that "He who was careful for his church and people in old times has not gathered us to be as sheep without a shepherd, that every one may run his own way, and every one follow his own will, and so to be as a confused mass or chaos without any order; but He, even the Lord, hath also gathered and is gathering us, into the good order, discipline and government of his own Son, the Lord Jesus Christ; therefore He hath laid care upon some beyond others, who watch for the souls of their brethren as they that must give account."

Is it not plain, that those who disregard the judgment and counsel of the collected Church, are, by their example, reducing the Society into "a confused mass or chaos without any order?" And is not this true, whether the judgment of the body which they disregard relates to matters of personal indulgence; or whether it refers to enterprises and labors of a professedly benevolent or even religious character, as to participating in which the Church has seen it needful to extend a caution?

He who rejects the counsel of the Church on one subject, gives the force of his example to strengthen him who desires more liberty in another direction. Thus little by little every provision of our discipline may be set aside; and every doctrine and principle we hold may be departed from; and the Society of Friends may no longer be able to hold up to the world that banner which it had received from the Lord to be displayed because of the Truth.

In view of these considerations, we feel that there is some ground for the remark of Adam Spencer, quoted in our last number, which speaks of movements in the body which the official authority of the Church is *against*, as a "wedge of separation."

We have received a letter from Indiana, from one who desires to know where he can find "a good training school for boys, one where they will absolutely have to mind, and are taught to work; and where their education is kept up along with their manual labor; and the moral, social and religious influence will be the best," &c. The writer (who does not give his name) further explains that he does not mean a school for little boys but older ones.

We suppose the objects aimed at in the schools at Hampton, Va., and Carlisle, Pa., for Colored and Indian children, are those specified in this letter. Several of the States of our Union have "Reform Schools" for those young people, who have fallen into evil ways through neglect or otherwise; but we know of no institution among Friends where manual labor is systematically taught in connection with a literary education. Indeed the general tendency has been in the opposite direction. A friend suggests that the Manual Labor School in Indiana, established by Josiah White of Philadelphia, may possibly answer the requirements of our correspondent.

We sympathise with our unknown friend in his anxiety and perplexity; and believe that the difficulties which at present exist in this country in the way of boys learning suitable trades are a serious evil. But we have strong doubts whether any training in mechanical schools is an adequate remedy, or can fully take the place of that insight into trade mysteries which is gradually received by him who is thrown into daily contact with skilled workmen and has the opportunity of watching their labors.

We may add, also, that we do not believe any moral discipline, however perfect, in an educational establishment, can be substituted for that godly watchfulness and training, that prayerful restraint, and earnest longing and effort for the religious welfare of the young which devolve upon parents and heads of families, and which they must personally exercise, and cannot depute to any other.

SUMMARY OF EVENTS.

UNITED STATES.—Philip H. Sheridan, General of the armies of the United States, and its most distinguished cavalry commander during the civil war of 1881–4, died of heart failure on the night of the 5th instant, at Nonquitt, on the Massachusett's coast, where he had gone on account of failing health. His body is to be taken to Washington on the 8th, and to be buried in Arlington Cemetery on the 11th instant.

In the U. S. Senate on the 6th instant, Senator Blair offered a resolution, which was referred, requesting the President to open negotiations with the British Government and the Dominion of Canada with a view to the settlement of all differences between Great Britain and the United States, and for the arrangement of terms for a political union between the United States and Canada, or any of the Canadian provinces.

In a letter to the Secretary of the Interior, Land Commissioner Stockslager has recommended that the Attorney General be requested to institute civil suits against the Eureka Consolidated Mining Company, operating in Nevada, to recover $3,670,741. This sum, it is claimed, represents the value of charcoal and cord wood manufactured from cedar, pine and mahogany timber unlawfully cut from the public mineral lands in Nevada, by or with guilty knowledge of the Eureka Company. Criminal suit is recommended against Henry Donnelly, the Superintendent of the Company's mines. These recommendations are made upon a report by Special Agent George D. Temple, who has just concluded his investigations of alleged timber depredations in Nevada.

The public debt statement shows a reduction during the Seventh Month, of $4,137,298. Total cash in the Treasury, $646,123,367.

A statement prepared by the General Land Office shows that 46,286 pre-emption entries were made during the last fiscal year, embracing an area of 7,265,760 acres, an increase over last year of 11,851 entries and 1,777,651 acres. At the close of the year 96,864 pre-emption entries remained unacted upon.

Secretary Mohler, of the State Board of Health of Kansas, has received reports from about 600 correspondents of the Board, representatives of nearly every county in the State, which show that, while the wheat and oats crop are yielding a higher average than heretofore reported, the corn crop has materially suffered from the effects of drought, and that hot winds in many sections of the State during the last ten days of Seventh Month, have caused injury.

The Supreme Court of New Jersey has rendered a decision affirming the constitutionality of the Local Option High License law. The opinion as regards the high license feature was unanimous. On the local option section the Court stood eight to seven.

The result of the work of the Pittsburg and Lake Superior Mining Company, which for several months has been prospecting with diamond drills on the range midway between Marquette, Michigan, and Negannec, has just been made public, and there is a general rush for options all along that range clear through to the lake in the southern limit of Marquette. The drill in the last hole, at a depth of 17 feet, encountered mixed ore, and at a depth of 145 feet clear ore was struck, through which the drill has worked for 45 feet, and is still working in it. The new find is claimed to be one of the most important ever encountered in all the bearing district, and establishes the fact that the deposit runs clear through to the lake.

A six-story brick tenement in the rear of 197 Bowery, New York city, was burned on the afternoon of the 3rd instant; and of about 150 people, who lived in it, at least 17 perished in the flames, while several others were so badly injured that they are not expected to recover. The fire was started by the explosion of a coal oil lamp on the first floor.

The Philadelphia Custom House receipts for last month were over $1,983,000, the largest amount, it is officially stated, ever collected in one month at this port.

The number of deaths in this city last week was 471, which was 12 more than the previous week, but a decrease of 21 from the corresponding week of last year. Of the foregoing 181 were under one year of age: 264

were males and 207 females: 72 died of cholera infantum; 43 of consumption; 39 of marasmus; 35 of typhoid fever; 28 of inflammation of the stomach and bowels; 25 of convulsions; 19 of diseases of the heart; 19 of inanition; 18 of old age; 14 of debility; 14 of pneumonia, and 10 of congestion of the brain.

Markets, &c.—U. S. 4½'s, reg., 106½; coupon, 107½; 4's, 127¼; currency 6's, 126 a 130½.

Cotton was quiet, but steady, at 11 1-16 cts. per pound for middling uplands.

Feed was only in moderate request, but ruled firm under scarcity. Sales of 1 car good winter bran, at $17, and 1 car choice do. do., at $17.50 per ton. Quotations: Winter bran, choice, $17.50; do. do., fair to prime, $16.75 a $17.25; spring bran, as to quality, $15.50 a $16.50.

Flour and Meal.—Trade in flour was sluggish, jobbers buying only enough for current requirements. Prices were well maintained. Sales of 125 barrels Pennsylvania family, at $3.90; 435 barrels Ohio, straight, at $4.60 a $4.65; 375 barrels winter patent, at $4.90 a $5; 500 barrels Minnesota patent, at $4.95 a $5, and 375 barrels do. do., at $5.05. Rye flour was quiet at $3.50 per barrel for choice.

Grain.—No. 1 red wheat sold at 90 cts.; No. 2 red at 87 cts.; No. 3 red at 85 cts. per bushel. No. 2 mixed corn was quoted at 54¼ a 55¼ cts.; No. 2 white oats quoted at 33½ a 34 cts.

Beef cattle.—Extra, 5½ a 5¾ cts.; good, 5 a 5¼ cts.; medium, 4¼ a 4¾ cts.; common, 3 a 4 cts.

Sheep.—Extra, 5 cts.; good, 4¼ a 4¾ cts.; medium, 3¼ a 4 cts.; common, 1½ a 3 cts.; lambs, 3½ a 7 cts.

Hogs—all Western at 9¼ a 9⅜ cts.; no other grades arrived.

Milch cows were inactive at $25 a $50.

Foreign.—The Parnell Commission Bill has passed Parliament, the Irish members not being present when the vote was taken. It is stated that the inquiries of the Commission will not commence before the Eleventh Month, next.

The *St. James Gazette's* correspondent at Berlin says that in political circles there, the tension between France and Italy is regarded as of the most serious character.

The President of the French Agricultural Society has made a report regarding the losses caused by the recent rains. He says that the hay has been destroyed, and that the peasants have been compelled to kill their animals, being unable to feed them. He also says that corn cannot ripen; that potatoes are rotten, and that the vintage this year will be inferior. He estimates the loss to agriculture at half a million of francs, and says if the weather continues a month longer the crisis will extend to enormous dimensions.

Silesia is being devastated by terrible floods, the worst known in thirty years. Along the rivers Bober and Zacken the damage is especially great. Several mills at Greifenberg have been destroyed, and the crops have been ruined.

Large districts in Western Russia are inundated in consequence of the overflow of the river Vistula. The river Niemen has also overflowed its banks in the Minsk district and flooded the adjacent country.

On Seventh Month 15th, the volcano of Iwahassi, in Japan, suddenly became active, and 56 houses in Iwasenura were destroyed. The eruption continued next day with unabated violence, and burned 30 houses and 400 persons in a village named Bira.

The incendiary fires that swept Port au Prince, the capital of Hayti, on the 4th and 7th ult., destroyed 850 buildings, and the loss amounted to $2,000,000.

The Annual Report of the Canadian Fisheries Department says the catch of fish last year was valued at $18,280,000, against $18,234,000 in the previous year. The lobster catch declined in value $894,000, and that of cod $254,000. Exports to the United States reached $2,717,000, or 40 per cent. of the total export.

Ottawa is enveloped in smoke from forest fires in the surrounding country. St. Joseph's village, with 500 inhabitants, is nearly surrounded, and residents are preparing to flee, as it is believed the place is doomed. Owing to the dry season it is impossible to check the fire, and valuable timber limits on the Ottawa River have been swept by the fire. For an area of five miles around Canadian Junction on the Canadian Pacific Railway, the fire has full control consuming houses and everything in its course. Valuable forests along the mountain range in Eardly township are burning towards the town of Alymer, which is threatened. The loss is believed to have reached nearly $500,000, with little prospect of the flames being got under control until the fire has burned itself out. Many families are homeless.

Supplementary crop reports from all parts of the Province of Ontario show that all the crops, with the exception of spring and fall wheat and hay, will be above the average in yield and quality. Previous reports stated that the outlook was bad, owing to a general drought which prevailed, but since then rain has fallen everywhere, and instead of a scarcity, there is likely to be an abundance of everything.

Correction.—In the article "Notes on Hayti," in our last number, the name of the President is erroneously printed Solomon; it should have been *Salomon*.

RECEIPTS.

Received from Josiah Lippincott, N. J., $2, vol. 62, and for Isaac Lippincott, $2, vol. 62; from William Bettles, Ill., $2, vol. 62, and for Joseph B. Bettles, $2, vol. 62; from Joshua Jefferis, Pa., $2, vol. 62; from Joseph P. Lupton, O., $2, vol. 62; from Edward Marshall, Philada., $2, vol. 62, and for Sarah E. Haines, Pa., $2, vol. 62; from Charles M. Cooper, N. J., $2, vol. 62; from Mark Balderston, N. J., $2, vol. 62; from Amos Evens, N. J., $10, being $2 each for himself, Joseph K. Evens, and Ann Kaighn, N. J., John B. Jones, Kans., and William T. Zook, Pa., vol. 62; from Charles Jones, Gtn., $2, vol. 62, and for Mary Ann Jones; $2, vol. 62; from Beulah Palmer, Pa., $6, being $2 each for herself, T. Chalkley Palmer, and George S. Thorp, vol. 62; from Robert Shoemaker, Philada., $2, vol. 62; from M. Hodgson, Gtn., $2, vol. 62; from Edmund S. Fowler, Agent, O., $18, being $2 each for Edwin Hollingsworth, Stephen Hobson, Thomas Hobson, Daniel M. Mott, Joseph Penrose, Jonathan Dean, and James McGirr, vol. 62; and $4 for Benjamin J. Hobson, vols. 61 and 62; from Henry B. Abbott, Philada., $2, vol. 62; from William B. Harvey and Zebedee Haines, Pa., $2 each, vol. 62; from Phebe B. Chace, Mass., $2, vol. 62; from William George England, N. S., $2, vol. 62; from Nicholas D. Tripp, Agent, N. Y., $20, being $2 each for himself, Mary M. Otis, Lydia C. Hoag, William R. Hazard, Hazard Library, Isaac Hazard, Gilbert Weaver, Samuel G. Cook, Persis E. Hallock, and Phebe Sampson, vol. 62; from William C. Ivins, N. J., $2, vol. 62, and for Lewis Toft, $2, vol. 62; from George M. Haverstick, N. J., $2, vol. 62, and for William Matlack, $2, vol. 62; for Mary E. Cadwalader, Philada., $2, vol. 62; for Joshua Hoopes and Elizabeth Hoopes, Io., $2 each, vol. 62; from Benjamin W. Passmore, Pa., $2, vol. 62, and for Caleb E. Thomas and Elizabeth Abel, $2 each, vol. 62; from Joseph Passmore, Pa., $2, vol. 62, and for Margaretta M. 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J., $2., vol. 62, and for Joseph K. Lippincott, $2. vol. 62; from Mary Randolph, Philada., $2, vol. 62; from Elisha Roberts, N. J., $8, being $2 each for himself, David Roberts, Joseph H. Roberts, and William H. Roberts, vol. 62; from Abel McCarty, George Schill, Job McCarty, and John S. Brown, P per Henry Brackman, $2 each, vol. 62; from Barcl R. Leeds, Philada., $12, being $2 each for himself, a D. L. Leeds, Philada., William H. Leeds, Orego Edwin Leeds, Va., Arthur N. Leeds, Haverford, a Morris E. Leeds, Westtown, vol. 62; from Edward Lowry, Philada., $2, vol. 62; from Thomas F. Scatt good, Pa., $8, being $2 each for himself, Sarah Scattergood, Anna M. Woodward, and Mary E. Fo sythe, vol. 62; from Thomas S. Downing, Pa., $2, v 62; from Joseph Rhoads, Pa., $2, vol. 62, and for Sus Worrell, $2, vol. 62; for James M. Rote, Pa., $2, v 62; from Samuel Haines, N. J., $2, vol. 62; from Cal Hoopes, Pa., $2, vol. 62, and for Benjamin P. Hoop $2, vol. 62; from Clarkson Moore, Agent, Pa., $6, bei $2 each for Thomas H. Whitson, Lewis Forsythe, a Eliphaz Mercer, vol. 62; from John I. Burtt, Philad $2, vol. 62; from Mary Mendenhall, Pa., $2, vol. 6 from Amos Buzby, N. J., $2, vol. 62; from Jacob Elfreth, Pa., $2, vol. 62; from Charles Wood, N. per John C. Maule, $2, vol. 62; from Joshua H. B linger, N. J., $2, vol. 62; from John E. Carter, Gt $10, being $2 each for himself, Shelter for Color Orphans, W. Philada., Benjamin K. Hiatt, Ind., becca S. Conard, Pa., and Elizabeth Thornton, Philad vol. 62; from Henry R. Post, L. I., $2, vol. 62; fr Edward D. Trump, Pa., $2, vol. 62, and for H. Humes, $2, vol. 62; from Hannah H. Savery, Pa., $ being $2 each for herself, Stephen W. Savery, a George B. Mellor, Pa., Thomas H. Savery, Del., a Thomas B. Taylor, Philada., vol. 62; from Martha Cox, Gtn., $2, vol. 62; from Martha Street, O., $2, v 62; from Sarah Satterthwaite, Pa., $2, vol. 62; fr Anna Thomas and Howard A. Mickle, N. J., p Richard F. Mott, $2 each, vol. 62; from Nicholas Tripp, Agent, N. Y., $4, being $2 each for William Hazard and Jerome B. Hunt, vol. 62; from Susan Hoxie, Mass., $2, vol. 62; from Hannah Mickle, N. $2, vol. 62; from Charles Stokes, Agent, N. J., $ being $2 each for Rachel L. Atkinson, Levi Trot Samuel J. Eves, Joseph H. Haines, Rachel A. Wil Joab Wills, George Lippincott, and John W. Stok N. J., and Samuel S. Haines, Philada., vol. 62; fr Rufus Churchill, N. S., $2, vol. 62; from Abraha Gibbons, Pa., $8.50, being $2 each for himself, Willia H. Gibbons, and Brinton P. Cooper, Pa., and $2.50 Marian G. Beeman, England, vol. 62; from Joshua Ballinger, Agent, Pa., $12, being $2 each for Jes Brown, Mary Ann Taylor, Mary Elizabeth Wel Lydia Embree, and Sarah C. Glover, Pa., and Sar H. Matson, Del., vol. 62; from Richard P. Gibbo Del., $2, vol. 62; from Frances P. Pitfield, Gtn., vol. 62; from Joshua Brantingham, Agent, O., $ being $2 each for Edward Y. Cope, George G. Megr Lousena Harris, Nathan Whinery, Cyrus Brantingha Alfred Brantingham, William Brantingham, Jose Stratton, Uriah Price, John Hoyle, Joseph Maste Clayton Lamborn, Josiah Cameron, John Olipha Ellen Stratton, Barclay Stratton, Joseph Wind Charles W. Satterthwaite, and Joshua Coppock, v 62; from Gulielma Freeborn, R. I., $2, vol. 62; fr Mary A. Smith, Mass., $2, vol. 62; from Morris Co Pa., $2, vol. 62, and for John Wood, Io., $2, vol. from Edwin A. Hoopes, Pa., $2, vol. 62.

Remittances received after Third-day, will not appea the Receipts until the following week.

NOTICES.

Wanted—A woman teacher at Bradford Prepa tive Meeting School, to open Ninth Mo. 3rd, 1888. Application may be made to

Lydia D. Worth, Marshallton, Chester Co., Pa
Sarah A. Scattergood, Box 1934, West Ches Chester Co., Pa.

Westtown Boarding School. — A compe teacher of reading will be wanted for the Boys' partment, at opening of next session (Tenth Mo 30th.) Apply to John E. Carter,
Knox and Coulter Sts., Germantown, Phil
George M. Comfort,
Fallsington, Bucks Co., Penn
William Evans,
252 South Front St., Philad

Died, Sixth Mo. 5th, 1888, suddenly of paralysi Upper Norwood, England, Martha R., wife of L W. Leeds, aged nearly 78 years. Interred in Frie ground Croyden, England. The evening previou her death she remarked: "How I wish my Heav Father would take me to himself, I should be so wil and happy to go;" and we reverently believe she entered into everlasting rest.

THE FRIEND.

A Religious and Literary Journal.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 161.

EXERCISE OF FAITH.

In a recent conversation with a Christian mother, on the early age at which children manifest that they are visited by the Grace of God, giving them a sense of right and wrong, she mentioned the case of one of her own children, who, when a little boy of between three and four years of age, became seriously sick. He asked his mother if little children went to Heaven when they died? She replied, that they did, if they had been good children. After remaining quiet for a little while, he remarked, 'Then, they must not take sugar without leave." This was one of the childish temptations to which he was exposed; and, at the time of the conversation, he felt that it was very wrong for him to yield to it.

This simple incident not only shows that the Spirit of Christ visits the heart in very early life, pointing out to the child the path in which it should walk, but it also furnishes an illustration of the nature of faith, which consists in a belief in the reality and Divine authority of those impressions and revelations which are made to the soul of man by his Creator. These revelations of the Divine will are attended with an evidence of their source and authority, altogether sufficient to the mind which yields thereto in simple obedience; but which may be rejected by him who unwilling to submit to the government of Christ, and reasoned away, until he loses his faith, and becomes darkened in his imaginations. It is the belief in the heavenly source of those revelations that strengthens the obedient mind to obey their requirings; for, if he had not this belief or faith, he would not sacrifice his own will, and bear the cross which is laid upon him. This view accords with the Scripture statement, "Without faith it is impossible to please God, for he that cometh to God must believe that He is, and that He is a rewarder of him that diligently seeks Him."

But however thoroughly a man may be convinced of what the Lord requires of him, it will profit him no good, it will be only a dead faith, unless it is joined with obedience; for, as the apostle James testifies "Faith without works is dead."

The New Testament narrative furnishes many illustrations of the exercise of faith. Her belief in the power of our Saviour to heal her malady encouraged the diseased woman to press through the crowd to touch the hem of his garment. The faith of blind Bartimeus led him to cry earnestly to have his sight restored. It induced the Centurion to beseech the Lord, that He would speak the word so that his servant might be healed. Without faith in his power, none of these would have sought the help and favor of Christ; and so would have missed of the blessing that they received. And inasmuch as our Saviour declared that no man could come unto Him (spiritually) except through the drawing of the Father, this belief and trust in his power and goodness must have had its origin in the impressions made on their minds by the Holy Spirit.

A few years ago the steamer City of Columbus, from Boston to Savannah, struck a reef near Martha's Vineyard, and was wrecked, on the 18th of the First Month. Of the one hundred and thirty crew and passengers on board, only twenty-seven escaped. Among the survivors was a captain, on his way South, to take command of a sailing vessel. He had "turned in" as was his custom on board ship, with his clothes on. When the steamer struck he sprang to his feet, and hurried on deck; the waves were sweeping across the deck. Hurrying below, he put on his overcoat, fastened on a life-preserver around his room-mate, and went on deck again. After clinging to the flag-staff for a short time, he tried to cut away a boat, but owing to the ice was unable to do so. Every wave that broke over the deck swept one or more into the sea. Convinced that the wreck could not save him, he plunged into the water and tried to swim for the shore. Finding the struggle useless, he turned upon his back and floated, drifting with the tide; now upon the crest of a wave, again in the trough between the waves. Out of the gray, half-light, there came toward him a lifeboat; nearer and nearer it came, until, stretching out his hand, he grasped it and clambered in. The former crew had been washed away. The boat was filled with water to the edge, but kept afloat by corks or air-bags. Exhausted with his struggle, chilled by the cold, he fell asleep. A great wave turned the boat over, and rolled him into the sea. The shock awoke him; again he struggled back, crawled to the stern of the boat, sat upon it, with his feet and limbs in the water up to his knees; and with a piece of board he had found in the boat, his head tied up with a handkerchief, he paddled toward Vineyard Haven, following the tide, borne on by the currents. The wind dashed the wave-tops into spray against him. Following the shore, he struggled on. Some natives of the island spied him, and were just going to attempt his rescue, when a steamer picked him up.

He was a Christian man, and was impressed with the belief that his Heavenly Father would care for him, and that he would be saved. It was his faith in this impression that gave him the use of all his powers, and enabled him under the most discouraging circumstances, to persevere in his struggle for life. Without it he would probably have been lost.

The connection between faith and works is illustrated in the description given by Thomas Jones, an old colored preacher, of his escape from slavery. He says, "When I found myself out on the ocean, I prayed God to help me, and He *did* help me. I found some boards and got on to them. Well, what did I do then? Did I stop praying, and think because I had got a few boards I could go alone now, and I didn't need the Lord's help any more? No! I kept on praying, and held on to the boards. Well, what did I do then? Sit still, and expect the Lord to carry me safely through, and think that I had nothing to do? No! I took a stick for a paddle, and went to paddling and praying. I did not sit still, like those who have a name to live, and are dead; but I just went to paddling, and I did not forget to pray; and by paddling and praying I got through. So God expects us to pray and also to paddle, and not wait for Him to do the work that He has set us to do."

The Detroit *Free Press* publishes a comparison, which was given to a man troubled with doubts respecting religion, and who was told that he must humble himself and have faith, if he would know the truth. To this he objected, as asking him to accept without proof. He received the following reply:—

"Out West they have a place for watering cattle. The cattle have to mount a platform to reach the troughs. As they step on a platform their weight presses a lever, and this throws the water into the troughs. They have to get on the platform through faith, and this act provides the water and leads them to it. You are like a smart steer that slips around to the barnyard and peeps in the trough, without getting on the platform. He finds the trough dry, of course, for it needs his weight on the platform to force the water up. He turns away disgusted, and tells everybody there is no water in the trough. Another steer, not quite so smart, but with more faith, steps on the platform. The water springs into the trough, and he marches up and drinks."

While there are some instructive hints in such comparisons, yet there is need of care that we do not attempt to apply all the details of them to spiritual experiences—for this may lead into error in other directions.

It is important that the believers in Christianity should remember that a profession of religion will do little good if it does not produce *practical* fruits in life and conversation. The London *Sunday School Chronicle* relates the story of a family who had engaged as a servant a professedly Christian girl, and one who was a member of a Christian church. They were full of hope that she would be free from the usual faults and deficiencies of her kind.

"But somewhat to their surprise, and greatly to their annoyance, they found she had never been taught, or at least had never received the idea, that doing her household work thoroughly and well was one expression of religion. Her work was done imperfectly; there were manifold hid-

ings and schemings to conceal facts from the mistress, who soon came to the conclusion that this was the worst servant she ever had in the house. She did not question the piety of the girl, who was not to be considered a hypocrite or charged with insincerity in attending the church meetings, but her religion was a matter of sentiment; she had never learned to apply it to her common life."

There was far more evidence of conversion in the answer of the little maid-servant, who gave as a reason for believing that the change in her was a real one, "Now I sweep *under* the mats." She had evidently learned that her work must be performed faithfully, as in the eye of her Heavenly Master, and not slighted, as is often done by those who merely desire to escape the censure of their earthly masters. To "sweep *under* the mats," has a special meaning to the present writer, because it brings to mind the days when he was a school-boy, and at times it was his duty to sweep the school-room; and he well remembers the temptation to slight the work, and leave untouched the floor under the long benches, where the dust would not attract the eye of any but a close observer.

J. W.

For "The Friend."

Thirty-seven years ago, under date of Seventh Month 6th, 1851, that truly conscientious Friend Susanna Lightfoot Wood, thus wrote of her life at Westtown:—

"Times have altered since thou and I were young, have they not? Still, I often think with all their improvements, I do not believe the children enjoy the dear old spot more than we did.

"To me, the crowning pleasure was the feeling that the wing of Ancient Goodness overshadowed, and was round about us; and that some, if not all the teachers, could feel the hungry and thirsty souls. Oh! I would not have missed the good I received there for any earthly consideration, and the greatest desire I feel for the loved spot is, that there may ever be cherished that, by all concerned in its management, which will secure to it the blessings of Heaven."

To one who had said, that the Quakers deny the person of Jesus Christ, William Penn made the following reply:—

"If by the 'person of Christ' is meant the man Christ Jesus, we deny the charge; for there is no other name given under heaven, by which salvation can be obtained. 'Tis Christ alone that hath brought life and immortality to light: He is the Propitiation, the Mediator and Intercessor; and by Him only can man come to God: and no man can come to Him but such as come to his Spirit in their own hearts. And such as have not the Spirit of Christ dwelling in them are none of his. And these are they that deny Christ, [those] that deny his cross, break his law, and live not according to his example, who is meek and lowly, pure and undefiled, and separated from all sinners. So that the anti-Christs of our days are those that live according to the lusts of the eye, the lusts of the flesh and pride of life, without God in the world; that is, without a sense of God upon their hearts; but their minds run after the things that are seen, which are temporal, neglecting the things that are eternal. And though such may profess Christ in words, yet it shall be said unto them in the great day of account, 'Depart from me ye that work iniquity.'"

For "The Friend."

Notes on Hayti.

(Concluded from page 11.)

The roads throughout the country are relics of excellent thoroughfares, of good width, originally level or well graded; but now, through neglect, totally unfit for traffic by any wheeled vehicle, and traversed only by foot passengers, pack mules and donkeys, and by travellers on horse-back. Many of these roads become the water-courses for the summer torrents, and are of course deeply washed and gullied, especially in the hilly parts; no care whatever is taken to prevent these washouts; when the way becomes entirely impassable, a path is soon found around, and bad becomes worse. A very little labor bestowed on the difficulty would remedy it and keep a good highway available throughout the year. The rivers are all forded, as of course there are no bridges even for foot passengers. During the rainy season these become greatly swollen so as to be actually impassable; then traffic of all kinds must cease for the time being. As the waters subside, the tops of the banks are left twenty to thirty feet above the stream, and being steep and slippery great difficulty is often experienced in passing them, so that important business interests are necessarily spasmodic on this account alone. Many of these streams totally disappear in the dry season, but their beds must be reached and crossed by a steep and dangerous descent on one side and ascent on the other, often many times within a few miles. All of this for want of a very little engineering skill and public expenditure, both of which should be quite within reach of any Government making the least pretension to civilization. In most parts of the country traversed by the leading thoroughfares, there are no natural difficulties insuperable to building a cheap and good railroad, but there are no railroads in Hayti.

All the produce from the interior which is not carried on the heads of the women, is brought to the sea coast on the backs of pack animals, mostly donkeys of diminutive size, capable of carrying not over 250 lbs. each. These are generally driven in parties of ten by one person, —each donkey having a bag or two of coffee it may be, or a few sticks of logwood fastened by ropes to a suitably constructed pack saddle; generally, no halter is used, the patient animals following steadily along in single file at a quick walk. These donkeys are mostly of a light dun color with long uncared for coats, and bear the marks of cruel usage and poor food. As they will subsist where other beasts of burden would starve, and will survive more neglect and cruelty and rough usage than any other, and are moreover so sure-footed, they are almost the only creature available for this country as a beast of burden. They cost from $12 to $20, according to size and age, and will last for 20 to 25 years. There are a few mules of small size, and a number of small horses 12 to 13 hands high, of great strength and endurance, which are universally good, clean-limbed, agile, well-gaited for the saddle, and capable of carrying a man 75 to 80 miles per day for several successive days without overfatigue. These animals are well cared for, and carefully cleaned; they thrive on a bundle of the nutritious guinea-grass and a quart of corn, and rarely get any other food during the dry season. When rain falls, and other grasses and forage are plentiful, they are turned out to pasture, and grow fat and sleek on the nutritious herbage which is abundant at that season.

Of schools we saw very few. In Port au Prince there is a Catholic Seminary for boys, which is well equipped in one of the best houses in the city, accommodating 225, where the very poor are boarded and taught without charge, and a very low price accepted for those able to pay. The public schools are few and slimly attended, and being so poorly equipped are inefficient; we saw no school for girls, and I am under the impression no effort is made to educate them. The daughters as well as the sons of the few wealthy people are sent to the United States or to Europe to be educated.

Few of the harbors in this large island have any landing facilities—all the merchandise arriving and departing must be carried between shore and ship in lighters, and as the sea is oftentimes rough, especially in such open roadsteads as at Jeremie and Port de Paix, loading and unloading the ships is often absolutely suspended for many days at a time, until the wind shifts or abates in violence. On one occasion we were obliged to land through the surf, a perilous and exciting experience, and at another we were carried to the boat which lay outside the breakers, on the shoulders of stout men who waded from the shore at imminent risk, as it felt to us, of stumbling and pitching us headlong. The harbors of Hayti are few of them good; that of St. Nicolas Mole, at the extreme N. W. corner of the island, is an exception; it is commodious, well land-locked, with deep water free from shoals and reefs. Nearly all the others are shoal,—some have dangerous coral reefs at the entrance; some are so shallow that vessels cannot approach nearer than two to four miles.

As we had so little opportunity to visit the interior we could have only a faint idea of the animals and birds living in the vast forests which cover the mountains. We saw a few parrots offered for sale in the markets, and often watched the pelicans fishing in the shoaler waters as we lay at anchor. These large birds fly with speed and vigor some distance above the water, into which they suddenly plunge and quite disappear beneath the surface, soon emerging with the fish in their capacious bills. Their industry and activity were not in harmony with the lazy movements of their human neighbors, and we became much interested in the uniform success which attended their unerring aim at their food. There are a few harmless snakes on the island, but no venomous ones; small lizards abound, and probably a few smaller mammals; scorpions, centipedes, tarantulas and land crabs are numerous, but not feared.

As we steamed along in the tropical seas we were greatly interested in the schools (or should I say flocks?) of flying fish, and at night in watching the beautiful phosphorescence occasioned by the disturbance of the water at the ship's stern. The stars appeared to be unusually brilliant; the change in the relative positions of the familiar constellations was really fascinating; the Pole Star was near the horizon, and the beautiful Southern Cross of which I had never before had the sight, was about as far above the horizon in the opposite. The four stars comprising this cross are about as far apart as the four in the bowl of the Dipper, and at midnight the Cross is perpendicular to the horizon, exactly in the South, as the Pole Star is in the North.

It would be a task quite beyond my powers to attempt a description of the interesting and strange vegetation which was a constant attraction and source of wonder. The cocoa palm, with its graceful head of waving leaves, is always attractive, the banana, plantain, orange, lemon, mango, bread-fruit, akia, coffee, cocoa-bean, with many others, bearing edible fruits mostly un-

known to us: the curious pickle-tree bears little green fruits closely resembling cucumber pickles in appearance and taste, which grow, not on the branches, but directly out of the stem of the tree; some large calabashes also are produced in the same way. The baha-horne, lignumvitæ, mahogany, rosewood, logwood, fustic, mango, cottonwood, the graceful bamboo, and a great variety of other trees and plants, make the flora of this favored island a very rich one. There are said to be valuable mines of metallic ores in the interior, but they are unknown to outsiders, and are probably little worked.

The habits of the people are of course very primitive: in the towns there is an attempt at copying the modes of civilization in the building and furnishing of the houses; but in the country, a hut built of split bamboo or of other light material and thatched with palm-leaves, comprising but one or two rooms furnished in the most meagre manner, forms the customary shelter of the inhabitants. As before remarked, no agriculture worthy of the name is attempted; a small patch cleared by fire from the forest growth, is planted with a few yams and plantains, and yields the staples for the family consumption. A neighboring cocoa palm, and orange tree supply the fruits, a small patch of sugar-cane yields that important article. The money necessary to buy the clothing is gained by selling dyewoods or timber cut from the forests. Any surplus of earnings is spent in carousing, as all are very fond of "tafia"—a cheap and highly intoxicating rum made from the sugar-cane. The wants of the people are few and easily supplied with a minimum of labor. They are very sociable and fond of gossip; and as is customary in every nation except our own, the women do most of the hard daily labor. It is a highly interesting sight to see the women trooping towards the towns on the market days, each with a basket on her head filled with produce for the market, and often driving a donkey loaded in both panniers with similar produce, chatting gaily and cheerfully with her companions, walking with strong elastic strides often for very long distances, sometimes, we are told, 15 or 20 miles. The market places at the last of the week are thronged, and all the town is busy, presenting a marked contrast to the first half of the week when very few of the "habitons" are to be seen.

In reflecting upon my visit to this beautiful tropical island, my mind is saddened by the evidences which abound on every side, that the condition of the people is so far below the standard of civilization which might have and ought to have been attained. My thoughts naturally turned to my own land, and to the contrast presented in its civilization, its Government, its thrift, its schools, its domestic happiness, and last and greatest of all, its religious and social superiority. Notwithstanding the many delinquencies we have among us; notwithstanding the imperfections and even the corruption in the administration of Government, both Civil and National; notwithstanding the defalcations and dishonesty in business which have of late so often shocked our communities, the fact is incontrovertible that the American people are the most moral, the most religious, the best educated, the most wealthier, the most prosperous, the most considerate in their treatment of women, in brief the most highly civilized of all the nations of the earth. To be fully convinced of this one needs to live in foreign lands for a time, to see the hard lives of the women, to become acquainted with the base distinctions and espionage to which the people of even the most favored European nations are subjected, to study their literature and their religious status; contrasting these with the freedom, the equality, and the high civilization which we are blessed with, every American, both native-born and adopted, should value his citizenship as a priceless boon.

For "The Friend."

A Visit to Elklands, Pa.

The visitor to this mountain district can fix himself for a night's rest in a sleeping car at Philadelphia in the evening, and awaken next morning near Williamsport, on the Susquehanna. From Williamsport a train winds up the valley of Lycoming Creek, among the mountains, and passes on to Elmira, in New York State.

We left the cars at Canton, forty miles north of Williamsport, about 9 A. M., on the morning of the 17th of Seventh Month, and were there met by a friend who conveyed us to his home, about sixteen miles distant, over a most interesting road. The open wagon, the usual conveyance in this section of country, gave us abundant opportunities of viewing the beautiful pictures spread before us, of valley and hill, and of noticing the flowers and plants, many of which differ from those found in the lower grounds of southern New Jersey.

The valley of Towanda Creek is fertile and well cultivated. After leaving that, the road enters a depression in the mountain range which forms its southern boundary, and for several miles climbs up its sides, most of the way through the forest with which this country was originally covered, much of which still remains, although the noble White Pine trees which once abounded have largely fallen before the axe of the lumberman, and many of the Hemlocks have been felled for the sake of the bark which is used by the tanner.

As we passed along we saw some of the bare trunks of the Hemlock which had been recently cut, and the bark, which had been stripped off, piled up along side of them. This work can only be done during a few weeks in the early summer, when the flow of the sap, or the deposition of new wood, enables the woodmen to readily loosen the bark from the old wood. The season was now about over, and soon the adhesion would become so strong, that instead of coming off in sheets four feet in length (the usual length into which it is cut), it would be broken into small fragments in the effort to peel it.

In the rich valley some of the land was desecrated by the cultivation of Tobacco; of which we noticed several patches. There is a general unanimity of sentiment among medical men, that the habitual use of this poisonous plant, either in smoking or chewing, is injurious to the health, and weakens the vital powers, and the ability to resist disease. In view of its properties, those who use their land in its growth ought to feel, that they are instrumental in the promotion of disease among their fellow-men, and in providing the means of indulging in a sensual gratification, which many have felt to be inconsistent with due subjection to the restraints of the cross of Christ. May we not hope, nay *believe*, that with the progress of light, the professed followers of Christ will increasingly be convinced, that tobacco is one of the things to which it is right to apply the advice of the Apostle—"Touch not, taste not, handle not;" and that they are not clear of guilt, if, for the sake of gain, they furnish to others that which will be hurtful to them?

Another plant, which we were sorry to see in such abundance, was the Canada Thistle (*Cirsium arvense*), which seemed to us to have spread considerably since we visited this vicinity seven years ago; but is yet far from being so common as it is in Canada and Western New York. It is a smaller plant than the ordinary thistle, with very prickly leaves and numerous heads of pale pink or whitish flowers, not half the size of the purple-flowered thistle with which persons residing around Philadelphia are familiar. Like most troublesome weeds this plant is a foreigner, having come from Europe; and it possesses such powers of reproduction and so much vitality of constitution, that nothing but the greatest vigilance and care can keep it within moderate limits.

One great difficulty in checking the growth of weeds is the practice in the mountainous regions of which we are speaking, of never cultivating the pasture lands, so that there is no opportunity of uprooting with the plough, and destroying those plants which are of no value to the farmer, and which occupy the space that might more profitably be filled with nutritious grasses. This custom grows out of the usual plan pursued in clearing land of the timber which originally covered this whole country. After taking out the Saw Logs of White Pine and other valuable timber, and the bark of the Hemlock, the trees are chopped down, the logs rolled together and burned. This is a laborious and expensive operation, costing from $12 to $20 per acre. The ground is then often thickly covered with stone and very much marked with hillocks and hollows. Before it can be cultivated to advantage much additional labor must be expended, in removing roots, stumps and stones, and levelling; but without this outlay, it is capable of producing a good supply of grass; so that the fields devoted to pasture are generally left in this unfinished condition. In nearly all of them can be seen clumps of various kinds of weeds, which are an eyesore to the careful farmer. Besides the Canada Thistle (which however, as yet, fills but a minor space among these intruders), the common Milk Weed or Silk Weed (*Asclepias cornuti*), has widely spread, and is spoken of as being very difficult to eradicate—although in the more carefully cultivated parts of our country it is confined to the road sides and similar waste places. But by far the most characteristic feature of these mountain pastures, are the clumps of ferns of different species, but chiefly of the beautiful *Dicksonia punctilobula*. These are so numerous and extensive that oftentimes a considerable portion of the field is occupied with them. As we rode along we often admired their graceful outlines and the delicacy and beauty of their foliage. But we suppose the sense of beauty would be dulled in the mind of the farmer, as he looked with regret on this occupancy of his land, and that an unbroken surface of grass would be far more attractive to his eye. Ferns abound in the woods, and when the trees are removed they seem to spread even more profusely than before.

Among the plants that arrested the attention was a wild raspberry (*Rubus strigosus*), with red fruit, very abundant and good. It was found in many places by the road side, and often great patches of it occurred in recently cleared ground, and similar localities.

Another raspberry, which is mostly found on the mountains or in elevated localities (although I have met with it on the hills of the Schuylkill River, above Philadelphia), is one with large leaves and a beautiful rose colored flower, nearly as large as that of the wild rose. The fruit is

edible, although apt to be imperfect, and with but a few of its grains well filled. It is called by the people in these parts the Thimble-berry. It is the *Rubus odoratus* or Purple-flowering Raspberry.

(To be continued)

From William Edmundson's Journal.

In the Sixth Month, 1698, I travelled into the north (Ireland), accompanied with some Friends, and was at the Province Meeting at Lurgan, which held part of three days in Truth's service, and the Lord's power was mightily manifested amongst us to our great comfort, then I with some Friends travelled together and visited most meetings in that part of Ulster; then came up to Dublin and had three meetings there; so to the county of Wicklow (accompanied with several Friends from Dublin) and had two meetings in that county, and one in the county of Wexford, so came to Leinster Province Meeting at Castledermot, which held part of three days, and a great appearance of Friends, where the heavenly glorious presence of the Lord was amongst us, and things relating to church government closely discoursed of, for the honor of God, and good of his people; the world and the things of it in particular were under our consideration, as they had often been before, viz., the riches, height, finery and delight thereof, which too much prevailed to the damage of many, and hindrance of Truth's prosperity, as also to the grief and wounding of the hearts of true, sincere, self-denying Friends, who loved the Truth more than all. After much discourse how to stop the stream thereof, that it might not prevail over our Society, it appeared difficult to accomplish, and the way intricate how to deal with such to bring them into the bounds of Christian moderation, to use the creatures in their proper places and services, for which they were created and given of God to men (and avoid covetousness); so the way not opening with clearness to proceed I desired Friends to adjourn the meeting, which was done, and the Friends of the said meeting met together again with many ancient concerned women. I desired we might be still and wait on the Lord, that He might open our hearts and show us how to proceed in this weighty matter. Accordingly Friends were all still and quiet, and the Lord filled our hearts with his Holy Spirit and ancient goodness, so that the meeting was covered with the glory of the Lord, that shined amongst us, then a way opened in his Divine light how to proceed in the present affair, and things were offered to the meeting in that matter which answered the witness of God in all their hearts, so that there was an agreement to observe the same, and many testimonies born to truth's limits and against the covetous worldly spirit, so Friends parted in much gladness and with great satisfaction. A. F.

Megessa, N. C., Eighth Month 4th, 1888.

It was said of Hannah More, that when she was told a tale against another in her village, her usual reply was, "Come, we will go and ask if that be true." The effect was something wonderful. The tale-bearer, taken aback, would begin to say, "Well, perhaps there might have been a mistake," and to beg that no notice be taken of the matter. But no; the good lady would go there and then, taking the scandal-monger with her, to make inquiry and compare accounts. If all tale-bearers could be treated in this way, how few tales would be told.

THE DOVE.

[Written by the late Mary Townsend, of Philadelphia. It was composed after hearing Edgar A. Poe's "Raven" read; and alludes to her own blindness.]

'Twas midnight! solemn, dark, and deep,
And vainly I had courted sleep,
When worn with pain, with anguish tossed,
Hope, faith, and patience nearly lost,
I heard a sound, a gentle sound,
Breaking the solemn stillness 'round.
A gentle, soft, and murmuring sound,
Making the silence more profound.

I hushed my breath, again it came,
My heart beat faster, still the same
Low gentle murmur, met my ear,
Approaching nearer, and more near;
A single sound yet soft and clear,
And strangely fraught with memories dear.

A flood of clear and silver light,
Then burst upon my ravished sight,
Filling my little chamber quite;
And in that light a bird was seen
Not "grim and black with stately mien,"
But purely white and beautiful,
With look so mild and dutiful;
A lovely bird with plumage white,
In that calm, still, and clear moonlight.

Floating a moment round my head,
It rested opposite my bed,
Beside a picture lovelier
Than heathen gods, and holier;
Two beauteous babes, whose sinless eyes
Bespeak them still in Paradise,
Whose loving, soft and gentle eyes
Tell where that land of beauty lies;
There sat the radiant, white-winged bird:
I listened, but no sound I heard,
And then I spoke, "sweet bird," I said,
"From what far country hast thou fled?
Whence cam'st thou, and why cam'st thou here?
Canst thou bring aught my soul to cheer?
Hast thou strange news? Speak, gentle dove."
And the bird answered, "God is love."

"They tell me so," I faintly said,
"But joy is flown and hope is dead,
And I am sick and sad and weary,
And life is long and dark and dreary.
Think not thy words my spirit move."
Still the bird answered, "God is love."

"Some dearly loved are far away—
And some who fondly near me stay,
Are sick and sad and suffering,
While I am weak and murmuring.
Each for the other grieves and tries
To stay the tears that fill his eyes;
Why comes not comfort from above?"
Firmly but mournfully the dove
Distinctly answered, "God is love."

I started up, "The world," I said,
"Though beautiful it once was made,
Is full of crimes and misery now;
Want sits on many a haggard brow;
The warrior wields his bloody sword,
Slaves tremble at the tyrants' word,
Vice honored, virtue scorned, we see,
Why are these ills allowed to be?"
He raised his head, that soft-eyed dove,
As though my boldness he'd reprove,
Then bowed and answered, "God is love."

"Forgive," I said in accents mild,
"I would I were again a child,
I've wandered from the heavenly track,
And it is late to journey back;
My wings are clipped, I cannot soar.
I strive to mount, but o'er and o'er
My feeble wings I raise in vain,
I flutter, sink, and fall again."
In low but earnest tones the dove
Still softly murmured, "God is love."

"Thou movest me strangely, wondrous bird,
My soul is strongly, deeply stirred,
My heart grows lighter—may I still
My mission upon earth fulfil,
Proving my love to God sincere,
By doing all my duty here?
Shall past omissions be forgiven,
And shall the weary rest in Heaven?"
He spread his wings, that radiant dove,
And cheerily answered, "God is love."

"Thanks, heavenly messenger," I cried,
"Remain that picture, still beside,
Surrounded by the light of truth,
Companion meet for sinless youth,
Thou blessed type of love and peace,
My hope and faith thou'lt still increase.
Be ever near me, gentle dove,
I know, I feel, that God is love."

Selected.

"IF WE KNEW."

If we knew when walking thoughtless
Through the noisy crowded way,
That some pearl of wondrous whiteness
Close beside our pathway lay,
We would pause where now we hasten,
We would often look around,
Lest our careless feet should trample
Some rare jewel to the ground.

If we knew what forms were fainting
For the shade that we should fling,
If we knew what lips were parching
For the water we could bring,
We would haste with eager footsteps,
We would work with willing hands,
Bearing cups of cooling water,
Planting rows of shading palms.

If we knew what lives are darkened
By some thoughtless word of ours,
Which had ever lain among them
Like the frost among the flowers;
Oh, with what sincere repentings,
With that anguish of regret,
While our eyes were overflowing,
We would cry, forgive! forget!

If we knew? alas! and do we
Ever care or seek to know
Whether bitter herbs or roses
In our neighbor's gardens grow?
God forgive us lest hereafter
Our hearts break to hear Him say:
"Careless child, I never knew thee;
From my presence flee away."

Selected.

INFLUENCE.

I dropped a pebble in the stream,
It sunk forever from my sight;
A moment in the sun's warm beam
A diamond sparkled pure and bright,
Reflecting far its radiant light.
A circle, small indeed, at first,
Widened, e'en mid the tempest's roar,
Until at last it faintly burst
And vanished on the farther shore.

A frown, a scowl, an angry glance,
A hasty or unguarded word,
A formal bow, a look askance—
These, quicker than a swift-winged bird,
Pierce to the heart like two-edged sword.
Spreading a baleful influence wide,
They cast a murksome shade and gloom
Across life's rough and troubled tide,
And reach unto the silent tomb.

A word, a look of sympathy,
A penny generously bestowed,
A simple act of courtesy,
A kindly influence shed abroad,
And from the soul lift many a load.
These angel-deeds, grand and sublime,
Like ripples on the restless sea,
Sweep o'er the fretful stream of time
And reach unto eternity.

—*Paul Clayton, in Boston Transcript.*

Nothing wins love like unselfish thoughtfulness for others. He who thinks nothing of himself in his intercourse with his fellows, is surest to make his fellows think of him with gratitude, when they are with him, and when they are away from him. There is no way of winning a place in the hearts of all, like losing all thought of one's self or of one's claim on the love of any. —*Selected.*

For The Friend.

"The Word of His Patience."

"Because thou hast kept the word of my pa-ence, I also will keep thee from the hour of mptatiou, which shall coue upon all the world try theu that dwell upon the earth." This the language of Him who says, "I am the ot and the offspring of David, and the bright nd morning star." As Christ is this "bright and orning star," so the language is from the highest uthority. And as it was applied to one of the ost pure of the seveu churches of Asia, so it ill apply to all the churches of the living God, nd to each individual member of such churches. he word here spoken of, I uuderstand to be at word or power, which in the beginniug was od, and is God. And this living and eterual ord is quick and powerful against all the evils the world, and is a discerner of the thoughts nd intents of the heart. So it is nigh at hand nd ever ready to detect wrong, and lead to that hich is right.

But while our Saviour suffers us to be tempted nd tried, He will also make way for our escape, nd assist us to be patient in tribulation; for He ys, "in this world ye shall have tribulation." it appears that ever siuce the day of Adam nd Eve, it was the design of the great Creator, at his children should be a tried people; and ten we find it is in the furnace of affliction. ut if we abide the day of his coming, and keep e word of his patieuce, while He sits as a re-ier and purifier of silver, the promise is, that e will keep us from falling in the hour or time temptation or trial, which He wisely permits come upon all that dwell upon the earth. So, essed is the man that endureth temptation, for ien he is sufficiently tried, so as to be approved, shall receive the crown of life.

Human language without Divine inspiration, ls to convey, in full, the sublime intelligence ncerning heavenly things that the spiritual n would be glad to have. So it may be in ation to the passage that I have quoted as foundation of this article. For, while in this er world, we see and know only in part, and phesy in part, yet we see enough to make us ieve that if we keep the word of the Lord's ience, He will keep us from falling through remaining tribulations that may come upon

So let us "count it all joy when we fall into ers temptations; knowing this, that the try-of our faith worketh patience. But let ience have its perfect work, that we may be fect and entire, lackiug nothing."

"Soon will close our earthly mission,
Soon will end our pilgrim days,
Hope will change to glad fruition,
Faith to sight, and prayer to praise."

D. H.

UBLIN, Ind., Seventh Mo. 4th, 1888.

Palestine in the Time of Christ.

ALMSGIVING.

fasting was meritorious, almsgiving was more so. It is certain that the children of el praetised this. The care of the poor was of their great concerns, and the practice of eting for them existed among the Jews re it was introduced into the Christian rch. There is a wide difference, however, een the two. The almsgiving among Chris-was not looked upon as meritorious, and it extended to all men without distinction. Paul collected among the Greeks the money ded for the poor Judeo-Christians of Jeru-n. This was an entirely new and unprece-dented thing, and a recoguition of the universal brotherhood initiated by the gospels. The Jew was charitable only to a Jew; he alone was his "neighbor," aud it is siugularly instructive to place the parable of the good Samaritan side by side with certain implacable utterances of Maimouides; as, for example: "Heretical Israelites —that is to say, those who worship idols and those who deny the law and the prophets—ought to be killed publicly, if possible, if not, in secret." These words are certaiuly intended to describe the Samaritaus, and we know from the history of the war of 66–70, that the zealots did not hesitate to put this principle into practice. "As to the Geutiles," says the same author, "who are not at war with us, there is no command to kill them, but it is forbidden to save them from death. If a Jew sees a Gentile fall into the sea, it is not his duty to pull him out. It is indeed written, 'Thou shalt not be guilty of the blood of thy neighbor;' but such an one is not thy neighbor." Tacitus had, then, good reason for saying of the Jews: "They are famous for their hatred of the human race." The feeling of charity was absent from these dried-up hearts; and the preccpt of Christ, "Thou shalt love thine euemy," was absolutely new when it was uttered. St. Paul's ode on charity could not be understood by a Jew, since what he called the exercise of mercy comprehended only two duties —"that of assisting poor or imprisoned Israelites with money, or of comforting them in person in their affliction."

Natural History, Science, &c.

Adventure with a Tiger.—A writer in *Chambers's Journal*, in explaining his attachment to a very ugly Indian dog named Mungo, of Mongrel breed, says that when in the East Indian service, he took compassion on the animal, which used to prowl about the barracks in a half-starved condition, and gave it bones and scraps of food. "For these little attentions he showed his gratitude by attaching himself to me, and following me about as a well-bred English dog would do. At that time we used to go out once a month or so, on shooting expeditions into the jungle, and it was on one of these occasions that the event occurred which has made so indelible an impression on my memory. I was not in very cheerful spirits, for an incident of the previous night had troubled me. The sergeant's wife had been left alone with her little son, ten years old, her husband having been unexpectedly called away on duty. Soon after dusk they were horrified to see the head of a monstrous tiger come through a hole in the veranda, the eyes being fixed on them. Almost beside themselves with terror, they scarcely knew what to do; but a thought suddenly struck the mother. Picking up a tray she placed it against the hole, thus compelling the monster to withdraw his head. But the tray had to be held there in case the tiger should return; and mother and son relieved one another in standiug there the whole night, afraid to open the door to give an alarm, lest the tiger should be prowling about in search of another entrance to the room.

"My thoughts were so fixed on this incident as we walked along through the jungle, that I failed to keep up with the other members of the party, who had got on some distance ahead; when suddenly I heard a rustle in the underwood, and almost at the same moment an enormous tiger presented himself and prepared to spring upon me. I had never seen a more magnificent beast, and I could not help admiring him, notwithstanding the danger of my position. But there was no time to be lost. I immediately presented my rifle and fired. Neither shot struck, and in another second the tiger was on me and had thrown me down, his claws buried in my left shoulder. I had no particular sensation of fear, and I remember thinking quite calmly as I lay on the ground, the tiger's hot breath coming against my face, 'It's all up with me now!' But at that moment my faithful little Mungo came to the rescue; he bit the tiger's tail so severely that the beast immediately released his hold and turned round to seize its new adversary. But Mungo, as sharp and wary as he was plucky, was off in the tall grass in an instant. The tiger followed, but the dog had the advantage over him, as it could run through the grass and under the brushwood at a pace which the other could not keep up with. In fact it was almost comical to see how the great creature bounded about in its useless chase after the dog. But I knew that the tiger, disappointed of seizing Mungo, would soon be back again to attack his master; so I reloaded my gun and stood awaiting his return. In a short time he was before me once more; and again I levelled my gun as well as I could, considering the pain in my left shoulder. The first shot missed, but the second struck the tiger in the shoulder and crippled him. Reloading as rapidly as possible, I went nearer to him, aimed very deliberately, and this time gave him his quietus. Scarcely had I done so before Mungo came bounding up to me, looking into my face and whining as if with joy at seeing me safe. How I patted and fondled him, and how utterly unconscious I was then of his extreme ugliness, can easily be imagined."

Maple Sugar.—Maple sugar was made this year in considerable quantities in Califoruia from the sap of the broad-leaved maple (*Acer macrophyllum.*) The sugar is said to be of excellent flavor.

A Spring in Crosswick's Valley.—From a little raviue that exteuds back iuto the bluff, there issues a considerable stream of purest water, cold, colorless and sparkling. Towards the creek it hurries, rippliug over snow-white pebbles, tarrying a second by some projectiug root, and then with greater speed passes it by, "to join the brimming river."

Oue feature of this spring, unlikely to escape the notice of a naturalist, is the quantity of pure white sand that is carried to the creek by the water. Dip but a tumblerful of the water, and in a moment many fiue grains will settle in the bottom of the glass. That this, in the course of a day, is a considerable amount, is most readily shown by examining the sand-bar in the creek. Were it not that every tide bears quantities of this sand, so fiue is it, both up and down the stream, the ever-growiug bar would choke the chanuel of the creek, and dam up the very waters that have carried it from unknown subterranean depths. As it is, the ever-present bar is constantly built up and unbuilded, as the tides roll by.

Think, for one moment, of the age of this spring. Its crystal waters have been flowing without a check since the close of the glacial epoch, which some too enthusiastic modernists date back but ten thousand years. Think then of the enormous bulk of sand which has been washed from beneath our upland fields and carried meadow-ward. What a cavern is beneath our feet if this sand once occupied space by itself; what a certain lowering of upland levels if it is washed from extensive areas! The growth and

disintegration of a continent is epitomized in the work unceasingly performed by this bubbling spring.

Just as two centuries ago this splendid spring was looked upon by my paternal ancestor as a spot very desirable to possess, so the Indians, in earlier days, were attracted to it, and lived, no one can say for how long, within hearing of its rippling waters. The ashes of their fires are mingled with every clod that is now upturned by the spade. I lately gathered from among the pebbles in the brook a tiny arrow-point, and tracing the probable course of the little weapon, which must necessarily have been washed down from the hillside, I found that the crumbling bluff had, by the recent uprooting of a tree directly above the spring, exposed the site of an arrow maker's workshop.

Such evidences of the aborigines are not novelties in this vicinity. I have found dozens such, and thousands of beautiful arrow points, spears, scrapers, and all the variety of chipped flints, now rest in museum cases, gathered from these places and the intervening fields.

The one I found so recently told the same story as have the others. Here were boulders of jasper and flinty rocks, such as are common to the gravel-beds that form the eastern bank of the river, five miles away as the crow flies; also scores of remnants of the selected pebbles and boulders, which were too small or too irregular in shape to be further available. With these were long flakes, some of which may have been used as knives, or intended for such use; for just such specimens are frequently found with undoubtedly finished tools, on wigwam sites. I found, too, as is always the case, blocked out and subsequently discarded specimens, and others that had been nearly or quite finished and then irreparably injured by some unlucky finishing touch. —*Waste Land Wanderings.*

Items.

Law and Order Societies.—The object of these associations is not the enactment of new laws, but the enforcement of those that are already in existence. They are founded on the belief that it is impossible for the objects of government to be fully obtained unless there is a conscientious obedience to the requisitions of the law. Their labors have largely been directed to the enforcement of the laws regulating the sale of liquors; but that has been because those laws have been more persistently and openly disregarded than any others.

We have received the "Proceedings of the Sixth National Convention of Law and Order Leagues," held in Philadelphia in the Second Month last. The pamphlet contains much interesting matter. The experience of one of the agents of the Society, in his attempt to check the illegal sale of spirits in Trenton, shows some of the difficulties to be encountered, and the power of firm and resolute efforts. In his first essay, he sent 60 witnesses before the Grand Jury, who ignored the bills. "We published the facts that were before the Grand Jurors, and we published the whole truth, that they did not ask the witnesses a word; and they dare not deny it. They told us to take it back or they would sue us. We told them we did not care."

Of the next Grand Jury the agent was a member. Fourteen men came before it one day and testified that they had bought rum at a certain house; yet only 4 of the Jury voted for a true bill. The agent says, "I got right up in that Grand Jury room, and said, 'Gentlemen, you are perjurers; you have perjured yourselves; I am as bad as you if I keep it secret. I am going to tell the world about this, if you don't give me bills against every man who has been proven to have sold whiskey illegally. When we came to adjourn we had 14 cases, and we had 12 convictions."

The Pope on Religious Liberty.—The pope has issued an "encyclical," in which he attacks "liberty of worship," or the idea that every man is free to choose his religious profession; he asserts that both justice and reason forbid the State to treat the various religions alike and to bestow upon them equal rights and privileges: he thinks it the duty of the State to repress false doctrines by public authority: and says that if "the [Papal] Church" acquiesces in certain modern liberties, it is because she judges it expedient to permit them "in the extraordinary condition of these times." All of which shows that the Papal system continues to be the open or secret enemy of religious freedom.

Arbitration Petition.—On the 29th of Seventh Month, a petition in favor of arbitration was presented to the U. S. Senate, referred to the Committee on Foreign Relations, and ordered to be printed in the Congressional Record. Among the signers of the petition were many of our well-known and respected citizens, including the Governor and three Ex-governors of Pennsylvania, the Mayor and three Ex-mayors of Philadelphia, several of its municipal officers, and the Presidents of several of the Banks and large Trust Companies. The petition is as follows:

To the Senate and House of Representatives of the United States:

"The undersigned citizens of Pennsylvania have been appointed, five of them by the Governor of the State, and five by the Penusylvania branch of the American Peace Society, for the purpose of endeavoring to further the adoption by the United States Goverument of the proposition emanating from over one-third of the members of the British House of Commons, for the permanent abandonment of war as a means of settling differences between the two countries.

"We need not recount the arguments which have already been addressed to you from different quarters in favor of this measure; nor the evidences, derived from scores of successful experiments, and covering half a century, that war can be prevented by arbitration, whenever a nation is just in its intentions.

"In more than half these cases the United States has been one of these parties, and has set a noble example to the rest of the world, which is more and more appreciated and followed as the years pass by. It is eminently fitting that this industrial, commercial and profcssedly Christian country should be the pioneer in this movement, so becoming the nineteenth century and so consonant with all the teachings of the Prince of Peace; and in our opinion it is more important that she should take the initiation in the present forward step in favor of a permanent treaty of arbitration than that any other nation should.

"It has been urged by way of objection that there is no necessity for this between the United States and the United Kingdom. But two disastrous wars have occurred between those nations since the middle of last century, and there have been at least two narrow escapes from war between them within the last quarter of a century. It is also significant that these were both averted by arbitration.

"The fact, however, that there is less likelihood of war between them than between other nations affords the very reason why the present attempt can be made with reasonable hope of success.

"It would be most ungracious, and would present the appearance of unfriendliness on the part of this country if a propositiou so commendable on general grounds, advocated by so considerable a portion of the British Parliament, a number of whom crossed the ocean as a deputation for the express purpose of presenting it, should be treated with the discourtesy either of silence or rejection, by a nation between whom and their own exist the strongest ties of kinship and commerce.

"We cannot conceive that any sane man would prefer war, with all its train of losses, woes and death, and its unspeakable demoralizations, to a pacific solution of any difficulty that may arise, which would allow the happiness of a great people to remain uninterrupted, the course of commerce to flow in its accustomed channels, and wealth aud population to increase, unchecked by wanton waste and destruction.

"For these reasons, fortified by the experien of the past, and enforced by our hopes of the futu prosperity of this country, we cordially support t proposition of the British deputation and entre Congress to pass a joint resolution instructing o Government to negotiate with the Government Great Britain a treaty providing for the settling arbitration of all differences, whatever, between t two countries which fail to reach a satisfacto solution through the ordinary chanuals of diplomac to the end that all disastrous effusion of blood war between these kindred nations shall hereaft forever be avoided."

THERE is no time that we need so much go apart and seek God in prayer as when w are conscious of restlessness of spirit and a moved by hasty impulses. In such times w are almost sure to do the wrong thing unless w have taken counsel of God, after waiting befo Him long enough to have become perfectl quiet.—*Words and Weapons.*

JESUS says "that there is joy in heave among the angels of God over a sinner who r pents." There is also grief and indignation heaven among the angels of God for a child a beginner in the faith who has been unjustl treated or perfidiously drawn into evil.—*Selecte*

THE FRIEND.

EIGHTH MONTH 18, 1888.

In reflecting upon the subject referred to the Editorial of last week—the supervisio properly maintained by the Church over members, not only as to their manner of livin but also as to the benevolent or professedly r ligious labors into which they may enter, believe that a tender care should always be e ercised by the Church, lest hurt be done to e ercised minds who believe they are called up to labor in fields that their fellow-members ge erally may not recognize as incumbent on the The principles of our Society admit of mu liberty in following the guidance of the Spi of Christ, as it leads to active labor for the go of mankind; and they condemn that indiff ence, worldly-mindedness and sloth which gr out of selfishness and a love of ease. They re people in the first place to the teachings of t Spirit as the infallible Guide, which leads in all truth; and which points out to each in vidual those specific duties which the Lo designs him to perform.

But they also recognize the frailty of nature; and the liability to err in judgme especially in the earlier stages of religi growth; and the duty of the Church to wat over its members lest by any means they shou be led astray. The duty of *submission* in su cases is pointed out in several passages of Scr ture. The Apostle Paul, in writing to Corinthians, says, "The Spirits of the proph are subject to the prophets." And Peter, af speaking of the oversight of the flock to exercised by the elders among them, gives following exhortation, "Likewise, ye young submit yourselves unto the elder. Yea, all of y be subject one to another, and be clothed w humility: for God resisteth the proud and giv grace to the humble." The epistle to the H brews says, "Obey them that have the r over you, and submit yourselves; for they wa for your souls, as they that must give accou

It is in accordance with these Scripture vices that Isaac Penington says, in one of

letters, "In cases of doubt, it is the ordinance of the Lord, for the weak to receive counsel and help from the strong, and for the lesser to be watched over and blessed by the greater—by such as are more grown in the life, and into the power."

In his own experience, this deeply spiritual Friend had felt the importance of that submission to the judgment of the body, which he recommended to others. In those days, John Perrot caused some trouble in the Society by broaching certain peculiar notions—one of which was that it was not lawful to remove the hat in time of prayer without feeling a special command to do so. Some persons, blinded by his pretensions to great spirituality and discernment, were disposed to shield him from the censure which the Church placed on his irregular conduct. Among others, I. Penington published certain Queries, the bearing of which was to weaken the action of the body in placing judgment on this departure—not that he wished to sanction or promote anything that was wrong, but out of tenderness and a desire that nothing should be done which would be oppressive to tender consciences. Further reflection showed him, that in so doing, he had been giving strength to that against which the Lord had raised a testimony in the hearts of his faithful servants; and this brought him under a sense of condemnation.

When George Fox was moved to establish meetings for discipline in the Society, there were some who opposed the movement, contending with some plausibility, that all ought to be left to the leadings of the Spirit in their individual cases; and that all rules and regulations were infringements on liberty of conscience. But G. Fox stated that the same Divine power which sent him forth in the beginning to preach the Gospel, now laid upon him the duty of organizing those whom he had been instrumental in gathering: and Friends generally soon united in the belief that the system of discipline then introduced came from the openings and movings of the Spirit, and that it was of great value in preserving weak and inexperienced minds from running into the excesses of ranterism.

There is perhaps no office in the Church, in which it is more essential to know and to follow the leadings of the Spirit of Christ, than in Gospel ministry. Yet from very early times, even in the exercise of this sacred duty, the discipline of our Society recognizes the need of the supervision of the Church. Those who appear as ministers are subject to the judgment of their brethren. And even those who have received the approval of their meetings, and are recognized as ministers, are required to submit any extensive concerns which may rest upon their minds to the judgment of their friends, before they go forth to the field of labor to which they believe they are called. This regulation is not founded on the idea that the Church can set aside a true call from its Divine Head, but on a knowledge of human liability to error, and the consequent importance of that additional certainty of the call being truly from the right source, which is derived from the united feeling of the spiritually-minded members.

The primary object of Church government and discipline, is not the repression of anything except that which is either wrong or inexpedient, but the preservation of the members, and the promotion of the cause of Christ. To reject it would greatly weaken the efficiency of the Church.

There is instruction in the remark made by Joseph Pike, an experienced elder among early Friends, who, in writing on this subject about the year 1720, said, "I never saw any thrive or grow in the Truth, who opposed the discipline of the Church; but on the contrary, grew dead, dry and senseless, as to the things of God."

It is with sincere regret that we notice in the platform of the Republican party, adopted by their convention at Chicago, the following paragraph:—

"We demand appropriations for the early rebuilding of our navy, for the construction of coast fortifications and modern ordnance, and other approved means of defense for the protection of our defenseless harbors."

The tenor of this paragraph is opposed to the doctrines of Christ as regards wars and the spirit from which they spring; and if the view embodied in it should become the policy of this country, will inevitably lead to an enormous waste of the public funds, the growth of a military spirit among our people, and the consequent oppression of the working classes by the increase of taxation.

We no not believe that it represents the deliberate judgment of the great mass of those citizens who have been accustomed to support the Republican party; but suppose it has been introduced into its statement of principles in the hope that it might win the favor and secure the votes of some of the military classes. However that may be, the evil almost certain to follow is, that those who are laboring to secure the success of the party at the approaching Presidential election will be led to defend this, along with the other portions of the platform; and thus the corrupting spirit of war will diffuse its evil taint more widely through the community.

It is no part of the object of THE FRIEND to take part in political discussions, except as respects their bearing on morality and religion. But we think it is proper to refer to the paragraph above quoted, both as matter of information to such of our readers as may not have had the opportunity of seeing it elsewhere; and for the sake of advising them to bear a faithful testimony on all suitable occasions against the sentiments embodied in it, and to guard against allowing their political feelings to blind them to the perception of their evil tendency, or to lead them to palliate that which is inconsistent with the peaceable principles of the religion of Christ.

SUMMARY OF EVENTS.

UNITED STATES.—The total amount of bonds purchased to 8th Mo. 11th, under the circular of 4th Mo. 17th last, is $28,938,750, of which $18,742,050 are four per cents., and $10,196,300 four-and-a-half per cents. The total cost of the bonds was $34,779,490, as follows: Four per cents., $23,802,935; four-and-a-half per cents., $10,976,555.

Professor Brooks, at Geneva, New York, on the 10th instant, secured good observations of the new comet discovered by him in Ursa Major. It is moving easterly, about one degree daily, and just above the star Lambda. The comet has a large head and a short tail, which, strangely enough, apparently points toward the sun.

A cable message was received in Boston on the 10th inst., from the European Union of Astronomers, announcing the discovery of Fayes' periodical comet on its return. Three comets, two of them periodical, have been discovered within a week.

James G. Blaine reached New York on his return from Europe, in the new steamship City of New York, on the 10th instant. He was enthusiastically received by his friends.

A Jacksonville, Florida, despatch says, the yellow fever panic continues. People are leaving the city by every known means of exit, but these are being cut off, and the present inhabitants will soon be practically shut in on all sides. No case of yellow fever has yet occurred among the colored people. Business is paralyzed. The banks have been largely drawn upon, but are receiving no deposits.

Two prospectors reached Livingston, Montana, from the Boulder country on the 8th instant, bringing with them a buckskin bag containing over $2000 in gold, which they had pounded out with sledge hammers on flat rocks. They also brought probably the richest specimen of quartz ever seen in the territory. It was about the size of a cocoanut, so soft that it could be broken with a hammer, and was full of fine wire gold, plainly visible to the naked eye. The Boulder district has, until a comparatively recent period, been a part of the Crow Indian reservation, but is now open to settlement. Prospectors say it promises to be one of the richest mineral districts in that part of the country.

A Sioux City despatch says there is a gloomy outlook for many of the important crops in Northwestern Iowa and Southern Dakota. Wheat and all grains will yield less than one-third of the average crop. Rust has severely attacked the wheat and oats, and fields of grain, which otherwise promised fairly, are now twisted and tangled by the storms of the last few days.

A Minneapolis despatch gives details of one of the most gigantic trusts ever devised. It is a combination of all the principal lumber interests of Minnesota and those of Wisconsin. Fred Wayenhauser, the wealthy Wisconsin lumberman, is at the head of the syndicate.

A freight train on the Erie Railroad was wrecked near Shohola, New York, early on the morning of the 13th instant, by striking a lot of rocks which had been washed on the track. The engineer, fireman, and conductor, were badly injured. Shortly afterward an express train came along and dashed into the wreck. It was thrown from the track and down an embankment eighty feet from the rails. The cars caught fire and were burned, but not until the passengers were saved. Thirty-three persons were injured, two it is feared fatally. Fourteen racing horses were lost.

The number of deaths in this city last week was 508, which was 37 more than the previous week, and an increase of 82 over the corresponding period of 1887. Of the whole number 210 were children under one year old: 257 were males and 251 females: 87 died of cholera infantum; 41 of consumption; 38 of inflammation of the stomach and bowels; 37 of typhoid fever; 37 of marasmus; 25 of old age; 22 of inanition; 20 of debility; 19 of convulsions; 15 of diseases of the heart; 10 of congestion of the brain, and 10 of pneumonia.

Markets, &c.—U. S. 4½'s, reg., 106¼; coupon, 107⅝; 4's, 127½; currency 6's, 120 a 130½.

Cotton was quiet, but steady, at 11⅛ cts. for middling uplands.

Flour and Meal.—Flour was steadily held, but quiet. Sales of 125 barrels Pennsylvania family, at $3.90; 250 barrels Ohio, straight, at $4.65; 375 barrels winter patent, at $5; 125 barrels Minnesota straight, at $4.35; 500 barrels do. patent, at $4.95 a $5. Rye flour moved slowly, at $3.30 for new and $3.40 for old.

Grain.—No. 2 red wheat sold for 91⅜ a 91½ cts.

No. 2 mixed corn, 56 a 56½ cts.

No. 2 white oats, 36¼ a 36½ cts.

Beef cattle.—Extra, 5¼ a 5⅝ cts.; good, 4⅞ a 5 cts.; medium, 4 a 4½ cts.; common, 3 a 3⅞ cts.

Sheep.—Extra, 5 cts.; good, 4¼ a 4⅜ cts.; medium, 3¼ a 4 cts.; common, 1½ a 3 cts.; lambs, 3 a 7 cts.

Hogs were in fair demand; Western at 8¾ a 9 cts.

FOREIGN.—*United Ireland* publishes a rampant article on the Parnell Commission bill adopted by the House of Commons. It says the bill is the greatest fraud ever fashioned. The Parnellites did not reject it because their action would have been misinterpreted, and did not accept it because it was a fraud and the tribunal will be packed. The Parnellites, however, will pass the ordeal earnestly and in good faith.

The Parnell Commission bill passed third reading in the House of Lords on the 11th instant, and is consequently in effect law. It does not appear, however, that Parnell is willing to accept the Commission composed of the three Law Courts Judges as the tribunal of final result, he having caused to be served upon certain Edinburgh news agents what is known in Scotch legal lore as "arrestments" for £20 each against the publisher and editor of the *Times*. This action was taken for the purpose of founding jurisdiction in Scotland.

The amount of damages which Parnell asks for in his suit against the *Times* is £50,000. He bases his action on letters which the *Times* published in 1887, and on letters and statements introduced by the defence in the trial of O'Donnell's case against the *Times*. The trial will take place before Lord Kinnear, of the Court of Sessions, in Edinburgh.

Parliament adjourned on the 13th instant until Eleventh Month 6th, 1888.

The London *Economist* says that Lord Salisbury's declaration that the European situation seems to be entering on a more reassuring phase has something to support it. As long as the private relations of Emperor William and the Czar are cordial some sort of guarantee for peace exists.

An official dispatch received at Rome from Massowah contains the following startling intelligence:—"Three hundred and fifty auxiliary troops, under the command of Italian officers, have been destroyed by Abyssinians. The killed include all the officers. An attack was being made by the auxiliaries upon Saganeti. The catastrophe was due to treachery on the part of native allies, who joined the enemy during the fighting."

Additional advices regarding the volcanic eruptions in Japan state that the small villages of Kishizawa, Akurnoto and Hosono in Hinokihara Mura, were covered with sand and ashes, and the sites on which they stood thrown into a mountain. The number of persons buried in these villages is entirely unknown, but it is believed that no one there escaped alive. The following villages suffered the most: At Mina 45 residences were destroyed and 12 persons were killed; at Shebinya 17 residences were destroyed and 20 persons killed or wounded; at Nagazaka 25 residences were destroyed and 98 persons killed, and at Horeki 37 residences were destroyed but no one was killed. The people fled.

Chinese advices state that a memorial published in the Peking *Gazette* throws a new light upon the Yellow River floods, as it appears that, although Honan suffered most disastrously, yet Anhui did not escape, and that over 400,000 people of the provinces are destitute in consequence. The waters, at last accounts, were rising fast and were nearly at ordinary summer level. As so much of the low lands of Honan are under water, there are reasons for fearing the floods will soon spread over the lower districts of Anhui and Kiangpei.

RECEIPTS.

Received from Thomas Perry, Agent, R. I., $20, being $2 each for Amy K. Sheffield, Conn., and for George Foster, George C. Foster, John W. Foster, Anna A. Foster, Ann Perry, Charles Perry, Jr., Arthur Perry, Lydia F. Nichols, and J. Barclay Foster, R. I., vol. 62; for James McLaughlin, N. Y., $2, vol. 62; from Joseph Pennell, Pa., $2, vol. 62; from Mary J. Foster, R. I., $2, vol. 62; from William A. Fulghum, Ill., $2, vol. 62; from E. S. Deats, N. J., $2, vol. 62; from Sarah C. Roberts, Pa., $2, vol. 62; from George Trimble, Pa., $2, vol. 62, and for Joseph Trimble, $2, vol. 62; from Sarah T. Warrington and Casper T. Sharpless, N. J., $2 each, vol. 62; from Richard C. Shoemaker, Pa., $6, being $2 each for himself, Ezekiel C. Shoemaker, Cal., and Charles T. Lukens, Pa., vol. 62; for Mary Peckham, N. Y., $2, vol. 62; from John Akins, Pa., $6, being $2 each for himself, John Akins, Jr., and Levi Akins, vol. 62; from Mary Downing, Del., $2, vol. 62; from Henry W. Roberts, N. J., $2, vol. 62; from Thomas E. Smith, Agent, Io., $22, being $2 each for William D. Smith, George W. Mott, Evan Smith, Esther Fogg, Chalkley Bates, Elmina Mott, Benjamin L. Bates, Edward Edgerton, and Albert Emmons, Io., and Marion Smith and Milton Haldeman, Kans., vol. 62; from Elizabeth Hunt, O., $2, vol. 62; from Addison Hutton, Philada., $2, vol. 62; from James M. Price, Philada., $2, vol. 62; from Josiah L. Haines, Philada., $2, vol. 62, and for Amy Middleton, N. J., $2, vol. 62; from William B. Cooper, N. J., $2, vol. 62; from Samuel L. Smedley, Jr., W. Philada., $2, vol. 62, and for William P. Smedley, Pa., $2, vol. 62; from Barclay De Cou, N. J., $2, vol. 62; from William Evans, N. J., $2, vol. 62; from Samuel H. Headley, Pa., $2, vol. 62; from Edward Comfort Gtn., $2, vol. 62, and for James E. Tatnall, Pa., $2, vol. 62; from William B. Hockett, Agent, N. C., $4, being $2 each for Jesse D. Hockett and Henry C. Gregson, vol. 62; from William Balderston, Pa., per W. H. Brown, $2, vol. 62; from Sarah R. Whitall, N. York City, $2, vol. 62; from Mary T. Jones, Philada., $2, vol. 62; from Samuel Woolman, N. J., $2, vol. 62, and for Lydia Saunders, $2, vol. 62; from Harvey Thomas, Pa., $2, vol. 62; from Hannah F. Smedley, Philada., $2, vol. 62; for George B. Taylor, Fkfd., $2, vol. 62; from Abigail C. Woolman, Fkfd., $2, vol. 62; from Charles B. Dickinson, N. J., $2, vol. 62; from Jacob L. Evens, N. J., $2, vol. 62; from Allen T. Leeds, Philada., $2, vol. 62; from Mary B. Clement, N. J., $2, vol. 62; from Mary V. Eavenson, Pa., $2, vol. 62; from William Berry, Gtn., $2, vol. 62; from Walter Griscom, Philada., $2, vol. 62; for James Henderson, R. I., $2, vol. 62; from Josiah W. Leeds, Philada., $2, vol. 62; from William Kite, Gtn., $2, vol. 62, and for William Kite, Jr., N. J., $2, vol. 62; from Elizabeth Webster, Fkfd., $2, vol. 62; from Edward Bailey, Pa., $2, vol. 62; from Richard Esterbrook, N. J., $6, being $2 each for himself, Richard Esterbrook, Jr., and Martha Bowden, vol. 62; from Ann Burgess, Pa., $2, vol. 62; from Joel Bean, Cal., $2, vol. 62; from Isaac Leeds, N. J., $2, vol. 62, and for I. Powell Leeds, $2, vol. 62; from Oliver Miller, O., $2, vol. 62; from Joseph E. Maule, Philada., $2, vol. 62; from Anna Mary Warrington, Pa., $2, vol. 62, and for Curtis H. Warrington, $2, vol. 62, and T. Francis Warrington, Gtn., $2, to No. 9, vol. 63; from Jesse Tucker, Mass., $2, vol. 62; from Lucinda Cope, O., per William H. Blackburn, Agent, $2, vol. 62; from Aaron Mekeel, Agent, N. Y., $12, being $2 each for Elnathan Wixom, George F. Wood, Jesse Mekeel, Edward Pyle, and Freelove Owen, vol. 62, and $2 for Elizabeth Mekeel, to No. 13, vol. 63; from Elizabeth H. Bromley, N. J., $2, vol. 62, and for Robert Parker, and Florence A. Elliott, Philada., $2 each, vol. 62; from Samuel W. Stanley, Agent, Io., $26, being $2 each for himself, Benjamin V. Stanley, Thomas E. Stanley, Morris Stanley, Robert W. Hampton, John E. Hodgin, Asenath H. Edgerton, Samuel Bedell, Jesse North, Zacheus Test, Pearson Hall, Thomas D. Yocum, and Micajah Emmons, vol. 62; from Richard Mott, Agent, Io., $8, being $2 each for John Hampton, John W. Mott, William P. Young, and John W. Wood, vol. 62; from John M. Rasmussen, Ill., $2, vol. 62; from Daniel Ricketson, Mass., $2, vol. 62; from Nathan Freeman, Ind., $2, vol. 62; from Dr. William R. Bullock, Del., $2, vol. 62; from Noble Dickinson, Agent, Canada, $14, being $2 each for Joseph Waring, George Pollard, Jesse Stover, Joseph Henderson, Sarah J. Stringham, Henry S. Moore, and Henry Sutton, vol. 62; from Benjamin Lippincott, N. J., $2, vol. 62, and for Nathan Lippincott, $2, vol. 62; from Joshua B. Hillman, N. J., $2, vol. 62; from John H. Webster, Phila., $6, being $2 each, for himself, Albert Webster, and Geo. S. Webster, vol. 62; from John R. Tatum, Del., $2, vol. 62; from Job Bacon, N. J., $2, vol. 62, and for George S. Bacon, $2, vol. 62; from Josiah A. Roberts, Pa., $2, vol. 62; from Dr. N. Newlin Stokes, N. J., $6, being $2 each for himself, Eliza S. Nicholson, Gtn., and Phebe Coutant, O., vol. 62; for William M. Winner, and Walter S. Reeve, N. J., $2 each, vol. 62; from Samuel P. Nicholson, Dr. Joseph Warrington, Joshua L. Harmer, William S. Kennedy, David Comfort, and William J. Blackburn, N. J., $2 each, vol. 62; from Joseph Walton, N. J., $2, vol. 62, and for Francis Lightfoot, Cal., $2, vol. 62; from Peter Thomson, Gtn., $2, vol. 62; from Abraham Cowgill, Agent, Cal., $2, vol. 62, and for Samuel S. Cowgill, $2, vol. 62; from Edward Richie, $8, being $2 each for himself and Elizabeth Allen, Philada., Elizabeth H. Richie, N. J., and Hannah D. White, O., vol. 62; from David Darnell, N. J., $2, vol. 62; from Sallie T. Hoopes, Philada., $2, vol. 62; from Hannah Twitchell, O., $2, vol. 62; from Levi I. Hoopes, Pa., $2, vol. 62; from Charles W. Thomson, W. Philada., $2, vol. 62; from John W. Hilyard, N. J., $2, vol. 62; from Ellen Bromley, Philada., $2, vol. 62; from Jesse Haines, Pa., $2, vol. 62; from Seth Shaw, Agent, O., $26, being $2 each for himself, John Lipsey, Nathan M. Blackburn, Charles Blackburn, Daniel Blackburn, Job Huestis, Sarah J. Cadwalader, Rachel Cope, Theophilus Morlan, Barak Ashton, Benjamin Harrison, Nathan Kirk, and Abner Allman, vol. 62; from Catharine W. Wood, N. York City, $2, vol. 62; from Samuel Betts, Pa., $2, vol. 62, and for Harry E. Betts, O., $2, vol. 62; from George Jones, W. Philada., $2, vol. 62, and for Charles C. Haines, N. J., $2, vol. 62; from Jane De Cou, N. J., $2., vol. 62; for Joseph H. Matlack, N. J., $2. vol. 62; from Israel Steer, O., $6, being $2 each for himself, Lindley B. Steer, and Elisha B. Steer, vol. 62; for Tobias Meader, N. H., $2, vol. 62; from James G. McCollin, $10, being $2 each for himself, Frances B. McCollin, and Thomas H. McCollin, Philada, and Ann Garrett and Margaretta E. Reid, Pa., vol. 62; for Edwin R. Bell, N. J., $2, vol. 62; from Joshua T. Ballinger, Agent, Pa., $16, being $2 each for Ruth P. Johnson, William H. Reid, Margaretta Windle, Susanna Doane, Isaac Evans, Jr., Marshall Fell, Samuel Worth, and Francis Worth, vol. 62; from Howard E. Yarnall, $6, being $2 each for Sarah G. Yarnall, Philada., Elizabeth C. Yarnall, Pa., and Rachel W. Healy, Oregon, vol. 62; from John M. Sheppard, Pa., $2, vol. 62; from Elwood E. Haines, N. J., $2, vol. 62; from Eliza J. Barton, Philada., $2, vol. 62; for Sarah Chambers, Del., $2, vol. 62; for Samuel Hoopes, Pa., $2, vol. 62; from William H. Pennell, Pa., $2, vol. 62; from Truman Forsythe, Pa., $2, vol. 62; from M. and R. Matlack, N. J., $2, vol. 62; from George Sharpless, Agent, Pa., $24, being $2, each for himself, Joshua Sharpless, John P. Sharpless, Isaac Good, Margaret Maule, Hannah N. Harry, Mary Ann Wickersham, Margaretta J. Mercer, Emily Pusey, Robert W. Lewis, and Barclay Cope, Pa., and Sarah L. North, Philada., vol. 62.

Remittances received after Third-day, will not appear in the Receipts until the following week.

ERRATUM.—In the last number of THE FRIEND page 15, for "the civil war of 1881–4," read: "the civil war of 1861–4."

NOTICES.

WESTTOWN BOARDING SCHOOL. — An unusually large number of applications having been made for admission of pupils the coming winter, the committee have decided to limit the number of boys to 165, and of girls to 140, for this term. Members of Philadelphia Yearly Meeting intending to enter their children for the next session, will please do so prior to Ninth Mo. 15th, as after that date it is proposed to consider applications for children, members of other Yearly Meetings, who are not now pupils at the school. If from any cause children who have been entered, are prevented from coming, their parents or guardians will confer a favor by sending notice thereof *promptly* to the Superintendent, Jonathan G. Williams, in order that such vacancies may be filled from other applicants.

THE NORMAL CLASS AT WESTTOWN.—Pupils desiring to enter this department are requested to make a definite application for that purpose, to the Superintendent or Treasurer, before the close of a School Term, in order that arrangements may be made in advance to meet the probable size of the class.

WESTTOWN SCHOOL COMMITTEE.—A Stated Meeting of the Committee on Instruction will be held in Philadelphia on Seventh-day, the 25th of Eighth Mo. 1888, at 10 o'clock A. M.

GEORGE M. COMFORT, *Clerk.*

WANTED—A woman teacher at Bradford Preparative Meeting School, to open Ninth Mo. 3rd, 1888.
Application may be made to
Lydia D. Worth, Marshallton, Chester Co., Pa.
Sarah A. Scattergood, Box 1934, West Chester, Chester Co., Pa.

WESTTOWN BOARDING SCHOOL. — A competent teacher of reading will be wanted for the Boys' department, at opening of next session (Tenth Month 30th.) Apply to JOHN E. CARTER,
Knox and Coulter Sts., Germantown, Phila.
GEORGE M. COMFORT,
Fallsington, Bucks Co., Penna.
WILLIAM EVANS,
252 South Front St., Philada.

DIED, the 18th of Fourth Mo., 1888, near Elkrun, JANE, wife of Barak Ashton, in the 68th year of her age, a member of Middleton Monthly and Particular Meeting, of Friends, Columbiana Co., Ohio.

——, at Plainfield, N. J., on the 22nd of Sixth Mo. 1888, WILLIAM TAYLOR, son of Jesse W. Taylor of Philadelphia, aged nearly 45 years, a member of Rahway and Plainfield Monthly, and Plainfield Particular Meeting of Friends.

——, on the 10th of Seventh Month, 1888, at her residence in Germantown, MARY F., wife of William Kite, in the 75th year of her age, a beloved elder and overseer of Frankford Monthly Meeting, Pa. This dear Friend was early drawn to embrace the Truth and her life was a testimony to her sincere love of her Saviour, strikingly manifesting itself in love to others and by a warm Christian interest ever cherished by her, especially toward her younger friends. Her health had long been impaired, and her last illness was attended with much suffering; but for her death had no sting. As the end approached, her petitions were frequent and earnest to be taken "Home;" and she passed peacefully away, leaving to her bereaved family and friends, the consoling belief that, through redeeming love and mercy, she had entered into that rest prepared for the children of God.

——, on the 1st of Eighth Mo., 1888, at the residence of his brother, Dr. William Savery, near Winona, Columbiana Co., Ohio, JOHN C. SAVERY, a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

THE FRIEND.

A Religious and Literary Journal.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 162.

CONVERSIONS.

Martin Boos was a Roman Catholic priest in Bavaria, who, like some others that undertake to instruct the ignorant in spiritual things, had himself but little of that true knowledge which is derived from the work of Divine grace on the heart, and its unfoldings of spiritual mysteries. "In the discharge of his office as a priest, he went, about 1789, to visit a woman distinguished by her humility and piety, who was dangerously ill. 'I do not doubt,' said he, endeavoring to prepare her for death, 'that you die calmly and happily.' 'And why?' said the woman. 'Because,' replied he, 'your life has been a continued chain of good actions.' The woman smiled and said, 'If I were to die relying for my salvation on the works which you mention, I am certain that I should be condemned; but that which makes me calm at this awful moment is, that I rely on Jesus Christ my Saviour.' 'Those few words,' says Boos, 'in the mouth of a dying woman, who was looked upon as a saint, opened my eyes for the first time. I understood the meaning of *Christ for us;* like Abraham, *I saw* his day. From that time I announced to others that Saviour whom I had learned to know, and there were many who rejoiced with me.' Thus did this woman, whom he wished to prepare for death, prepare him for life eternal. The impressions which he had received were never effaced. He put in practice the lessons he had taught, and zealously preached the doctrines for which he had afterwards severely to suffer. His labors began to be blessed in an extraordinary manner. He felt deeply his own insufficiency, and sought, in continual prayer to God, and the assiduous perusal of the Holy Scriptures, the assistance which he needed. He generally felt his own sinfulness and insufficiency most deeply, when he was about to deliver a discourse intended to affect the consciences of others. On these occasions he would often forget the sermon which he had studiously composed, and committed to memory, and would acknowledge with tears to his hearers, that he had nothing to say to them; but he would feel himself led on, by the contemplation of their wants and his own insufficiency, to urge upon them that which the Holy Spirit gave him at that moment for their edification. Several discourses uttered thus from the abundance of his heart were the instruments of a religious awakening."

Stephen Grellet mentions in his Journal, that after a religious meeting at Natchez in 1824, he was called upon by a rich planter who resided about sixty miles from that city; who, he says, "Told me that for many years he had been a man of pleasure, seeking only the gratification of sense and animal enjoyments, living out of the fear of God, not even thinking that he had a soul to lose or to save. About three years since, the Lord, in his love and mercy, brought him to feel his sinful condition, and the depth of misery into which he must be plunged for eternity, should he continue in such a course of life, and die in his sins. By the operation of the Divine Spirit, who convinceth man of sin, of righteousness and of judgment, his mind was directed to Christ, the Saviour of sinners. He was induced to peruse the Holy Scriptures, and, by degrees, the Lord opened his heart, which became expanded in love to God and man. He now felt that, if God, through Christ, had in his mercy so loved him, he ought also to love his fellow men. He looked upon his slaves and felt that the love of God is towards them, that Christ has died for them, and would have them to be of the number of his saved ones; that therefore he ought to love them, and seek their good, temporal and spiritual. Now, he said, he longed for their salvation as for his own. He felt for them as his brethren; whereas, before, he had only considered them as slaves or chattels. He had about four hundred on his plantation. At first he thought he would invite them to meet, that he might read the Scriptures to them, and try to persuade them to love the Lord, and earnestly to seek for the salvation of their souls. 'But,' said he, 'how should they believe that I was really concerned for their souls, unless I gave them proof that I was equally engaged to promote their outward well-being?' Accordingly he collected them together, told them what the Lord had done for him, and what he believed He would do also for them, and that he would endeavor to promote their good as far as he could. 'To convince you of my sincerity,' he added, 'from this day the lash of the whip shall no more be lifted upon you, by any direction of mine; your food and clothing shall be increased, and I will promote your general comfort. I have confidence in you that you will try to conduct yourselves well, and do your best on the plantation, and be industrious; but, rest when you are tired, and when sick I do not wish you to work; on the contrary, I desire that good care be taken of you.' His slaves were like men amazed at the hearing of such language; but much more so when, from that day, they saw all these promises fulfilled."

When Stephen Grellet visited Halle, in 1832, he met with F. Tholuck, one of the Professors in the University there, who appeared to be free from any taint of the Socinian principles, at that time prevalent among the learned men in some parts of Germany. Tholuck gave his friend an interesting account of a young man named Hoffman; who, about twelve years before, "went to Berlin, from a sense of religious duty as he thought, to study to become qualified to go as a missionary to the East Indies. He went accordingly to a mission-house, where he manifested great fervor and piety: some of his fellow-students, who had taken Barclay's Apology out of their library, began in his presence to make their comments; some of them spoke with great contempt of the Christian doctrines it advocates; this awakened the curiosity of this young man, more particularly to examine for himself what those doctrines were; he perused Barclay with great attention; his interest was more and more excited as he went on, and he became so thoroughly convinced of the soundness of the great Christian truths treated by him, that he told his teachers that his views were changed; his mind was opened to see the nature of the Christian ministry, and that the qualifications for it, as well as the call thereto must be from God alone, through his Divine Spirit. His teachers, who were much attached to him, endeavored to convince him of what they thought his errors, but their arguments tended only, by further examining the subject with the Holy Scriptures and communing with his own heart, to establish him more firmly in his views. He left Berlin and soon after came to America to endeavor to be among Friends; but he found great difficulty, as he did not understand English, and was an entire stranger. As he had but small means to support himself, he concluded to learn a trade; during his apprenticeship he studied the English language; he attended Friends' meetings, and became more thoroughly acquainted with their different Christian testimonies. He had it under his serious consideration to join them in outward fellowship, as he felt he had already done in spirit; but about that time it was suggested to him that as the Lord had been pleased to bring him to the knowledge of such great and important Gospel truths, it would be proper for him to consider if the light, now shining in his heart, was not designed to be put on the candlestick in his own nation,—that perhaps to him was applicable the language of Christ to the man on whom his Divine power had been exerted, 'Go home to thy friends and tell them how great things the Lord hath done for thee.' This brought Hoffman under very serious thoughtfulness; the result was that he returned to Germany; he came back to Berlin, and followed his trade of shoemaker for a livelihood. He led for awhile a very private life; yet his life shone with such brightness that it could not be hid; men of piety in Berlin took notice of him; his humility and genuine piety made deep impressions upon them; they beheld, under the humble appearance that he had assumed as a man, the dignified Christian. Among those who first became acquainted with him, were Tholuck himself, and Justice Folke, a pious and valuable man, who in the year 1796 was very useful as an interpreter, and in other respects, to our late and valuable friends, David Sands and William Savery, who were then at Berlin on a religious

visit. Hoffman died about three years since; he continued to the last an eminent and bright example of piety; by example and precept he proclaimed how great things Jesus had done for him,' and many did marvel. He departed this life with a countenance beaming with heavenly joy, and testified of the love and mercy of God in Jesus Christ his Redeemer, rejoicing in the hope of his salvation." J. W.

For "The Friend."

Notes on Jamaica.

BY THOMAS SCATTERGOOD.

The retrospect of my visit to Jamaica in the Third and Fourth Months last, is accompanied by very different feelings, in respect to the people and their social condition, from that which was alluded to in the Notes on Hayti. The population of this island is also mostly negro,—perhaps ninety-seven per cent. black or mulatto, two per cent. East Indian coolie, and one per cent. white; the total number being approximately 600,000. We were favorably impressed with the appearance of the island as we steamed along the southern coast of the eastern end, on the passage from Jacmel to Kingston—a run of about 300 miles. The Blue Mountain peak rises to a height of 7360 feet, and is cloud-capped and mostly covered with verdure well up the steep sides, which are seamed by deep valleys. A littoral of five to ten miles in width, doubtless formed by the washings from the mountain ridges, stretches between the foot-hills and the sea, and is level and very fertile. The large fields of sugar-cane looked bright and fresh, showing a distinctly lighter green than the other foliage; and the planters' houses, with their long rows of coolie barracks and large sugar-house, where the cane is crushed, and the sugar and rum manufactured, have an aspect of civilization and industrial enterprise which is not to be seen at all in Hayti.

We were boarded off Port Royal by the customs and health officers about noon, and after a thorough examination, were allowed to proceed up the narrow channel of Kingston harbor, some five or six miles to the city. Port Royal, having about 2000 inhabitants, is located upon the extreme end of a long, narrow sand-spit, which forms a natural breakwater for Kingston harbor, making it an exceptionally safe and quiet one, though not especially commodious. The fringe of cocoanut palm trees which line this long peninsula are particularly graceful and tropical in appearance. Ten large ships of the royal navy, comprising the North Atlantic squadron, were at anchor off the fort, being here for a few weeks' visit as they cruised from one British-American port to another.

Kingston, the seat of government, presents a rather attractive appearance, and is the centre of the business interests of the island. It has about 40,000 inhabitants, and does a considerable business. The chief office for Jamaica of the Colonial Bank is located here, and being under very able management, contributes to the prosperity of the island to a marked extent. There are quite a number of large and successful commercial houses who do extensive importing and exporting trade. Several regular lines of steamships make this a port of call, en route from New York and from Liverpool to the Isthmus and the Columbian and Mexican ports. There are also many transient or occasional steamers and sailing vessels which come here with lumber, coal and general merchandise from England and the United States. For many years, sugar constituted the most important article of commerce produced on this fertile and beautiful island. Most of the sugar estates were owned by English or Scotch landlords, who rarely or never visited them, but confided the management to agents or attorneys, who attended to all the business, and shipped the sugar and rum to the owners, or their agents in London. Since the increased production of the beet sugar in Germany and France has added so enormously to the world's supply of sugars, and has consequently most seriously affected the prices, many of the Jamaica estates have ceased to be profitable, and have been abandoned by the owners, and allowed to stand idle for a number of years. A great many estates have changed proprietors within a few years at very low prices, and now, with less capital invested, and some modern labor and time-saving machinery introduced, are again running at a moderate profit. The abolition of slavery in 1838 wrought a vast change in the condition of the whites, as well as of the blacks, in this island. Prior to that event, a man was obliged to be the owner of a certain number of slaves to each acre of land he proposed to "patent," before the "patent" would be issued to him. When emancipation took place, the planters felt themselves much aggrieved, notwithstanding they were compensated for their slaves, as the cost of raising sugar was considerably enhanced; and the British Government, yielding to the popular clamor for "Free Trade" soon removed the duty from all sugars imported into Great Britain, which permitted the slave-grown sugars from Brazil and the Dutch, Portugese, and other tropical colonies to compete with the higher cost free-grown sugar from the British colonies in the London markets. Latterly, the subsidized beet sugars have further competed, and the prices have been increasingly unremunerative for a number of years. All the molasses made on the Jamaica sugar estates is converted into rum, which, of course, constitutes a very large item in the financial returns. Much of this is very strong in alcohol, and has a peculiar flavor highly appreciated in Germany (which country takes a very large proportion of the product) where, being mixed with "potato spirit" it is sold under the various brands of alcoholic beverages of which the Continental consumption is so extensive.

Excepting the sugar and rum, natural products comprise the great bulk of the exports, of which coffee, pimento, cocoa, logwood and fruits are the chief. There have been at times considerable quantities of tobacco shipped; also, to the Isthmus, large numbers of cattle and horses, which are profitably raised on the hillsides of the interior.

Jamaica is not a large island; its area is about 4200 square miles, of which only 646 are flat; the rest mountainous and often rough, and not adapted to cultivation. The surface being so various, and the altitudes of some of the mountains being so considerable, the climate shows great diversity, and the range of temperature and amount of rain-fall differ in localities within a few miles of each other to a very marked extent. In Kingston, the rain-fall averages 43 inches, while at the Government Botanical Gardens at Castleton, only 19 miles distant, the rains amount to 108 inches, and have been known to reach 130 inches in a single year.

With the wisdom born of long experience, the British Government takes special interest in the introduction of foreign plants to its various colonies; and in many of the more important ones, has established experimental gardens, where economic plants suited to the latitude are propagated at the Government expense, and furnished at a merely nominal price to planters who will apply for them and put the experiment to a practical test of attempting to raise a crop. In this way important results have been attained, and many valuable forest and fruit trees, spices and fibrous plants have been adapted to new localities. The celebrated Botanical Gardens at Kew, near London, are the centre of the system. In Jamaica there are no less than seven extensive public gardens whence many improved varieties of sugar cane, coffee, cotton, jute, spices, fruits, &c., have been distributed. A cinchona plantation was established in 1868, but the trees have not yet reached an age to demonstrate the success of the experiment. Meanwhile, however, more than 1,635,000 cinchona seedlings and plants have been distributed to private planters. This establishment comprises 143 acres under cinchona, and about seven acres devoted to tea and other valuable plants. The altitude is about 5000 feet above the sea, and the average annual rain-fall somewhat in excess of 180 inches. At the Castleton Gardens and Hope Nurseries, both situated within a few miles of Kingston, especial attention is paid to propagating and distributing economic plants, such as sugar cane, coffee, cocoa, rubber, nutmeg and other spices, vanilla, olive, pineapples and various other fruits, besides hemp, jute, ramie, indigo, and many timber and shade trees; there is also quite a handsome collection here of orchids, hibiscus, and other showy and beautiful flowering and ornamental plants. At Castleton there is a very successful and interesting collection of palms; of which there are, growing in full vigor, and in most instances, bringing fruit to perfection, between forty and fifty species from both the East and West Indies.

It is an interesting fact, that with the exception of pimento, most of the staple products of the island are derived from exotics, or plants introduced from other parts of the globe, some of them accidentally. The now indispensable Guinea grass, which supplies the highly nutritious forage for horses and cattle, sprang from some seed brought from Africa in 1745 as bird food. The breadfruit is not a native, though it grows wild in many parts of the island; the logwood tree was introduced from Honduras in 1715; the mango, now one of the commonest trees in Jamaica, and supplying a staple article of food in the greatest profusion, was introduced about 100 years ago: and the bamboo, almond, yam, ginger, orange, lemon, lime, coffee, cocoa, and many others, now thoroughly naturalized in all parts of the island, where soil and climate are adapted to their growth, were introduced from foreign lands mostly by government officers during the last 150 years.

(To be continued)

Just how quickly, dear sister, can you make your toilet when emergency presses? You have timed it before now, I warrant. How does this tally with the average of time you actually devote to this duty, including the indecisions, the alterations, the experiments, the posings, and the various hindrances arising from forgetfulness, from previous neglect, and from want of order? Make the calculation. How would "Redeeming the Time" do for a motto over your dressing-room door?—*Selected.*

For "The Friend."

A Visit to Elklands, Pa.

(Continued from page 20.)

The road by which we travelled from the railroad at Canton to Elklands, on leaviug the valley of Towanda Creek, ascends a spur of the Alleghany Mountains called Bernard's Ridge, gradually winding its way through the forest. However wearisome the continued ascent may have been to the horses which drew us, to ourselves it was a continued pleasure. The springs that issued from the sides of the mountain, were conducted into troughs for the horses of the travellers; aud we never wearied of watching the different species of trees and the variety of shrubs and more lowly plants that were presented to our sight. But little of the White Pine was left, but we occasionally met with clumps of Hemlock whose majestic trunks rising to a considerable height before a brauch was visible, and standing close together, with but little undergrowth, forms a characteristic forest sceue, impressive to the beholder, aud conveying a sense of sublimity.

Of the hard woods, the Beech, Sugar Maple aud Birch were the most abundant. When the land is cleared, the roots of these decay in a few years, so that their stumps can be removed with but little difficulty; but those of the White Pine are almost indestructible. Frequent inquiries failed to fiud any of the residents of this region who would fix a period of time for their decay. One told me of a stump which he had known for thirty-five years, and in which he could notice little or no change. Another spoke of a large Hemlock, probably not less than two centuries old, which was uprooted, I suppose by a storm, and which brought up with it the stump of a Pine tree which it had enveloped in its growth, and which must have been a stump when it commenced to grow. This stump, not less than 200 years old, was still sound.

In some places we noticed a number of trees which had been blown over by a strong wind. Their roots had brought up with them a mass of earth and stones of two or three feet in thickness; the portion which had been the lowest seemed almost entirely stone, as if the roots had reached to the solid rock of the mountain, and could penetrate no further. A tree whose habit of growth is to send down a deep tap-root, would be baffled in its efforts to secure the foothold which such a manner of growth is designed to give it. Perhaps this is the reason, that the Hickory and some other varieties of trees are very seldom found in this region.

In the undergrowth of the forest, were several interesting plants. Perhaps the most peculiar in its foliage was the *Viburnum lantanoides*, or Hobble-bush, here universally called Trip-up, and so named because the branches of this low-growing, straggling shrub often reach the ground and take root, so that they are well calculated to intercept the footsteps of an unwary traveller. The large round leaves are conspicuous objects. A low-growing Maple, searcely more than a bush, arrested attention by its spikes of winged fruit, some of whieh were quite pink in color. I suppose it was the *Acer Spicatum*, or Mountain Maple. It is called Elk-wood by the residents here, probably because it furnished a souree of food to the Elk which formerly abounded in this part of Pennsylvania. In the mountains near Mauch Chunk, there is another speeies of maple, of about the same size, the bark of whieh is of a light green color, striped with dark lines, and which bears the similar name of Moose-wood.

Ferns were abundaut in the woods, as well as in the pasture fields. In endeavoring to call to mind the different kinds that were observed as I passed along, I recollect about 16 species; and probably several others could have been added to the list, if time had been taken to explore the woods more thoroughly. As it was, the principal object of our visit not being botanical in its nature, it was felt not to be advisable to devote much time or thought to such matters.

The prevailing rocks iu this part of the country are red shale; but on the upper part of Bernard's Ridge we found a whitish sandstone; aud were informed that coal was found near its eastern eud.

The visitor to these mountain regions, who mingles socially with the people, listens to their narratives of the efforts they have made to convert the rough woodland into habitable farms, and becomes familiar with their manner of living and the direction of their thoughts, has opened before him a very interesting and novel page iu the book of social science. He may come to the conclusion that the gifts of our bouutiful Creator are more evenly dispensed to his creatures than a superficial view would lead oue to believe; and that the labor and hardships endured by the first settlers here had compensating advantages in the development of character, and in a real enjoyment of life.

Wooded land, which has not White Pine or good Hemlock upon it, is practically worthless in this country. For although it will eommand a few dollars per acre, yet that price may be regarded as the money to be paid for the opportunity of making a home and a living. It resembles more the "good will" often charged in cities for a business opening, than the purchase of something which has an intrinsic value of its own. That this is so is evident from the fact, which was stated to us by men of experience and judgment, that a farm would not sell for as much as the cost of clearing and improving the land. So that a man would be a loser, if he should accept as a gift a body of unimproved land, and then hire men to remove the timber and surface stone, and do the work necessary to convert it into farm land.

One of the friends with whom we met, gave me an interesting account of his own experience. He had saved a little money by working at his trade, and purchased about 160 acres of woodland for $400. On this he put up a very inexpensive little house, made I think of logs out of his woods. He could pay but a very small proportion of the price of the land at first. Year after year he toiled on, gradually cutting down the trees and burning the logs, and bringing acre after acre into cultivation. No doubt his labor was hard, but it must have been a continual source of satisfaction to see his fields steadily improving. As I looked over some of these, free of stumps, and contrasted their smoothness and greenness with the rough, unsightly aspect of the land from which the trees had but lately been removed, I felt that I could understand the eomfort which a review of his toil and its fruits must bring to the owner.

Quite a number of persons belonging to Elklands Meeting were not originally members of the Society of Friends. One of these with whom I conversed, said that he was convinced of the truth of our principles by reading George Fox's Journal and Barclay's Apology. Another described his feelings when he first began to wear a "plain" garment. He was so nervously sensitive, that it seemed to him if he should meet a dog, it would gaze at him.

Among the interesting and instructive incidents we heard narrated, one was told us by the person concerned. Many years before, a Friend invited him to take a seat in his carriage to go to the Monthly Meeting, then held at Muncy. The trip would require three days; and as he was poor, and was saving his money to purchase a home, he thought he could not spare the time, nor afford to lose the wages of three days. Just as he had arrived at this conclusion, a sudden attack of pain seized him, as if a fork had been run into his body, so that he bent forward and could not straighten himself. The thought then crossed his mind, that possibly, instead of losing only three days, he might never again be able to do a day's work. And he determined that he would go to the meeting, no matter what the sacrifice might cost. As that conclusion was formed in his mind, in a moment the pain ceased. He now regularly attends his meetings on week-days as well as First-days.

As an illustration of the primitive simplicity, traces of which still exist in the Elklands, a Friend at whose house we visited told us that he never fastened up his house by day or by night, not even when all the family went to meeting, and it was left without an occupant. He never had suffered loss from this practice.

(To be concluded.)

For "The Friend."

Stephen Grellet's Meeting at Birmingham in 1812.

The notice of this memorable meeting, published on page 402 of the last volume of The Friend, has called forth some remiuiscences of the occasion from our aged friend, George Reid, now in his 91st year. His letter, written from West Grove, Pa., is dated the 8th of Eighth Month, and says:

"As I was reading the account of the public meeting held by Stephen Grellet iu Birmiugham, I thought it might be interesting to thee to hear something more about it. It was held, as stated, in the Uuion Meetiug-house occupied by a congregation called Independents, a very large building, formerly a riding school, so capable of holding a large number of persons; but not more than half of those who wished to hear S. G. could get in the house; numbers remained in the street. The house was crowded so that some occupied the windows, all wishing to hear. S. Grellet was much favored to deliver what was given him to communicate, very pointedly to a class that were employed iu the manufacture of arms for warlike purposes; yet they were attentive and quiet, though addressed in very close language on the evils they were committing in making instruments to kill their fellow creatures. There appeared a solemn feeling to spread over the meetiug, while the miseries caused by war were being set before them, and how contrary it was to the Gospel dispensation; in language that I am not capable of writing; which caused a silence so that what was communicated could be heard by most. The house was crowded, yet the stillness that prevailed was remarkable both inside and out of the house—some hundreds being there. It was a favored meeting throughout, and held near three hours; was closed by S. Grellet appearing in supplication for all classes, and ended in separating in a very quiet manner—not the least disorder. There are but few that remember that meeting, but it has followed me through life, and that evening will not be forgotten."

Sin is of one nature all the world over

For "The Friend."

Persevering Effort.

The *New York Observer* contains a sketch of the life of James C. Moffat, Professor of Church History at Princeton, which furnishes an interesting illustration of the progress which may be made by earnest and persevering effort, even where the outward advantages are few.

"James Clement Moffat was born of humble parentage, in the home of a cottar in Glencree, Galloway, in 1811. His father, a plowman in the service of the laird of Glencree, was a man of upright Christian character, reticent with his children, but faithful in all his relations as husband and father. His mother, a woman of natural gifts and self-culture above the level of her birth, had a more moulding and directing influence upon their first child, who bears her maiden name, Clement. The childhood days of the son were spent quietly among the glades and brooks of his mountain home. When six years of age, he was sent with his sister to a school opened temporarily in the valley below, but on account of sickness was able to attend only three weeks. During these early years his mother was his teacher. The narratives of the Bible and the *Pilgrim's Progress* were the objects of his special attachment. About this time, his father moved near to Newton-Stewart, and the boy was able to enlarge his acquaintance with the literary world by borrowing books from the new neighbors. When he was only nine years old, a proposition was made to his father that he should teach the children of certain families living on the mountains. This suggestion was followed, and the small boy took charge of quite a school of boys and girls. The matter of order occasioned no trouble at all since one of the older boys, a well-grown lad, took a strong fancy to the young teacher, and saw that he was not disturbed in his work. Apparently without any of the customary school-room annoyances, he gave instruction during the winter. Spring dissipated the school, and brought with it a change in the life of the youthful teacher. He was then nearly ten years of age, and was engaged by a farmer to keep sheep during the summer upon the hills of Penninghame. For five years he was a shepherd boy. His extraordinary thirst for knowledge found means of satisfying itself in the leisure hours of his employment. Sitting on the hillside with his sheep before him and his collie dog beside him, he read all the books that he could borrow. For five years the collie and the books were his only comrades. When it rained, he retreated to some stone wall and made a tent with his staff and plaid, only careful to protect his book from injury. As was natural to his temperament and circumstances, he varied the monotony of his reading with composing poems. Early in the second year of his shepherd life, the mother who had been so dear and helpful to him, died. Returning from her burial to his sheep, he renewed his reading, exhausting the small store of books in one farm-house after another. A young friend, a lame boy, introduced him to certain English authors before unknown. Kennet's *Lives of the Greek Poets* aroused within him the desire to know Greek. Another friend, a farmer's son, who had enjoyed the advantages of a good school, taught him Latin grammar on the moor. In 1827 he made an engagement with a farmer near Ayrshire. But the hours of work allowed him no time for his books. Some change must be made, so in 1828 he became a printer's apprentice in Newton-Stewart. Here he was among books, and made rapid progress in the study of Latin, Greek, French, German, and a good start in Hebrew. Getting up at four or five in the morning he studied before it was time to work. Fearing ridicule and misunderstanding he carefully concealed from his friends his efforts toward self-education. His father did not know that he had studied Greek at all until he had completed the reading of the New Testament in the original.

One day a well-dressed stranger with a foreign air came into the printing-office—a small incident that had large consequences for the young printer. The stranger was a Scotsman, James K. Douglas, who had gone to America and made a fortune in the South. He persuaded the father and uncle of young Moffat to emigrate to the new country. The printer's apprentice could not go with them, having still two years to serve. At the end of that time he determined to go to America, but rather with the idea of seeing his family than of settling there. In 1833 he landed in New York, and went at once to his father's farm at Morris Plains, New Jersey. He could not remain idle, and as printing was his trade he determined to seek employment in New York. Meeting J. K. Douglas on Broadway, the latter persuaded him to abandon his intention for the present, saying that he wished to introduce him to a friend in Princeton, and asking him to be there on a certain day. This appointment the would-be printer kept, walking from Morristown to Princeton. The friend he was to meet proved to be Prof. John Maclean, in whose study he found John S. Hart. Various Greek and Latin books were taken down from the shelves, and the Scotch lad was discovered to be ready to enter the senior class, except in mathematics, and this without his suspecting that he was submitting to an examination. At first the thought of entering college was overwhelming, and his lack of money seemed an insuperable obstacle. Prof. Maclean removed his fears on this score, and he was persuaded to set himself to the study of mathematics. When the fall term opened he entered the junior class of Princeton college. Up to this time he had sought knowledge for its own sake, but he soon determined to devote all his attainments to the service of the Master whom as a child he had learned to love.

He graduated in 1835, and after that filled various positions as teacher, until in 1861 he was elected to the chair of Church History in the Theological Seminary at Princeton.

Selected.

BEAUTIFUL THINGS.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where hearth-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest, and brave, and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess.

—*Littell's Living Age.*

For "The Friend."

OUR PERFECT COMFORTER.

"He hath sent me to comfort *all* who mourn."

Sad friend, to-day, dear loving hands which often
Have clasped thine own in gentle fond caress,
Lie still and cold. Naught seems thy grief to soften
Nor comforts thy distress.
Thy heart is sad, and desolate thy home,
And yet, take courage, thou art not alone.
With mourning ones, Christ tears of pity shed,
And He will comfort thee, for thy own dead.

Life's joys may fade; life's plans may all seem thwarted
But He who guides, in purer, holier light
Some day will show, just here, thou wast exhorted
To walk by faith, not sight.
Here, He pointed thee *beyond* the river;
Claimed his gift, lest thou forget the Giver.
He knew, because so very dear to thee,
Where treasures were, the heart would surely be.

Then his healing hand, in love outreaching,
Would bind thy wounds, and bid thy tear-dimmed eyes
In golden letters read what He is teaching:—
That mercy underlies.
Should'st thou repine, that He thy treasure hold
In keeping more secure? Through gates of gold,
Bears to his rest, and crowns, and robes in white,
Where not a grief may reach, or shade of night,
Should'st thou repine?

No pain, no care, no weight of earthly sorrow,
But *each* thy loving Lord will help thee bear;
Why then, not trust his grace for each to-morrow,
And *rest* in his kind care?
Storms cannot toss; no conflict fierce can harm
Those who are sheltered by a Saviour's arm;
But all may find, in time of grief and loss,
One sure, safe refuge—a Redeemer's cross.

1888. Y. N. T.

Selected.

BEYOND THE CROSS.

Still will we trust, though earth seem dark and dreary,
And the heart faint beneath his chastening rod;
Though rough and steep our pathway, worn and weary,
Still will we trust in God!

Our eyes see dimly till by faith anointed,
And our blind choosing brings us grief and pain;
Through Him alone who hath our way appointed,
We find our peace again.

Choose for us, God! nor let our weak preferring
Cheat our poor souls of good thou hast designed;
Choose for us, God! thy wisdom is unerring,
And we are fools and blind.

So from our sky the Night shall furl her shadows,
And Day pour gladness through his golden gates:
Our rough path leads to flower-enamelled meadows,
Where joy our coming waits.

Let us press on in patient self-denial,
Accept the hardship, shrink not from the loss;
Our guerdon lies beyond the hour of trial,
Our crown beyond the cross.

—*Christian Life.*

Sorrow not an Accident.—Sorrow is not an accident, occuring now and then—it is the very woof which is woven into the warp of life. The account of it which represents it as probation is inadequate; so is that which regards it chiefly as a system of rewards and punishments. The truest account of this mysterious existence seems to be that it is intended for the development of the soul's life, for which sorrow is indispensable.

Every son of man who would attain the true end of his being must be baptized with fire. It is the law of our humanity, as that of Christ, that we must be perfect through suffering. And he who has not discerned the Divine sacredness of sorrow, and the profound meaning which is concealed in pain, has yet to learn what life is. The cross manifested as the necessity of the highest life, alone interprets it.—*F. W. Robertson.*

For "The Friend."

Testimony of Bernard of Clairvaux.

[The following directions of Bernard were forwarded by a Friend in England, who accompanies them with this comment:

"It was something for such a man to see even thus far: though the full truth as seen by the early Friends—say rather by *every* true Friend, is, that every thing which arouses the imagination in worship, other than by the Divine leading, forestalls, and so far prevents the true exercise of soul in which worship consists."]

We find from "Annales Cisterciences" (Lyons, 1642,) that Bernard of Clairvaux, the founder of the order of Cistercians, says, "Let the glass of their windows be white, without pictures or crosses. * * Let not sculptures or paintings be made in any of our churches or monasteries; we interdict them, because, while attention is drawn to them, the use of profitable meditation, and the discipline of religious gravity is apt to be neglected."

For "The Friend."

[The followiug account of the establishment of Gwynedd Meeting, Montgomery Co., Penna., is copied from an ancient manuscript recently handed by a Friend in this city to the writer, to be deposited in Friends' Library. Unfortunately, the manuscript bears no date, but it was probably written some time during the latter half of the last century. G. V.

Bryn Mawr, Eighth Month 7th, 1888.]

Frieud Churchman:—Agreeably to thy request, I herein give thee some account of the first settlement of Gwynedd Meeting.

In the latter end of the year 1698, Gwynedd Township was first purchased by William Jones and Thomas Evans, and distributed amongst the original settlers, which were William Jones, Thomas Evans, Robert Evans, Owen Evans, Cadwallader Evans, Hugh Griffith, Edward Foulke, Robert Jones, John Hugh, John Humphrey. There was but the two latter inhabitants that belonged to the Society of Friends—the others being church people. The said John Hugh and John Humphrey began to hold religious meetings in one or the other of their houses on the first day of the week. The other inhabitants belonging to the Church of England, used to hold a meeting at the house of Robert Evans, and that Cadwallader Evans was in the practice of taking his Bible with him to the meeting, and, as they had no officiating minister, used to read a chapter or two in the Scriptures. But, as he himself related, that as he was going to his brother Robert's to the meeting, as usual, when he came to the road leading down to the lower end of the township, where John Hugh and John Humphrey held their meeting, it seemed as though a voice said to his spiritual ear, "Go down and see how the Quakers do," which circumstance he mentioned after the close of their meeting,—and that they one and all agreed to go to the Quakers' meeting on the next First-day. And being so well satisfied with their mode and manner of worship, that they never met again in their usual form of church worship.

Their meeting now increasing, they continued to hold it at the house of John Hugh or John Humphrey for some time, but in the year 1700 they built a meeting-house near where the present one stands, and held meeting there by the consent of Haverford Monthly Meetiug, unto which they at first joiued themselves. But their members increasing, and their house small in size, the present meeting-house was built, and on the 19th of the Ninth Month, the same* year, the first meeting for worship was held there.

In the year 1714 it was considered that a great number of settlers coming in, and a young generation arising, and the Monthly Meeting so remote that it being inconvenient to attend the same, it was agreed by Gwynedd and Plymouth jointly to apply to Haverford Monthly Meeting for liberty to hold a Monthly Meeting among themselves, which, after a time of solidly considering, the same was moved to Philadelphia Quarterly Meeting, and approved of by that Meeting. And the first Monthly Meeting was held at the present meeting-house at Gwynedd on the 22d day of the Twelfth Month, 1714.

There is not any further occurs that thee requested; if there is, please to communicate it, aud my endeavors shall not be wanting to satisfy thee.

I am thy friend,

Jesse Foulke.

*The year in which the meeting-house was built is not given. It was, of course, after 1700, and before 1714.

For "The Friend."

The following brief notice of Francis Owen has recently been received from a friend in England. It is copied from an old manuscript which is preserved at Devonshire House, London, and appears to have been extracted from one of the registers given up to the British Government in 1837. This simple testimony to a devoted life seems of sufficient value for a place in The Friend. G. V.

Fraucis Owen, the wife of Nathaniel Owen, of Reigate, departed this life in a lamb-like frame, the 6th of the Second Month, 1724 and in the 62d year of her age. During the time of her illness, through the great mercy and goodness of the Lord, she was preserved in great and admirable patience, fully resigned to his will, declaring she had further assurauce of his love and favor than ever she had known; and exhorted those that were about her to love and fear the Lord; rejoicing that from her youthful days her conversation had been godly and holy, and that was the way to everlasting life and peace—with other comfortable sayings as long as her strength remained.

Natural History, Science, &c.

How to rid a House of Mosquitoes.—[The following remedy for the mosquito annoyance is one that our readers can easily try, and determine for themselves its value. It is condensed from an article in *Wide Awake*. The powder alluded to in it is the same that is often sold by druggists under the name of Persian Insect Powder.]

"A dozen years ago, perhaps, I read a newspaper paragraph to the effect that if Dalmatian insect powder were burned in a room, the mosquitoes would leave it, and though windows remained open they would not return. I read the paragraph and forgot it, as others did, doubtless, for I saw nothing more about it, and I never heard of anybody trying it.

"In the summer of 1881 I chauced to be with a friend on board a schooner which lay off Philadelphia, on the Delaware side. The time was September, and the mosquitoes swarmed. They took possession of the *Lucy Graham* fore and aft. The captain and mate gave up to us their bed-screens. We objected to the sacrifice, and were casting about for some other possible defense, when there flashed before my mind the newspaper paragraph before-mentioned. "Have you Dalmatian insect powder?" I asked of the captain. "We have." "Then I shall burn some in your cabin; the mosquitoes will flee. You can sleep with open windows and they will not return." He smiled as one who should say, "You can burn pounds if you like. We will not dispute your statement; but we do not believe it." We burned the powder, the mosquitoes fled, and *did not return*.

"For some years I had no occasion to repeat the experiment; but in 1886 I found myself in a green and bowery spot in New Hampshire, full of all fresh delights, but, alas! full also of mosquitoes. They came like an army with banners.

"We are told that the mind never forgets; that everything we ever heard of is stowed away in compartments of the brain, like papers in pigeon-holes, ready for use when the time comes. I believe it. For out again from some place where it had lain dormant all this time, popped that newspaper paragraph. And that night I burned the powder—a tea-spoonful in an iron spoon, lighted with a match and left to smoulder. The effect was magical. Not a mosquito lifted his wing that night within the four walls of my room, and I slept soundly. Perhaps it was not the smoldering powder that drove them off, you say. Perhaps it was only some mysterious withdrawal of their forces for a season. How was it, then, that on going down to breakfast the next morning I was greeted with a piteous story from the other members of our party of a night spent in fighting mosquitoes, the greatest sufferer of all being the little fellow, whose freshly-cropped head offered such a seductive field to their operation? The next night the powder was burned in every bedroom, and never was wall of the Middle Ages more impreguable to a besieging force than was the invisible barrier it raised agaiust the mosquitoes raging without."

The Oyster and the Star-fish.—J. G. Wood says: "No one would have thought, on placiug an oyster and a five-finger side by side, that the star-fish is a relentless foe to the oyster. Those who can remember their first fruitless endeavors to open an oyster may naturally wonder how the star-fish can achieve such a feat. As I have repeatedly seen, it proceeds as follows: Clasping the oyster in its rays, it brings its mouth opposite the hiuge. From the mouth it pours a secretion that paralyzes the hinge-muscle and causes the shell to open. It caunot, like a dog-whelk, extract its prey, and put it into its stomach, so it reverses the process, and puts its stomach into, or rather over, the oyster, protruding the stomach from its mouth, surrounding the oyster with its coats, digesting it, and then withdrawing the stomach into its body. The wildest fancy of oriental legends never equaled in grotesque imagination this perfectly true history of the oyster and the star-fish."—*Longman's Magazine.*

A Baby Beaver's Dam.—A college professor in Maine tells, through the *Lewiston Journal*, how he convinced a friend who did not believe that beavers could build dams. He bought a baby beaver of a hunter one day and sent it to his sceptical friend. The beaver became a great pet in the house, but showed no signs of wanting to build dams, until, one morning, a leaky pail full of water was put on the floor in the back kitchen. The beaver was there; he was only a

baby then, too, but the moment he saw the water oozing out of a crack in the pail, he scampered into the yard, brought in a chip, and commenced building his dam. His owner was called, and watched the little fellow, very much astonished at what he saw. He gave orders to have the pail left there, and the industrious beaver kept at his work four weeks, when he had built a solid dam all around the pail. The professor's friend believes now that beavers know a thing or two about dam building.—*Our Dumb Animals.*

Effect of Intense Light.—A curious affection to which the workmen around the electric furnace at Creusot, France, are subject, has been engaging the attention of the Paris Surgical Society. The men suffer greatly from the effects of the intense light, which exceeds a hundred thousand candle power. After one or two hours the workers have a painful sensation in the throat, face and temples, while the skin becomes copper red in hue, and an eye irritation lasts 48 hours, the discharge of tears being copious. After five days the skin peels off. All these effects are produced by light alone, no heat being felt. Dark-colored glass mitigates the effects somewhat, but does not entirely prevent them.

Analysis of Spanish Moss.—The curious question as to where certain plants get their mineral constituents has been revived by the published analysis by Chalkley Palmer, of the Spanish moss of the South, *Tillandsia usneoides*, the well-known epiphyte that gives so weird a look to the Southern forest. Dr. Palmer finds of ash 2.95 per cent.—and among these are silica, iron, alumina, manganese, lime, magnesia, potash, soda, sulphur, chlorine, carbon and phosphorus. The plants adhere to the back of trees by a kind of expansion, apparently similar to that which the Virginia creeper uses in adhering to the walls and the trunk of trees: and it has been considered not improbable that as we know the *Ampelopsis* absorbs through these "suckers," these epiphytes may do so too. In this way mineral matters may enter the system of the *Tillandsia.*

Toilet Recipes of Ancient Egypt.—Curious hair recipes occur on some of the papyri, some of which are very absurd. One to prevent the hair from turning gray directs that a salve should be made from the blood of a black calf cooked in oil; in another that of a black bull was preferred for the same object; evidently the color of the animal was to pass through the salve into the hair. In another place we read of the tooth of a donkey dipped in honey being used for really strengthening the hair; and the ingredients for an ingenious compound are given for injuring the hair of a rival, and the counter-remedy to be used by those who think their hair-oil has been tampered with by a suspicious *friend.* Cakes of some composition which absorbed oil were always placed on the heads of the guests at feasts, and from them the oil gradually trickled down through the hair. A most disagreeable practice this may seem to us, but to them it appears to have given great pleasure, and with the Egyptians as well as with the Hebrews, oil was symbolical of joy and gladness. Rouge and other coloring substances were used by women of Egypt to enhance, as they thought, their beauty; the eyes had often a green line underneath them; the lashes and eyebrows were pencilled in black; and, as in modern Egypt, the nails were stained red with a preparation from the henna plant. In our museums we can see the little pots and vases formerly filled with these unguents and colors, and the pencils they used with them, as well as various sorts of combs and hairpins; of the latter, there is a very pretty set in the museum at Boulak—single-pronged wooden pins with jackal heads, stuck into a cushion in the form of a turtle, which was evidently one of the favorite dressing-table ornaments belonging to the deceased lady.

All these little essentials of the toilet were placed in the tombs by the loving hands of friends and relations for the use of that spiritual body, which they believed required all the adornment the lady had loved upon earth.—*The Women's World.*

Items.

The Horrors and Demoralization of War.—The Editor of the *Pall Mall Gazette*, in speaking of the danger of war in Europe, says: "Hitherto, down even to the last wars, when empires have gone to battle, it has been a war of soldiers. The next war will be a war of peoples. In the Russo-Turkish war it was an army framed on the old system which was repulsed at Plevna, and ultimately swept in triumph to Constantinople. In the Franco German war, the French army was largely professional, and it was because the standing army of professional soldiers went down like ninepins before the irresistible rush of an armed nation, that the whole military system has been revolutionized. Now every nation has armed all its able-bodied adults. In former days the mustering of half a million of soldiers was regarded as a mighty feat. To-day Prince Bismarck adds to the ranks of the army of the Fatherland, with one stroke of his pen, 700,000 fathers of families, and not a single voice is raised even in passing protest. Germany, in the centre of Europe, fronts east and west with an available host of three million trained soldiers. France will have between two and three millions ready to hand. Russia before long will be able to put five millions into line. Austria and Italy we need not count. The blast of the trumpets that proclaims the beginning of war will summon the manhood of Europe to the work of slaughter.

"Not only will the number of the combatants be far beyond those which were raised, even in the days of the First Napoleon—the Grand Army which he led to Moscow only consisted of 150,000 men more than the 700,000 added this year to the German army—but the spirit in which it will be fought out will differ for the worse. Prince Bismarck has frankly told us what kind of war it will be. We shall fight, he said, if we do fight, until we are bled as white as veal. It will be a duel to the death—a war in which the avowed object of the combatants is the utter destruction of their adversary.

"Apart from the certainty of horrors to which the burning of Bazeilles and even the sack of Magdeburg would be but as interludes in the infernal tragedy, there is another aspect of the struggle which is too often overlooked. The new style of warfare, in which battles are fought, not by a professional class set apart from the nation, governed by strict codes of military laws, and remaining apart from the activities of national existence, but by the nation itself, threatens to have most alarming results for humanity and civilization. We are able to see something of what it involves, in the Criminal Statistics of Germany since the war. The conquest of France was one of the most expeditious, and in many respects one of the least objectionable, wars ever waged. But it brutalized the Germans to an extent difficult to realize outside Germany. The citizen, plunged for six months into all the license and savagery of war, acquired a taint from which he did not purge himself for years. War is the unloosing of all crimes, the sanctioning of all violence, the negation of the sanctity of property and of life. To accustom men to war is to accustom them to live in a world where the ordinary moral code is suspended. It does not easily re-establish its authority when peace is concluded. The Criminal Statistics of Germany, since 1871, show a terrible increase in all kinds of violent crime—murder, highway robbery, theft by violence, burglary, assaults on women and children—which after ten or fifteen years has only now begun to decline. The violence put in practice against the enemy in France left its poison in the blood of the Germans. What will be the effect, upon civilization and humanity, of accustoming ten millions of citizens to make murder their daily passion, throughout a long war, in which every evil, dormant in the human animal, would be given the run, no one can foresee. One thing only is certain, that the consequences would be far more hideous and deadly than any one has yet ventured to conceive.

"In face of such portentous possibilities, it is difficult to find words adequate to condemn the amazing and reckless criminality of those who, in the Press and elsewhere, are continually flinging firebrands of taunts, and sneers, and recriminations, between the nations. When the avalanches tremble overhead, even the fool might cease to whistle; but these gentry, with the measureless catastrophe impending, go shouting and hallooing, like a very Tom of Bedlam escaped from his keepers. It is sport to the fool to do mischief, and the madman loves to scatter firebrands and death; but surely those Journalists, in London and elsewhere, who 'love to swell the warwhoop passionate for war' might at least reflect on the responsibilities of provoking a conflict which would have as its watchword '*de saigner a blanc*' all round."

Friends' Gospel Standard.—This is the title of a Quarterly paper, issued by Edward G. Wood, of Willis, Michigan. We have received the second number, which opposes the introduction of water-baptism into the Church; and regards it as an outward rite that belonged to a former dispensation, but has no proper place in the Christian Church—the baptism of Christ being with the Spirit.

It appears to be in antagonism to the *Friends' Expositor*, published by D. B. Updegraff, who advocates the plan of allowing members of the Society of Friends to practice ceremonial rites if they wish to, without prejudice to their standing in the Church.

Roman Catholics in New York.—New York is said to be one of the strongest Catholic cities in the world. It has 75 parish churches, 40 chapels, 300 priests, 300 Brothers, 2,000 religious women, 40,000 pupils in its colleges, academies and parochial schools, and 15,000 poor or sick or orphaned cared for in its homes, hospitals, and asylums. Full $30,000,000 are invested in Catholic churches and institutions, and there are 800,000 Catholics within the city limits.

The Bible in Italy.—The Editor of a Republican Journal in Italy, the *Secolo*, has advertised that he is about to bring out a "new edition of the Bible.' This is how he announces it:

"There is a book in which is gathered up the poetry and science of all humanity. It is the Bible to which no work in any literature can be compared. The Iliad may have been for Greece, in certain epochs, the code of its religious and political traditions, but the Bible encloses the thought of all the ages. Believers and non-believers have read and studied it. It was the book that Newton read most frequently. When Cromwell went to battle, he slung it to his holster, and even Voltaire had it always upon his writing-desk. It is a book that is necessary for the culture of all classes, and that should be in every house."

He then goes on to say that the existing edition being too large and too costly to be attainable by the masses, he intends to bring this one out in weekly parts at a ridiculously low rate. Each number is to contain eight pages of letter-press, and from six to eight illustrations. All this is to cost only five centesimi, or one cent. There are to be two hundred and odd numbers, and over nine hundred beautiful and varied engravings. The text is to be the only one that is not placed in the "Index" by the Vatican,—that of Martini, which is, of course, translated from the Vulgate. There are also copious notes.

He then concludes: "This artistic and useful edition, the very first of its kind in Italy, is destined to have a success as extraordinary as its cheapness is miraculous." This vaunt of destined success is not an unfounded one,—for the *Secolo* is, perhaps

he most widely read daily paper in Italy. Its cir-ulation is chiefly through the northern provinces, ut is not confined to them. It is a cheap one,—nly costing a *sou*,—and is a great favorite with all he working classes. Its editor and proprietor, has or some time been bringing out good class works n the same manner and at the same rate.—*Julia Robertson in the Sunday School Times.*

Caln Quarterly Meeting.—There are many cheer-ng evidences that the visitations of Divine grace re still extended for the help and comfort of those who have entered into covenant with the Lord; nd for the awakening of the careless and rebellious. This has been exemplified in several of the Quar-erly Meetings recently held in the limits of Phila-delphia Yearly Meeting; and was in that held at Caln meeting-house on the 17th of Eighth Month.

At this meeting, a sweet stream of consolation lowed in the public ministry, towards those aged servants who had long borne the burthen and heat of the day; and who had but a few more steps to take in the path that leads to the Celestial City, until they would be prepared to join the innumer-able company that surround the throne of God, and to receive that Heavenly crown laid up for all those who love the Lord's appearing.

There was also an "honest, earnest and harmoni-ous" effort on the part of several who were present, especially directed to the younger part of the audi-ence, to persuade them to submit to the govern-ment of Christ, and become faithful laborers in his harvest field.

In the meeting for business a timely caution was given by one of the members against becoming too much interested in the political struggles of the op-posing parties, at the approaching Presidential election, and taking part in processions and other similar movements. He spoke from experience of the hurtful spiritual effect on himself in former years, of participating in such things.

THE FRIEND.

EIGHTH MONTH 25, 1888.

Since receiving the account of his visit to Hayti, kindly furnished by our friend Thomas Scattergood, we have again looked over the narrative of Stephen Grellet's travels and labors n that island in 1816. His visit was paid from feeling of religious duty; and in the course of , he held many meetings for worship which ere largely attended. He found great open-ess to receive the Gospel message in the Presi-nt, Petion, and in many others who were in uthority, as well as among the people gener-ly; so that he says:—

"I frequently marvel in beholding how among ese descendents of Africa, who have had so w advantages compared to many of the Euro-ans, the Gospel stream *does* flow; and the word eached appears to have an entrance; they ceive it in the simplicity of their hearts, and the love of it. I may also bear testimony to eir general good conduct and honesty. One ly travel among them with the greatest secur-."

It is not surprising therefore, that Stephen ellet looked forward with hope to a progress-improvement in the condition of the Haytian ople—an improvement which the recent obser-tions of T. Scattergood indicate has not taken ce.

Some of the causes which have hindered the vancement of these people in civilization and igion are indicated in the remarks contained S. G's Journal. He refers especially to the valence of the military system, the loose con-on of morals that prevailed under the French mination; the deistical, vicious and obscene books which that people left behind them; and the general demoralization of the Romish priests, which induced "some to turn the religion of Christ into ridicule, when told that their salvation depends on men who publicly evince by their conduct that they are the servants of sin."

These four powerful instruments in the hands of Satan are enough to corrupt any community, and to prevent the upward progress of any people; for it remains to be an eternal truth that whilst righteousness exalteth a nation, sin is a reproach to any people, and always tends to debase, to injure, and to destroy those among whom it is allowed to prevail. We sincerely regret that the inhabitants of Hayti should be so affected by these unfavorable influences, as appears to be the case; and we desire that the Great Ruler of the Universe may in his own time and way rebuke these evils, and bring the rulers and the people of that land more and more under the government of his own blessed Spirit, so that the moral "desert may rejoice, and blossom as the rose."

Very recent information from that country, shows that the unsettlement which existed there in political matters, has developed into open insurrection against the government, so that poor Hayti may experience some of the same disorders and bloodshed which marked the history of many of the Spanish-American colonies, after the controlling power of Spain was withdrawn, caused by the want of self-control and respect for law—virtues which the inhabitants were slow to learn, but without which there can be no stable government, except that of a military despotism.

The Editor of THE FRIEND has received a communication which states, that on page 7 of the extracts from the Minutes of last Yearly Meeting, there is a paragraph which should have the serious thought of every one of our members and attenders, in the present weak state of our gatherings for Divine worship.

The paragraph referred to, we suppose is the following one:

"Under the weight of our exercise in regard to the weak condition of some of our meetings, we have desired that the query might be pressed home to every heart, 'Lord, is it I?' As the responsibility is felt by us individually for the condition of things, it is believed a living concern will arise to exhort one another, 'Let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of his ways, and we will walk in his paths. Come ye, and let us walk in the light of the Lord."

The friend who wrote to us further states that "his desire is to encourage the weaker ones to faithfulness, and the aged to give that sympathy to their fellow-members and others, which cements heart to heart, and leads on to that peace which passeth knowledge."

With these desires the Editor can unite; and he commends them to the notice of the readers of THE FRIEND.

In the issue of THE FRIEND of Sixth Month 30th, on page 381, there was inserted a short contributed article on family prayer, which appears to have created uneasiness among some of our readers, lest, as a letter received by the Editor expresses, "If its recommendations were followed, we would soon fall into the formal methods of other denominations, in regard to prayer in meetings of all kinds, as well as in the family."

When the article was received and examined, we were sensible that some persons might receive such an impression; but it appeared to be so well guarded in its terms, as not to be justly liable to the charge of encouraging any practices at variance with the principles of our Society; and from the source from whence it came, we did not believe the writer intended to advise anything more than a consistent Friend might properly do.

The consistent members of our Society have always borne a decided testimony against merely *formal* acts of worship, such as praying or preaching at stated times; yet it has ever encouraged in its members that earnestness of devotion and liveliness of spirit, which would prepare them to offer acceptable sacrifices to our Father in Heaven when divinely called for. It seemed to the Editor that there might be a danger, that in endeavoring to avoid the mistake of those who offer words of prayer without experiencing a renewed anointing and call to the service, some might err on the other hand, and not follow in simple faith the leadings of the Spirit.

This we supposed to be the concern of the writer of the article referred to; and we felt willing to give the space requisite to spread it before our readers.

SUMMARY OF EVENTS.

UNITED STATES.—The Fisheries Treaty is still under discussion in the Senate. It is thought a vote will be reached this week, and that the Treaty will be defeated.

The Danish steamer Thingvalla, from Copenhagen for New York, collided with the steamer Geyser, of the same line, from New York for Copenhagen, near Sable Island, early on the morning of the 14th instant. The Geyser sank in about five minutes, and 72 passengers and 45 of the crew were lost. Fourteen passengers and 17 of the crew were saved, and all landed at New York by the steamer Wieland, which also brought 435 passengers from the steamer Thingvalla. At the time of the collision there was a very heavy sea with rain, but no fog. The Thingvalla reached Halifax, Nova Scotia, on the morning of the 17th inst., badly damaged.

The Secretary of the Interior is informed that the Bois and Red Lake Indians, in Minnesota, refused to consent to the right of way through their reservation granted by Congress to the Duluth, Rainy Lake and Northwestern Railroad Company by act of Fourth Month 24th, 1888.

Advices from Standing Rock Agency, Dakota, state that the Sioux Commissioners are still there. The 20th instant was ration day for the Indians, and the Commission had hopes of making a favorable impression on the minds of the Sioux. It is stated that the Indians have not the least idea of signing the treaty, and that the Commissioners will meet with a similar result at the lower agencies. Red Cloud, the great and influential chief of the Pine Ridge Agency, is still moving around among the tribes, stirring opposition on every hand, and he cannot be suppressed.

A despatch from Sioux City says: Reports from 35 representative points in northeastern Nebraska show that wheat, oats and all small grain are almost a total failure. Almost continuous rain and the heavy wind and hail storms of the last week destroyed the little prospect which there was. Corn in this section will be in peril of frost.

A powerful gas and oil well gusher has broken loose two miles east of Montpelier, Indiana, and the farmers within a half mile radius of the well are panic stricken. No fires have been lighted at their homes since the well broke loose, and it is considered unsafe to strike a match within half a mile of the well. The fields and outstanding crops are saturated with oil over the entire section.

The rainfall in the Yazoo Valley, Louisiana, on the 15th instant, was the heaviest ever known. At Leland it measured 11½ inches, and was followed on the 16th by a rainfall of 9 inches. The water in some fields was four and five feet deep.

At Dubuque, Iowa, on the 15th instant, Judge Linehan ordered permanent injunctions against forty-seven saloon keepers in that city. The defendants filed super-

sedens bonds and will appeal to the State Supreme Court.

The number of deaths in this city during the past week was 439, a decrease of 69 from the previous week, and an increase of 26 over the corresponding week of 1887. Of the whole number, 138 were children under one year of age: 251 were males and 188 females: 49 died of consumption; 45 of cholera infantum; 35 of inflammation of the stomach and bowels; 32 of typhoid fever; 30 of convulsions; 26 of marasmus; 23 of diseases of the heart; 13 of old age, and 10 of cancer.

Markets, &c.—U. S. 4½'s, reg., 106¾; coupon, 107¾; 4's, 128½; currency 6's, 120 a 130½.

Cotton was quiet, but steady, at 11¼ cts. per pound for middling uplands.

Flour and Meal.—Flour was firm, with a good demand for spring wheats, but winters were dull. Sales of 125 barrels Pennsylvania roller straight, at $4.35; 250 barrels Ohio, clear, at $4.65 a $4.70; 375 barrels winter patent, at $5; 625 barrels Minnesota, clear, at $3.90 a $4; 875 barrels do., straight, at $4.30 a $4.60; 2000 barrels do. patent, at $4.80 a $5; 500 barrels do. do., fancy, at $5.05, and 375 barrels do. do., favorite brands, in lots, at $5.20 a $5.25. Rye flour moved slowly, at $3.30 per barrel.

Beef cattle.—Extra, 5¼ a 5⅝ cts.; good, 4¾ a 5 cts.; medium, 4 a 4½ cts.; common, 3 a 3¾ cts.

Sheep.—Extra, 5 a 5⅛ cts.; good, 4¼ a 4¾ cts.; medium, 3½ a 4 cts.; common, ½ a 3 cts.; lambs, 3 a 7 cts.

Hogs.—Extra Chicago, 9 a 9⅛ cts.; common western, 8½ a 8¾ cts.

Milch cows were in good demand at $30 a $60.

Foreign.—It is rumored that the action which C. S. Parnell has brought against the *Times* in the Scotch Courts may possibly collapse on a technicality. It is said the *Times* counsel will claim that, as the *Times* neither owns property nor resides in Scotland, the Scotch Courts have no jurisdiction.

The *Freeman's Journal* of the 20th inst., says, in reference to this report: "We are able to announce that the statement of a contemporary that C. S. Parnell's action in the Scotch Courts will be ousted for want of jurisdiction, is utterly unfounded, as it is known that at least two of the agents, against whom arrestments were made at C. S. Parnell's suit, owed money to the *Times* at the date of the arrestment, and, consequently, the jurisdiction of the Scotch Courts in the matter has been successfully established."

An English Parnell defence fund is to be started to help defray the expenses of the suit against the *Times*. The National Liberal Club, the Liberal Federation and other Liberal bodies fully approve of this course.

A large guarantee fund is also to be raised by the Unionist clubs to be placed at the disposal of the *Times*.

The Spanish Government is trying to induce the United States Government to reduce or abandon altogether its claim for indemnity of $1,000,000, which Signor Moret granted to American citizens on account of losses during the Cuban war.

Russia joins the protest of the Porte against the Italian claims to Mossowah, in the Red Sea.

According to late advices from China there is no doubt now but that the breach in the Yellow River embankment, which caused the terrible inundation last year, cannot be repaired before the next floods. "There is, therefore, nothing to prevent similar inundations to those of last year during the present autumn."

The Japanese Government has decided to spend £10,000,000 in five years in purchasing men of war.

Advices from Cayenne, French Guiana, state that the business portion of that city has been destroyed by fire. The loss is two million dollars.

A despatch from Port-au-Prince says that the revolution has been successful and that the Government has been overthrown. The President has taken refuge on an English frigate. Booiron has formed a new Government.

There were twenty deaths from yellow fever in St. Jago de Cuba up to Seventh Month 28th, and they were largely among the military. The season is irregular, and the weather is favorable to the spread of the disease. Reports from the interior of the island say that many children and native Cubans are dying of the fever. Cienfuegos has just got clear of the epidemic of small-pox. New Manzanilla and other points are suffering. Precautions are unknown.

RECEIPTS.

Received from Henry Palmer, Pa., $2, vol. 62; from Sallie A. Kaighn, N. J., $2, vol. 62; from Samuel Allen, Philada., $2, vol. 62; from Henry R. Woodward, N. J., $2, vol. 62; from Joseph Howell, Gtn., $2, vol. 62; from David D. McGrew, Agent, Io., $8, being $2 each for Sidwell Heald and Ole T. Sawyer, to No. 13, vol. 63, and for Sigbjorn T. Rosdale, and Ole Tostenson, vol. 62; from Amy S. L. Exton, N. J., $2, vol. 62; from John Carey, Agent, O., $14, being $2 each for Elijah Haworth, Jacob Barrett, William Haworth, Lewis Johnson, and Joseph Stanton, O., and John F. Stanton, Ala., vol. 62, and for Ruth Mather, O., to No. 35, vol. 62; from Daniel Williams, Agent, O., $38, being $2 each for Asa Branson, Joseph Bailey, William L. Ashton, Margaret Hobson, David Branson, Branson D. Sidwell, Charles Stratton, Mary J. French, Mary Chandler, Thomas Conrow, Jacob Holloway, Maria Walker, Edwin S. Holloway, Juliann H. Branson, Sarah Purviance, Mary Anne Holloway, Mary A. Mitchell, Asa G. Holloway, and John C. Hoge, vol. 62; from George Abbott, N. J., $2, vol. 62; from Benjamin Hinshaw, Io., $2, vol. 62; from Hannah Stevenson, Ill., $2, vol. 62; from Elizabeth Russell, W. Philada., $2, vol. 62; from William P. Churchill, N. S., $2, vol. 62; from Charles Stokes, Agent, N. J., $16, being $2 each for Benjamin J. Wilkins, Clayton Haines, Joseph C. Allen, Joshua S. Wills, M. S. and E. P. Allen, Isaac W. Stokes, Joseph Evans, and Esther Prickett, vol. 62; from Rebecca K. Masters, W. Philada., $2, vol. 62; from Edmund Wood, N. J., $2, vol. 62; from Jonathan Eldridge, Pa., $2, vol. 62, and for Mary Eldridge, $2, vol. 62; from Sabina Hancock, Pa., $2, vol. 62; from Deborah Baldwin, Pa., and Mary A. Champlin, Mo., $2 each, vol. 62; from Mary D. Maris, Del., $2, vol. 62; from John H. Ballinger, N. J., $2, vol. 62, and for Edward H. Jones, $2, vol. 62; from Mary Wistar, W. Philada., $2, vol. 62; from James W. Oliver, Mass., $6, being $2 each for himself, Mary Page, and Owen Dame, vol. 62; from John Hall, England, £1 10s., being 10s. each for Jane Hall, William Hall, and John H. Walker, vol. 62; from Joseph W. Lippincott, Philada., $2, vol. 62; from Gilbert Jones, Canada, $2, vol. 62; from Dr. Edward Maris, Philada., $2, vol. 62; from Jacob Maule, O., $2, vol. 62, and for Asenath Raley, $2., vol. 62; from Alice P. Roberts, Pa., $2. vol. 62; from Charles Ballinger and Mark Ballinger, N. J., $2 each, vol. 62; from Hugh D. Vail, Cal., $2, vol. 62; from Joseph J. Hopkins, Pa., $2, vol. 62; for Thomas A. Bell, N. J., $2, vol. 62; from William Penn Evans, Cal., $10, being $2 each for himself, Tilman Hobson, John W. Patterson, Allen T. Lee, and Thomas Ward, vol. 62; from Finley Hutton and Joshua Gilbert, O., $2 each, vol. 62; from James Dennis, R. I., $2, vol. 62; for Richard Chambers, Mo., $2, vol. 62; from Archibald Crosbie, Io., $8, being $2 each for Hubert Rockwell and Ole P. Tjossem, vol. 62, and $4, for Daniel J. Peckham, vols. 61 and 62; from Jesse Dewees, Agent, O., $19, being $2 each for himself, Thomas Dewees, Jr., Patience Fawcett, David Masters, Jason Penrose, Thomas Llewelyn, Robert Milhous, Samuel King, and William Harmer, vol. 62, and $1 for Thomas Dewees, to No. 52, vol. 62; for Richard M. Chambers, Pa., $2, vol. 62; from Hannah W. South, $8, being $2 each for herself, Edward L. South, and Walter South, Philada., and Robert Burton, Pa., vol. 62; from Jesse Negus, Agent, Io., $8, being $2 each for David C. Hinderson, Peter N. Dyhr, William H. Oliphant, and Robert Knowles, vol. 62; from Henry A. Knowles, Io., $2, vol. 62; from Sarah P. Johnson, Gtn., $2, vol. 62; for George Wood, N. J. $2, vol. 62; from Hannah P. Rudolph, N. J., $2, vol. 62, and for Sarah A. Longstreth, Philada., $2, vol. 62; from Nathan Pearson, Agent, Ind., $6, being $2 each for Abel H. Blackburn, Ezra Barker, and David Stalker, vol. 62; from William Carpenter, Agent, N. J., $14, being $2 each for himself, Samuel P. Carpenter, Priscilla M. Lippincott, Sarah W. Abbott, Achsah S. Reeve, Enoch S. Zelley, and Josiah Wistar, vol. 62; from Martha Mickle, N. J., $2, vol. 62; from James F. Reid, Pa., $2, vol. 62; for George R. Chambers, Pa., $2, vol. 62; from Richard J. Allen, $8, being $2 each for himself and Rowland D. Allen, Philada., and William C. Allen and Rowland J. Dutton, N. J., vol. 62; from Richardson S. Reeve, N. J., $2, vol. 62; from Mifflin Cooper, W. Philada., $2, vol. 62; from John P. Sunde, Io., $8, being $2 each for himself, Ove Rosdail, Lars Taw, and Thomas T. Strand, vol. 62; from Philip P. Dunn, N. J., $2, vol. 62; from Susan J. Yerkes, Fkfd., $2, vol. 62; from Samuel F. Balderston, Philada., $2, vol. 62; from Jesse W. Taylor, Philada., $2, vol. 62; from Sarah T. House, Pa., $2, vol. 62; from Eliza G. Sheffield, Conn., $2, vol. 62, and for Nathaniel Green, R. I., $2, vol. 62; from J. Barclay Hilyard, N. J., for Emeline E. Hilyard, $2, vol. 62; from George Blackburn, Agent, O., $44, being $2 each for himself, Catharine W. Darlington, Thomas Y. French, Josiah Fawcett, Mark Bonsall, Martha J. Cook, Edward Bonsall, Thomas F. Fawcett, Emilie Maerkt, John M. Stratton, Richard B. Fawcett, John French, Barzillai French, Edward Stratton, Jonathan Blackburn, Robert Miller, Elma French, Hannah Blackburn, Miria French, Sarah S. Winder, Annie C. Bonsall, an Rachel C. Stratton, vol. 62; from Joel Thompson, De $2, vol. 62; from Ann C. Jones, Pa., $2, vol. 62; fro Isaac C. Stokes, N. J., $2, vol. 62, and for Ruth Harned, $2, vol. 62; from Mary R. Deacon, Pa., $ vol. 62.

Remittances received after Third-day, will not appear the Receipts until the following week.

NOTICES.

Moorestown Academy, under the care of Cheste Monthly Meeting, N. J., will re-open Ninth Mont 3rd, 1888.

Walter L. Moore, *Principal.*

Westtown Boarding School. — An unusuall large number of applications having been made fo admission of pupils the coming winter, the committe have decided to limit the number of boys to 165, an of girls to 140, for this term. Members of Philade phia Yearly Meeting intending to enter their childre for the next session, will please do so prior to Nint Mo. 15th, as after that date it is proposed to conside applications for children, members of other Yearl Meetings, who are not now pupils at the school. I from any cause children who have been entered, ar prevented from coming, their parents or guardians wi confer a favor by sending notice thereof *promptly* to th Superintendent, Jonathan G. Williams, in order tha such vacancies may be filled from other applicants.

The Normal Class at Westtown.—Pupils de siring to enter this department are requested to mak a definite application for that purpose, to the Super intendent or Treasurer, before the close of a Schoo Term, in order that arrangements may be made in ad vance to meet the probable size of the class.

Westtown School Committee.—A Stated Mee ing of the Committee on Instruction will be held i Philadelphia on Seventh-day, the 25th of Eighth Mo 1888, at 10 o'clock A. M.

George M. Comfort, *Clerk.*

Wanted—A woman teacher at Bradford Prepara tive Meeting School, to open Ninth Mo. 3rd, 1888. Application may be made to

Lydia D. Worth, Marshallton, Chester Co., Pa.
Sarah A. Scattergood, Box 1934, West Chester Chester Co., Pa.

Westtown Boarding School. — A competen teacher of reading will be wanted for the Boys' de partment, at opening of next session (Tenth Mont 30th.) Apply to

John E. Carter,
Knox and Coulter Sts., Germantown, Phila.
George M. Comfort,
Fallsington, Bucks Co., Penna.
William Evans,
252 South Front St., Philada.

Died, at Westerly, R. I., on the 7th of Eighth Mo 1888, Ellen P. Foster, daughter of John W. Foste a member of South Kingstown, Monthly Meeting Friends, aged 23 years. Her last illness was only three months' duration. Repeated hemorrhages fro her lungs reduced her very low, and quick consum tion followed. She said, regarding the result, "I fe to just leave it with my Heavenly Father; I shoul like to get well only that there are so many tempta tions in the world." At another time, "It will be har for me to part with my dear friends, but I leave it all Again: "I have prayed my Heaveuly Father to fo give my sins, and I believe He will." Her suffering ofttimes were very great, which she bore with wonde ful patience. But she said, "I could not be so patie if I was not helped: I have to pray continually f patience." Always when enquired of if she felt peac ful, she said "yes." She was very modest and carefu in alluding to her religious feelings, and spoke of he great nothingness. The day before her death, whe difficult breathing caused her intense suffering, he father asked her if she felt Jesus near; and her count nance lighted up with a sweet smile as she replie "Oh yes!" And her bereaved friends have the precio consolation that, through the mercy of God in Chri Jesus, our Lord, her purified spirit has been receive into the mansions of everlasting bliss.

(*Western Friend* please copy.)

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FOR "THE FRIEND."

Incidents and Reflections.—No. 163.

FASHIONABLE AMUSEMENTS.

When a person has not been brought under religious conviction, nor felt the force of the command, "Whether ye eat, or whether ye driuk, or whatsoever ye do, do all to the glory of God;" it is difficult to make such an one see the necessity for that non-conformity to the spirit of the world which the Gospel requires. This is especially the case in regard to various fashionable amusements; some of which would be innocent in themselves, if it were not for the associations connected with them, or the tendency to excessive indulgence. "By their fruits shall ye know them;" and in applying this rule the sincere seeker after salvation soon finds the effect of them on his mind to be evil, and he is forced to refrain from such things as tend to dissipate serious feelings, and to encourage improper excitement or frivolity.

Elizabeth Fry mentions in her memoirs that about the time she was coming under religious conviction, she paid a visit to London, and while there entered various scenes of gayety, and attended balls, and other places of amusements. She remarks in reference to these things,—"I consider one of the important results was the conviction of these things being wrong, from seeing them and feeling their effects. I wholly gave up on my own ground attending all public places of amusement; I saw they tended to promote evil. I felt the vanity and folly of what are called the pleasures of this life, of which the tendency is, not to satisfy, but eventually to enervate and injure the heart and mind; those only are real pleasures which are of an innocent nature, and are used as recreations, subjected to the cross of Christ."

When John B. Gough was a youth he had, he says, "an intense desire, almost amounting to a passion, to adopt the theatrical profession. I was fascinated by the theatre, stage-struck, enamored of all dramatic representation."

When about 16 years of age he paid his first visit to the theatre, and was dazzled by the dresses, the music and the lights. His little bedroom seemed mean and poor; his plodding in a shop to learn a trade, a dreary monotony; regular business, tame and grovelling compared with the occupation of an actor. Some persons, he remarks "cannot conceive the attraction of all the stage paraphernalia, and the glamour thrown around certain minds by the glitter and unreality of the stage." All his spare money was spent on theatre-tickets. His regular business was neglected, and finally he obtained a situation among those employed at a theatre in Boston. The effect on his mind of an *inside* acquaintance with the stage, he thus describes:—

"I found the gold to be tinsel. I acquired a thorough distaste for all theatrical representations, and all the genius and intellect displayed by the most famous actor has not, and never can reconcile me to the sham, the tinsel crowns, the pasteboard goblets, the tin armor, the paltry spangles, cotton for velvet, all make-believe, the combats, and the sham blood. Even the nightly disguise became an annoyance; the painting the face, corking the eyebrows, pencilling the wrinkles, the doing up with false whiskers, hair, moustache, the French chalk, the rouge, the burnt cork, to say nothing of the habiliments, rendered the whole thing at last odious to me; and I never felt meaner or had less self-respect, than when I was bedizened to do some character. How men of ability and common sense can submit to this caricaturing night after night, passes my poor comprehension.

"Oh, the disenchantment! The beautiful women were, some of them, coarse and profane; the noble gentlemen often mean, tricky and sponging. In fact, the unreality of it, the terrible temptation to the lower forms of vice, especially to those of the nervous, excitable temperament, increased by the falsehood and fiction involved in their profession, in seeming to be what they never were or could be, while their lives were wholly vicious, repelled me. I do not say this of all actors, I only speak of the special temptations of the profession."

His connection with the drama lasted but three weeks. And on looking back to that period of life in after years, he expresses his gratitude to the Almighty that hindrances had been thrown in the way of accomplishing what had been a cherished design—hindrances which he regarded as mercies, because they were the means of rescuing him from probable ruin.

There is a Wesleyan tract on "The Theatre," professedly written by one who had followed for years the business of acting on the stage. I have no means of ascertaining the accuracy of its statements, but no reason to suppose it is not substantially correct. He was successful in his undertakings, and was preserved from much dissipation; but says that many of his companions fill the drunkard's grave, and that he dare not describe the scenes he witnessed. The manner in which he was induced to give up a lucrative engagement on the stage, is thus described:

"It chanced that, in a new play, the part of an eccentric clergyman was cast for me; and as there was a living original I determined to visit him, on some pretext or other, and study him, so that I might present my part more perfectly. One sunny day I walked to his residence; and on inquiry I found the good man was not at home, but was expected soon. As I was ushered into a side room for the purpose of waiting until he returned, a young lady was wheeled in on an invalid's chair. I immediately arose, and was on the point of retreating; but she requested me to remain, saying that her father would return in a few minutes.

"Never shall I forget the appearance of this fair girl. She could not have seen more than seventeen summers, and I was sure that the seal of death was even then stamped upon her brow. There was a beauty in her countenance such as I had never met with before; and as with the candor of a child she soon began to converse with me, and told me out of the fulness of her heart, simply and fervently, of the arduous duties in which her father was engaged, and of the good he was daily doing, my spirit failed me. I had come for the purpose of setting forth the actions of this excellent man in the light of ridicule.

"I said to her at last, being overwhelmed with confusion, and desirous of finding some excuse to leave, 'Have you not been suffering from illness?'

"A flash of light broke over and played along her features, as she exclaimed, 'Oh, I have many months ago given up the hope of life. I have been very ill, I shall never be better than you see me now; and I so long for my heavenly home!'

"There was no acting in that reverent glance upwards, the folding of the hands, the flitting tremor of the delicate lips. I felt as if a sword had cut me to the heart. The pure sweet presence smote me with a powerful conviction. I sat there, accused by the Spirit of God; and when the good old pastor returned, I told him trembling, for what I had come, and now for what I remained—Christian counsel.

"This part of my experience seems so wonderful to me as I look back. I entered that old parsonage a careless, trifling, proud and wayward man; I came from it humbled, repentant, and a sincere seeker after the peace and holiness that gave to that dying girl the face of an angel.

"Time passed, and found me at length no longer an actor by profession, but a minister of Christ. Gladly I gave up my lucrative employment, and became comparatively a poor man.

"One day a man, who appeared to be a servant, came to my house and left a message for me. It was to the effect that a young gentleman, very ill, residing on —— street, wished to see me. I hurried to the place designated, an elegant mansion in the upper part of the city, and was ushered into a chamber, where on a luxurious couch, with all the indications of wealth surrounding him, the sufferer lay in what seemed to be a death-like sleep. A troubled, grieved, care-worn look gave to the exceedingly youthful features the emaciated appearance of age. I sat down silently by his side, thinking him unconscious, when suddenly he glanced up at me:

"'You—you—have—come,' he said, slowly, with difficulty, 'to see—the wreck you have made!'

The startled minister recognized in the patient before him, one whom years before he had often

seen sitting in the pit at the theatre, and whose evident admiration of himself had gratified him exceedingly. He was smitten with awe and remorse now, when his former admirer told him, that thralled by his power, he had followed him until he was happy nowhere but in the atmosphere of the theatre, which had drained him of every good, sapped his virtue and destroyed his soul! and that now he was going prematurely to the grave, a disgrace to his name. "Lying here, day after day," he said, "I have thought of you; how in my eager admiration I followed you, and learned to love through your enticements the stage; and I have hated—yes, I have cursed you."

"I deserve it all," was the reply of the humbled minister, "but, oh, I cannot bear to think that you will die cursing me." And then he endeavored to point him to the rejoicing in heaven over every sinner that repents, and to the Lamb of God who taketh away the sins of the world. Subsequently he learned from the mother of the young man, that before he was taken away, "there was light before him," and he was willing to die. Of his own feelings at that solemn interview, when listening to the reproaches of the dying man, the writer of the tract says: "Oh, to have him die thus! Oh, to feel that his soul would be required at my hand! He the beautiful temple, prostrate in ruins through my agency. Wonder not that I say, words cannot express my agony. I prayed and wept over him as I had never wept and prayed before." J. W.

For "The Friend."

Notes on Jamaica.

(Continued from page 26.)

About one-half of the inhabitants of Jamaica are officially reported as attenders of different places of worship. The custom of strictly abstaining from all labor and business on the first day of the week is rigidly observed, and the people being of social habits, are fond of collecting together at their chapels. Roman Catholics are few, there being only ten priests, who claim less than 10,000 accredited members, of whom 7000 are in Kingston. The Wesleyans and Methodists claim about 150,000 attenders, while the "Church of England" (which is the State Church here as in the mother country, but was disestablished in 1870, and is now supported by voluntary contributions like other churches) has a registered membership of about 30,000; the Baptists, Presbyterians, Moravians, &c., claim about 100,000 attenders. Nearly all of the denominations support flourishing "Sunday schools," and many of them do a large work in mission schools also, while there are besides, a few denominational schools of higher grade. The Government has adopted a very intelligent system of aid to elementary schools, based upon the results attained, both in respect to the number and the proficiency of the scholars, under which there are about 700 schools receiving Government aid to the extent of about £20,000 per annum, and having about 62,000 children enrolled. These schools are all inspected regularly, and the Government appropriates £1500 yearly toward opening new schools and erecting the necessary buildings. A good degree of proficiency is attained at these schools, and the number of people who are able to read and write has advanced, until perhaps only one-half of the inhabitants can now be classed as illiterate. There are also four Normal schools under Government patronage on the island.

It seemed to me that much remains to be desired in regard to thoroughness of the teaching, especially in the matter of pronunciation—as I found it extremely difficult to understand ordinary conversation, not only of the laboring classes, but of many in higher circles. The use of provincialisms is very great, and the pronunciation of the common words in daily use is so *slovenly*, if I may use the term, as to make their language a sort of "lingo" which is nearly incomprehensible to those who are accustomed to hearing a better English. I have noticed the same tendency in the blacks of our Southern States, in the familiar corruptions of "Massa," "Sah," "Gwine," for Master, Sir, Going, &c., and long since ceased to expect a clear, accurate enunciation among the negroes. Probably the home training exerts too strong an influence for the schools to overcome, both here and elsewhere.

In 1834 Sir Thomas Fowell Buxton succeeded in diverting to the purposes of "Christian instruction of the children of the West Indians," the income of a fund originally bequeathed by Lady Jane Mico about the year 1670, for the purpose of redeeming poor slaves taken by Algerian pirates; the suppression of piracy and the release of all the Christian slaves prevented the application of benevolence in this direction, so that the fund accumulated until it had reached the large sum of £120,000 before a suitable channel for its appropriation was decided upon. To the income from this bequest, the Government added a liberal donation for five years, and established training institutions and schools in Jamaica, Antigua and St. Lucia Islands, under the care of trustees. The benefits of this charity are not confined to any creed, class or color, and are being more and more appreciated. Public spirited citizens have, from time to time, established and assisted educational institutions throughout the island, so that a fair education can be obtained in almost all parts of Jamaica, with small expense; or in many cases, wholly free of charge, for both tuition and board.

The only railroad in Jamaica extends from Kingston via Spanish Town to Porus, 58 miles, with a branch from Spanish Town to Ewarton, 23 miles, a total of 81 miles,—which cost, it is said, about £800,000—an enormous sum, considering the character of the railway and its equipment. The Government purchased the road and extended it to termini, but notwithstanding its importance to the general welfare of the community, the traffic fails to meet the expenses and interest by about £15,000 per annum. It is proposed to extend the line to several points on the north side of the island—which, when accomplished, will doubtless add to its income, and prove an immense advantage to the people. Owing to the mountainous character of the island, and the height of the entire interior, it will prove an expensive undertaking; but a private corporation is now negotiating for the purchase of the existing lines from the Government at a fair price, with a view of making the extensions alluded to.

No manufacturing is carried on, except converting the sugar cane into raw sugar—which is then only a crude article when shipped to the ultimate markets for consumption, and has to be further refined before it is available for table use. The process of making sugar, as followed on most of the Jamaica estates, is a very simple one. The cane is planted in rows about two feet apart, and when ready to cut, the field is invaded by a score or two of laborers of both sexes—the men and women alike wielding the "machete"—a heavy, short-handled knife, about two feet long, swung in one hand, and when handled by a strong man, capable of dealing a powerful blow.

The cane is cut off a few inches above the ground, and is, at another stroke, deprived of the large and luxuriant bunch of leaves adorning its top, which are left on the field to be partially consumed by the large droves of cattle which are turned in to feed upon it. Strong teams of six or eight, or even a dozen pairs of oxen, are used to haul the cane to the mill, where it is crushed between powerful rollers, and passes out as "bagasse." The juice runs in a copious stream to the clarifying and boiling pans, where it is quickly evaporated, the heat being mostly generated by the "bagasse," which comes from the rollers almost in a condition to be used as fuel without any further drying. The syrup is skimmed and ladled from one pan to another by a gang of workmen, who have gained knowledge by long experience, until it is sufficiently dense for the sugar to "grain." This boiling is mostly conducted in open pans,—though on a few estates the modern improvements of evaporators and vacuum pans have been adopted. The grain sugar is drained of its molasses by the slow process of percolation, or in a few places by the more rapid centrifugal machines; and is then packed into large hogsheads and forwarded to the shipping port. The molasses produced is almost all of it, fermented in an adjoining building and distilled into rum,—for which a ready market exists, as above stated, chiefly in England and Germany. There is also a large consumption of rum by the Jamaicans themselves, although we saw but little actual drunkenness.

The scenery among the mountains and their foothills is often exceedingly picturesque and romantic; high hills are intersected by very steep and deep ravines, at the bottoms of which are rushing torrents fed by the frequent heavy showers which the mountainous parts are favored with; while in the dry season the vegetation of the lowlands is sadly parched. The great mango and cottonwood trees are often loaded with parasitic growth of orchids, wild pines and other epiphytes; and besides, are not unfrequently overgrown with lianas and other creeping vines, which hang from the high branches in long, bare, rope-like strands, or in graceful festoons of leaves and flowers. Many of the road-sides are lined for miles with cactus hedges, mostly of the "Cereus" genus, and almost every wall is covered with the "Ping-wing," a vigorous plant very much like the pineapple, with long and strong thorny edges, the leaves serving as admirable *Chevau-de-frise*, and effectually preventing any surreptitious entrance of the premises by scaling the wall. The road-sides are adorned by luxuriant growths of Tradescantia, maidenhair ferns, and many flowers familiar to us as hot-house plants. Upon very many of the plantations all the roads and division fences are built of stones in the most substantial manner; we were told in reply to a remark upon the amount of labor required to erect them, that they were mostly built by the slave labor of the former regime: we cordially accepted this explanation, as it seemed very evident that sufficient energy was not manifested by any of the proprietors we saw to warrant the belief that much wall-building would be done now. The public roads are rigorously kept up in excellent condition; the stone-breaking being mostly done by stout girls, who earn a shilling a day at the work. Abundance of suitable stone is found on every side, and the roads are all thoroughly made and have a smooth hard surface. In

many places great expense has been incurred in grading and bridging, and in building safety, and retaining walls along the steep hillsides and over the ravines.

(To be continued)

For The Friend.

Infirmities not Sinful.

It appears that man, soon after his creation, was pronounced not only good, but very good. But he had what I think we might call an infirmity of the flesh and spirit given him, perhaps as a medium through which he might have opportunity to test his allegiance or fidelity to his beneficent Creator. And although this infirmity or weakuess was not of itself sinful, yet it furnished ground for the tempter to work upon. So through it Eve was induced to look upon the forbiddeu fruit; and when she saw that it was good for food, aud pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit, and also gave to her husband, and they did eat; aud so by sad experience their eyes were opened so that they could see the evil as well as the good. So it was then, and even so it is now. For our lustful infirmities or evil propensities, when they are embraced, bring forth sin; and sin, when it is finished, bringeth forth death.

We, the best of us, have our iufirmities and weaknesses to contend with, and we have the same tempter that our first pareuts had, to seek to draw us away and entice us to listen to him. But "blessed is the mau that endureth temptation, for when he is tried and approved, he shall receive the crown of life, even this side the grave, which our first parents lost in the fall by yielding to the tempter. So the blessing comes on such as endure the temptations, which are wisely permitted to come upon us through our infirmities. But while the Holy Spirit remains in us, we cannot sin; for greater is He that is in us than he that is in the world.

In this glorious gospel day, the Spirit helpeth our infirmities. Christ himself was touched with a feeling of our infirmities, and was in all poiuts tempted like as we are, yet without sin. And I believe we would also be without sin if we would resist the devil as He did. And He has left us an example that we should follow his steps. But I do not say that we shall be clear of infirmities until this mortal shall put on immortality. But while we are here, and at times made partakers of the inheritance of the saints in light, we only see in part, and know in part; but when that which is perfect is come, then that which is in part will be done away. But while I believe it is our duty to strive for perfection on this side the grave, yet I believe that infirmities will still beset us. But while we walk in the Spirit, we shall not fulfil the lust of the flesh, and consequently not sin.

Though we are at times made partakers of the inheritance of the saints in light, yet while we are here, we only see iu part, and know in part. Therefore we should not look for more perfection in others than what we have attained to or can attain to in ourselves. But the strong should bear the infirmities of the weak, and not seek to please themselves. Neither should we esteem the frailties or infirmities of others as sin, when they only spring from the infirmities of the flesh or spirit, contrary to the desire or will of the heart. The royal Psalmist has left us a striking example of sinless infirmity, and also of infirmity that when yielded to, brought forth sin, and sin as it was promised, brought forth death. David, I believe, was said to be a man after God's own heart; yet he suffered the tempter so to work ou his infirmity as to, at times, overcome him, and lead him into grievous sins. But as he had a prayerful and penitent heart, the Lord had mercy upon him, and made him iustrumental in his hauds in teaching transgressors of his ways, and converting sinners unto him. But he, like Peter, had first to see his own great transgressions, and then go out and weep bitterly before he could be restored to the joys of God's salvation, or teach transgressors of his ways. And we now must see the evil of our own sinful ways, aud be touched with a feeling of our infirmities, and turn to the Lord with prayers for a clean heart, and that we may have a right spirit renewed in us, before we can availingly teach transgressors the right way, or convert sinners unto God. For we cannot teach others the right way further than we have learned it ourselves. But there is a Divine Spirit in man, and as we have faith in it, and look to it for strength, it will help our infirmities, and by the iuspiration of the Almighty enable us to overcome them so far as to put an end to sin.

As this spirit is nothing less than the Spirit of Christ, let us take his yoke upon us and learn of Him; and we will find it will help to keep every wild thing down, even every thing that tends to exalt us above the true knowledge of God, aud lead us away from obedience to the cross of Christ. We shall also find that his yoke is easy in comparison to the galling yoke of sin and spiritual death; and that his burden is light. But above all, we shall find rest to our souls. So turn ye, turn ye, why will ye die?

But let us remember, that the days and battles of David were under the old and outward dispensation, which were figurative of the inward and spiritual gospel day in which we now live. They were only a shadow of good thiugs which were inwardly to come. And now, where Christ the substance has come, the shadows flee away. The battle of the outward warrior is with confused noise, and garments rolled in blood, but the battle of the Christian is with burning and fuel of fire, to the destruction of every thing that impedes our journeying forward through the wilderness of this world, to an inheritance beyond Jordan, which is incorruptible and undefiled, and fadeth not away. D. H.

Dublin, Ind., Seventh Mo. 13th, 1888.

"Eight years ago," said the president of an American railroad, "I resolved to abandon the use of all alcoholic beverages for the sake of my influence over others. I reflected upon the importance of having sober men in our employ, and also upon what would naturally be the influence of my example over my own son, just entering manhood."

But the beneficial influence of this resolution, consciously adhered to from that hour, was wider than he had supposed possible at the beginning. Incidentally, we have learned that, in the semi-annual gathering of railroad officials, his refraining from wine and other strong drinks was always warmly commended by those present, indicating in their judgment strength of character to govern him in the important trusts with which he had been invested. He was, consequently, chosen by them to serve on committees having great responsibilities, and his views on matters affecting the interests of stockholders uniformly received special consideration.

We give this as an illustration of a fact, well known, and yet too often forgotten, namely, the surest way to win the confidence of men is by our giving conscientious attention to the kind of influence we are exerting over them. It requires no further argument than this to convince them of our sincerity and true friendship. —*Christian Advocate.*

For "The Friend."

A Visit to Elklands, Pa.

(Concluded from page 27.)

Although the fertile valleys are mostly occupied by settlers, and many farms have been chopped out on the mountains, yet a large portion of the country is still covered with forest. In the course of our visiting we came to a small stream, a branch of the Loyalsock Creek, on whose bank we saw a number of saw logs. These had been cut on the surrounding mountains, and hauled there on the winter's snow, to wait for the swelling of the waters in the spring, so that they could be floated down to the main stream. This is rough and exciting work for those engaged in it, who accompany the logs on their downward course, preventing them from lodging on the banks or among the trees; and who plunge into the water, when necessary, to bring back the floating material into the current. Thus the various streams which wind among these mountains, and drain off the superfluous waters, furnish each its share of the logs, which supply the great mills of Williamsport and other places on the Susquehanna.

At certain points on the larger streams, the logs are built into rafts, perhaps 18 feet wide and 100 feet in length, but varying according to circumstances. Several men go with each of these, and by the use of rudders and oars, keep them in the current of the streams. One of our friends, who had rafted lumber on the Loyalsock, said that he had been carried 3 miles in 24 minutes; so that it may well be imagiued that to guide such unwieldy masses in such rapid currents, requires men of skill, strength and energy.

The wild and wooded country formerly abouuded in wild animals, and many were the huuting stories that were told us. So abuudant were deer, that one fall the father and uncle of a Friend with whom we spent a night, killed 92 of these animals. A few of them are still left, but they are not numerous.

Wolves are now extiuct, their destruction haviug been hastened by the bounty offered by the State of Peunsylvania for their scalps. On one occasion, Joel M'Carty, the husbaud of that valuable miuister, Ellen M'Carty, of whom a memorial was issued by her meeting, had set a steel trap for wolves. During the night, he and his wife were awakened by a sound that seemed to be the barking of a dog in distress, and Ellen told him he must have caught a neighbor's dog in his trap, and urged him to go and set it free. On reachiug the spot, he found au animal fast in the steel; and opening the jaws of the trap, he gave it a kick and told it to go home. It was not slow in obeying, and as it galloped off, Joel saw that it was a wolf, and that he had lost the $15 which its scalp would have brought him.

Bears still occasionally visit these parts, having, as is supposed, their homes in some of the mountain swamps. They are unwelcome visitors, because they destroy sheep, the raising of which forms an important part of Elkland farming. They kill one or more sheep at a time, and eat what they wish. They are very apt to return in a night or two afterward and consume what had been left of the carcase. When a partially eaten sheep is found, the people set loaded guns in the vicinity, pointed in the direction of the sheep, and with strings running from it to the

guns, so that any disturbance of it will discharge the weapons. Several bears had been killed in this manner within a few years. I saw a spot in a wild ravine, where this kind of a trap was set. The gun was discharged and the bear wounded, but not fatally. My friend and another man started in pursuit on his trail, and they and other parties followed it for 15 miles over the mountains, unsuccessfully. In a day or so afterwards, the animal returned to the same neighborhood and continued his depredations, killing in all 8 sheep before he himself fell a victim.

Elk have long since disappeared; but the same friend who pursued the bear said he had found some of their horns on his farm, which had evidently been exposed to the elements for a number of years. A very fine specimen was killed a few years ago in Potter Co., Penna., some distance to the westward of Elklands. The skin of this was mounted and placed in the museum of the Academy of Natural Sciences, Philadelphia.

Rattlesnakes are still found in the mountains, but, I should suppose, are not so often seen as in the swamps and pine lands of New Jersey. One Friend showed us a rattle taken from the tail of a snake which he had killed. A stout thread had been passed through it in such a manner, that by moving the string the rattles were put into quick vibration, very much as they are at the will of the living reptile. The sound was quite similar to the trill made by the *Cicada* or common locust. It was a good thought thus to familiarize the ear with the sound made by this dreaded snake, so that one could recognize its presence even when concealed from view.

The approach of a shower of rain and the motions of the clouds excited much interest. On the wooded slopes of the adjacent mountains, masses of vapor were formed, resembling lines of smoke rising from various points. It was a beautiful illustration of cloud formation, which we watched with great pleasure.

A thunder storm naturally led our friends to speak of the effects of the lightning—and they assured us that when a house is struck by the electric fluid, the dog of the family is sure to be killed. Why this is so, I cannot tell. It may have happened in a few instances, and from these a general law may have been deduced which requires further observation to establish or disprove.

Since the preceding remarks were written, we have received information of the killing by a stroke of lightning of a yoke of oxen, which we suppose to have belonged to the kind Friend from whose house we watched the clouds during a thunder storm. But this loss was a small matter compared with that of the boy who was driving them, whose life was taken by the same bolt. If our information is correct, he was a nephew of the Friend, and an inmate of his family. J. W.

In his reply to Thomas Hicks, an Anabaptist preacher who had published an attack upon Friends, William Penn says:—"I charge him with another lie, in saying that we appoint ministers beforehand, to speak in such a place, at such a time; and much less that the end of our meeting is to decoy, trepan and inveigle others, as he scoffingly and falsely insinuates. We deny the suggestion, and renounce and judge such practices by that pure Spirit which hath otherwise taught us. God preserve us from that dry, hireling custom."

[A friend in Ohio sends us the following artless piece, as a lively description of Ohio harvest scenes forty years ago.]

From The Salem Republican.

HARVEST-TIME.

BY MARY M. HOLE.

The harvest-time has come again,
We hail it with delight;
It marks the year, as marks the day
Each morning, noon and night.

Its time appointed never fails,
Tho' meagre be its yield,
With gratitude we gather in
The products of the field.

The sound of reapers, mowers too,
Is heard both far and near;
The whetting of the olden scythe
Falls sometimes on mine ear.

This keenly whets my memory,
And fondly brings to view
The meadow of my childhood home,
Its harvest scenes renew.

'Twas there, in homemade linen garb,
My father led the way:
Five scythes in unison with his,
Behind them six swarths lay.

The morning sunbeams shone as now,
Upon the drops of dew,
Commingled with the purple bloom
That from the tall grass flew.

And when the strong meridian rays,
Upon the swarths would pour,
The boys would come with rakes and forks,
And turn them o'er and o'er.

'Twas then in childish girlhood glee,
That sister E. and I,
Bore to the mead the crystal draught,
To quench the thirsty cry.

Then, father kindly greeted us
With tender, loving words;
And bade us not disturb the nests
Of scolding mother birds;

Because the ruthless scythe had scared
A tiny fledging brood,
Or bared the little speckled eggs,
And marred their happy mood.

He warned us of the humble bees;
But we liked the childish fun;
We loved to punch the buzzing nest,
And then like cowards run.

'Twas oft our lot to bear the sting
Of mischief warned to flee,
Because our restless spirits longed
The tragic sport to see.

And when the evening shades would fall
To close the busy day,
The air would teem with sweet perfume
From off the new-made hay.

The brindle cow that led the herd,
Would calmly watch the scene;
And when the last load left the gate
She claimed the right to glean.

With knowing look and tossing head,
She gave the signal low;
And soon the herd within the mead
Were running to and fro.

I wonder oft how children now
Enjoy the harvest days,
Inventive genius has so changed
The work in many ways.

A life-time harvest, too, has come,
For father's had to fall
Before the sweeping scythe of time
That soon shall reap us all.

The Master of that harvest knows
Just when the time will be;
Just when these ripening forms shall fall
And set our spirits free.

Oh! may we hail it with delight,
And yield a well-spent life
To Him, who goes before us here,
Through every field of strife.

Selected.

ALONE WITH THEE.

Into thy closet, fleeing as the dove
Doth homeward flee,
I haste away to ponder o'er Thy love,
Alone with Thee.

In the dim woods, by human ear unheard,
Joyous and free,
Lord I adore Thee, feasting on Thy word,
Alone with Thee.

Amid the busy city, thronged and gay,
But One I see;
Tasting sweet peace as unobserved I pray
Alone with Thee.

O sweetest life—life hid with Christ in God,
So making me,
At home, and by the wayside, and abroad,
Alone with Thee.

—*Elizabeth Prentiss.*

Selected.

A QUARREL.

There's a knowing little proverb,
From the sunny land of Spain;
But in Northland, as in Southland,
Is its meaning clear and plain.
Lock it up within your heart;
Neither lose nor lend it—
Two it takes to make a quarrel;
One can always end it.

Try it well in every way,
Still you'll find it true:
In a fight without a foe,
Pray what could you do?
If the wrath is yours alone,
Soon you will expend it—
Two it takes to make a quarrel;
One can always end it.

Let's suppose that both are wroth,
And the strife begun,
If one shall cry for "Peace,"
Soon it will be done.
If but one shall span the breach,
He will quickly mend it—
Two it takes to make a quarrel;
One can always end it.

For "The Friend."

History and Romance.

I do not feel easy to let pass without comment, the story given on page 413 of the last volume of The Friend, in relation to the first case of counterfeiting coin in America. As it presumes to be matter of history the true facts should have been given; but the writer has drawn upon his imagination for much that is said, and mis-quoted authentic records for the rest.

It is represented that Thomas Pickering, a silversmith, of London, coined several barrels or kegs of false money, and, dressing himself in Friendly garb, came to Pennsylvania to pass it off among the unsuspicious colonists. His arrest disclosed several thousands of the false coins in his possession; and a grand jury—the first in the colony—being convened for that purpose in the spring of 1683, rendered a decision (sentence) against him.

It is likely that little or nothing is known of this case beyond what is given in the Minutes of the Provincial Council. The name of the principal offender was Charles Pickering, who employed one Robert Felton or Fenton to coin 24 lbs. of silver, to which a few ounces of copper were added, beyond the legal alloy. Felton made the dies, and testified that Charles Pickering and Samuel Buckley helped him to make the "bitts," as the pieces of money were called. As all the parties were here, the money was doubtless made here (perhaps in New Jersey), as they said it was not made in this Province. Governor Penn questioned Pickering and Buckley, and "they confess they have put off some

those new bitts, but they say that all their oney was as good silver as any Spanish money, id also deny that they had any hand in this atter."

The grand jury (not the first in the colony) whom the writer gave only two-thirds of the mes, was impaneled on the 25th of Eighth onth (August), 1683, and finding a true bill ainst the prisoners, their case was submitted a petit jury the next day. The Governor t as judge, and, after a verdict of guilty was ndered, proceeded to sentence the offenders; ginning with, "Charles Pickering, the Court th sentenced thee for this high misdemeanor hereof thou hast been found guilty by the untry, that thou make full satisfaction in good d current pay to every person that shall, thin ye space of one month, bring in any of is false, base and counterfiet coyne, * * * d that the money brought in shall be melted to gross before returned to thee," &c., &c.

Samuel Buckley was fined ten pounds towards public court-house, and Fenton sentenced to an hour in the stocks.

Aside from this episode there are some facts iuterest iu the history of Charles Pickering. efore leaving England, William Penn conyed by deed of March 16th, 1681, one thouad acres of land, in Pennsylvania, to Charles ckeriug, malster, of Asmore in the Couuty of ester, England. In the First Month, 1683, rtaiu mariners belonging to the "Friends' Adnture," complained to the Provincial Council out not receiviug their wages according to ntract; and it appears that Charles Pickering d Richard (?) Wall were the persons against om the complaint was made.

It is said that Pickering, in the hope of dsvering some of the precious metals, explored e valley of the Schuylkill, and finding what believed to be traces of silver in the sands of e of its tributaries, he took up a tract of over e thousand acres in that locality. He is menned in the Colonial Records occasionally as attorney-at-law, and in 1690, he represented iladelphia County in the Assembly. In his l he styles himself a merchant of Philadela; but it does not appear that he left any ldren, as he devised his lands to be equally ided among sixteen of his friends—men of alth and influence in Philadelphia. His death urred in 1694, and it is said that he was wned while crossing the Atlantic. His lands, ich lay in Chester County, were divided in 5, but remained unimproved for some years. 1722, the tract was organized into a town-, to which the name of Charlestown was given is honor, and the stream flowing through it, vhich he found his supposed silver, was called kering Creek. In 1826, the township was ded, and that part lying on the river re-ed the name of Schuylkill.

GILBERT COPE.

EST CHESTER, Pa.

HE chief difference between agreeable and greeable people in this world, between those m everybody loves, and those who are loved obody, is in the place given by them respectly to *self*, in their thoughts, in their words, in their actions. Those persons who give first place to themselves, in their intercourse others, cannot well be pleasing to others. those persons who lovingly give the first e to those whom they meet, cannot be gen-y disagreeable, whatever they say or do. person thinks of himself, thinks of what he say of himself, thinks of what the other is likely to think of him, thinks of the impression he will make on the other, he is sure to stand in his own light when he meets another. But if he thinks first of the other person, thinks of the other's good side, thinks of what he can say that will gratify the other, or that will help the other, and if he speaks and acts accordingly, he is sure to be a means of light and cheer to others. —*S. S. Times.*

Natural History, Science, &c.

Uses of Sea-weeds.—To all our shores, old ocean brings a liberal supply of drift weed, precious to the farmer, to whose lands they supply the phosphates and salts which nourish all plants. Cattle too and horses, and sometimes sheep, find their winter fodder on the shore, and in times of scarcity many of our poor fellow-subjects eke out their scanty living by the use of certain seaweeds, chiefly those known as dulse and tangle, which are offered for sale in many of our Scottish towns,* not in the prepared forms, which to the Chinese and Japanese appear so appetizing, but in their crude, uninviting state. Now, when all food-products are being scientifically discussed, the merits of this great family are being realized —a family, moreover, of which not one poisonous species is known.† So now wise men are turning their attention to methods for utilizing these edible properties as food for man and beast: and in addition to these, many other good qualities are now being discovered. It is found that sea-weed yields a jelly ten times as strong as isinglass, and, by a new process, this glutinous matter can be separated from the weed, and an altogether new substance is obtained, to which the discoverer has given the name of *Algin*. It closely resembles horn, and has all the properties of strong glue, and of a transparent starch, and has already been applied to many practical uses,—in stiffening fabrics, in applying carbon to the lining of boilers, &c., &c. The weed from which it has been extracted, is bleached to a fairly pure white, and being dried and pressed, forms a rough material, which seems likely to prove an excellent substitute for rags in the hands of the paper manufacturers. The other processes to which weed is now subjected to obtain its salts, leave a large residuum of charcoal, which has a value of its own as an effectual and economical deodorizer. Altogether the prospects of sea-weed are looking up, and there seems good reason to hope that the Hebridean Isles may yet find a source of wealth in reaping the self-sown crops of these their great natural harvest fields.—*In the Hebrides.*

The Stranger's Cold.—There is a curious belief in St. Kilda, one of the Western Islands of Scotland, that the arrival of a vessel from the mainland is sure to be followed by a species of influenza. This belief is noticed in a history of the islands, published in 1716, and by different writers since that time. Why such an effect should be produced by such a cause, it is difficult to explain.

A writer in *Chambers's Journal* mentions several analogous facts, respecting other parts of the world. H. W. Bates, in his interesting and reliable work, *The Naturalist on the River Amazon*, mentions that some of the native tribes on the upper waters of that river, dread the arrival of any visitors from civilized settlements, since it is almost certain to be followed by a disease (if we remember correctly) of a pulmonary character.

Tristan d'Acunha is a remarkably healthy island, but it is said that a vessel from St. Helena touching there invariably brings with it a disease resembling influeuza.

In several of the islands of the Pacific Ocean, dysentery and other forms of disease, previously unknown, followed the advent of the white man; and in some cases missionaries who had visited them were murdered or compelled to flee on this account. So strong was the fear of infection from strangers, that when first visited it was found that the people of Savage Island, near Tonga and Samoa were in the habit of killing every person who landed there, from fear lest they should introduce disease.

In the *British Medical Journal*, of Ninth Month 4th, 1886, a disease is described of the nature of influenza, which affects the residents of one of the Chatham Islands (to the east of New Zealand), whenever a vessel comes into port. The mere occurrence of this disease is regarded by the people there as proof of the arrival of a vessel; and without other evidence they have ridden to the port from a remote part of the island to fetch their letters, &c.

The Garden Spider.—An observer of the habits of these insects says, he placed one in a glass case, whose bottom was filled with earth. Next morning he found a perfect web spun horizontally across the case, about half way up. "He placed a small house fly iu the case, when it soon became entangled in the web. The spider immediately seized and killed it; and after sucking all the moisture out wrapped it loosely round with web and let it fall to the ground.

"After this we placed four flies in the case, three of which were speedily caught. Running to each in turn, she turned the fly rapidly round and round with her front legs; at the same time two distinct webs kept winding round the fly from the spinnents, uutil it was eneased in such a bag of web that the fly could uot be seen. She then hung them iu different parts of the web, eating two of them the same night. We detached one from the web, and after exposing it to the air for three days, opened the case and found it was quite fresh. This clearly shows their wonderful instinct in preserving food for future meals."

Iu the Ninth Month the spider destroyed her web, and spun a bright yellow cocoon on the top of the glass, and laid about 360 eggs. The account was written in the First Mouth, and at that time she still remained hanging on this cocoon, greatly shruuken in size, refusing food, and appearing in a dormant, if not a dying state.

One spider that this observer was in the habit of feeding every morning with a fly, became so accustomed to it, that when he shook her net, she would come and take the fly from his fingers.

Pure Water for Cows.—Prof. Law, of Cornell, caused some cows to drink for several days from a stagnant pool; and on examining their milk with a microscope found it full of living organisms the same in kind as those in the pool. The cows were then examined and found to be in a feverish condition, their blood being charged with the same minute animals. The lessons to be learned from these experiments is, that the cows must have pure water to drink, in order to produce wholesome milk.

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* In this hard spring, of 1883, sea-weed (*Fucus vesiculosus*) is being largely used by the poor Irish, chiefly in Donegal, where it is prepared with Indian corn.

† Dr. Letheby's Chemical Analysis shows that seaweed contains an average of 60 per cent. of mucilaginous matter, and from 9 to 15 per cent. of "flesh producing" material.

Items.

Public Meeting at Malvern, Pa.—A meeting for the public generally was held at Malvern, Chester Co., Pa, on the afternoon of First-day, the 19th of Eighth Month. Its appointment was by the joint action of the Committee set apart for religious service by the Yearly Meeting of Philadelphia, and of a similar committee of Concord Quarterly Meeting. The meeting was held in Friends' Meeting-house at Malvern, which was considerably crowded on the occasion; but by the help of extra chairs and benches, and the judicious care of those who took charge of the seating of the people, nearly 300 people were seated within its walls.

For a time a solemn quiet prevailed over the gathered assembly, which was followed at intervals by the vocal exercises of several Friends who felt called upon to address the company convened, or to offer petitions to the Throne of Grace.

There was considerable variety in the communications delivered; yet substantial unity in the doctrines and exhortations presented. In different forms, there was held up to view the fundamental doctrines of practical religion—that the Grace of God brought salvation, that it visits all, and leads those who obey it in the path of holiness; that the Divine power operating on the mind effects in those who submit themselves to its government, the great change which our Saviour declares to be essential for all to experience who would enter the Kingdom of Heaven. Earnest were the exhortations to those who were visited by this grace, not to reject the offers of heavenly mercy.

It was stated that this meeting had been appointed from a religious concern for the spiritual welfare of the people of that neighborhood; and the thoughtful and serious persons present, of whatever denomination, were encouraged to maintain a similar exercise of spirit for the good of the community, so that there might be an harmonious labor to promote righteousness, which alone "exalteth" any people.

Priesthood vs. *Priestcraft.*—Under this heading *The* [London] *Christian* comments on a "Letter on Confession in the Church of England," in which the author, a ritualistic clergyman of that denomination, claims for the priest the Divine authority to absolve the penitent of sin.

The Christian says truly, that in the Christian Church there is no priesthood on earth, but that of all the saints; and that "In permitting this false priesthood to be established in our midst, we are but following in the steps of Israel, who committed two evils; first, they had forsaken God the fountain of living waters; and, secondly, they had hewn out to themselves cisterns, broken cisterns, which could hold no water."

The Salvation Army in India and Water Baptism.—The officers of the Salvation Army in India have not followed the practice of missionaries generally, in requesting their converts to undergo water baptism. Their position on this subject is shown in the following letter, published in *The* [London] *Christian*, which is interesting to us from its approach to the views of "Friends" in reference to this rite:—

"Dear Sir,—With reference to the letter signed 'A Zenana Missionary,' in your issue of May 18th, of course the question raised by your correspondent in regard to the baptism of our converts is one on which we can now speak with some authority, having had nearly six years' experience.

"We consider that our position is quite as Scriptural as that of Z. M., for (*a*) we insist on all our converts having the one essential baptism of the Holy Ghost, and (*b*) Paul himself, though one of the Apostles, and though sent especially to the heathen Gentiles, boldly alleges that he was *not sent to baptize*, but to preach the Gospel, and thanks God that, though he spent a year and a half in Corinth, and had hundreds of converts from idolatry, he scarcely baptized a single one of them.

"We have, however, no objection to water baptism. What we do dislike is the controversy that it invariably entails. If Christians in general would only agree among themselves as to *how*, *when*, *where*, and *by whom* it was to be done, I venture to say that we should willingly adopt the use of it ourselves. But while the churches are torn with internal dissensions regarding infant baptism, immersion, sprinkling, ministerial and lay baptism, we feel that we have as much right to shelve the question as other evangelists.

"There is a mistaken notion that among the heathen water baptism prevents the converts from backsliding. I am sure, from careful observation, this is not the case, and know in one district of hundreds who have been formerly baptized, but have since openly returned to heathenism. One leading missionary assured us that he had baptized forty converts, and could not lay his hands on a single one of them, all having relapsed, so far as he was aware, to heathenism.

"We have, side by side, baptized and unbaptized soldiers and officers, and we would defy any one to distinguish the one from the other in all the gifts of the Holy Ghost.

"Z. M. is quite mistaken in supposing that our converts escape persecution by not being baptized. I could quote scores of instances to show that the contrary is the case.

"Every one admits that our tests of sincerity are far severer than those employed by any other mission. Not only is no inducement offered in the shape of money, houses or lands, but our converts are expected to support their officers, attend daily meetings both in the open air and indoors, testify in public, wear uniform, abstain from drink and tobacco, and prove the truth of their profession by the holiness of their lives. Would Z. M. venture to apply these tests to his converts?

"Yours faithfully,
"F. DeLatour Booth-Tucker,
"Salvation Army, India."

Discontinuance of The Interchange.—The number of this periodical, dated Seventh Month 28th, announces that it has been concluded to discontinue its publication. It was commenced a few years ago by Friends in Baltimore, as a means of communication among the members of that Yearly Meeting.

How to Avoid Declension.—[A friend sends to us the following extract from an address delivered by a Methodist preacher at a Conference recently held in Cornwall, England. He accompanies it with the remark, that if we would in reading it, mentally substitute the word *Quakerism* for *Methodism*, it might serve as a watchword to some of our own people.]

"I may say that I am a Methodist and the son of a Methodist, and I have a growing conviction that we cannot do a better thing for ourselves or our families and the community at large, than to extend and strengthen Methodism; but if we are to do this we must remember what J. Wesley is reported to have said when asked what Methodist people must do to keep Methodism alive after he was dead. He said they must take heed to their doctrines, experience, practice, and discipline. If they took heed to their doctrines *only* they would become Antinomians; if they took heed to their experience *only* they would become enthusiasts; if they took heed to their practice *only* they would become Pharisees; and if they did *not* take heed to their discipline they would become like a man who bestows much pains and expense on his garden, but leaves it without a fence to be 'devoured by the wild boar of the forest.'"

An Acknowledment for Kindness Received.—A Chicago Jewish congregation recently asked the use of a neighboring church [building] until their new synagogue was completed, and accepted the favor for some months. On their withdrawal, the pastor of the church received the following graceful and remarkable letter:

"*To the Pastor and Board of Trustees of the First Christian Church of this city:*

"*Honored Sirs:*—Yesterday our congregation held their last service in your house of worship. We took leave of its sacred precincts with feelings of true attachment as a natural consequence of your kind hospitality enjoyed therein during these past twenty months. This, your kindness, was one more of those precious links in the golden chain of mutual recognition which, under the fostering arms of true American civilization, reconciles the disciples of Moses to the disciples of Jesus. May this Godly spirit of a free fraternization abide and increase as the years roll on! May the Eternal Lord of Hosts, the God of Israel, bless your church and all your hopes and plans! 'For my brethren's sake and friends' sake, I bespeak peace for thee. For the sake of our God's house I solicit thy weal.'—Psalm cxxii. 8, 9. Ever faithfully yours,

"S. H. Sonneschein,
"Rabbi of Congregation Temple Israel."
—*The Independent.*

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☞ Agents and others sending the names of *new subscribers*, will please be careful to state that fact distinctly. And in all cases of *change of address*, the name of the office to which the paper *has* been sent, as well as that to which it *is* to be forwarded thereafter.☜

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THE FRIEND.

NINTH MONTH 1, 1888.

In the year 1675, William Dewsberry addressed an epistle to his friends, encouraging em to faithfully bear their testimony to the ıth in the midst of the persecutions and suffergs to which they were exposed; and not to rest tisfied without knowing the work of regenera-n perfected in them. "Seeing many are lled, and few chosen; many convinced, that e not converted; and many come forth with and go forth from us, that are not of us, as sad experience hath been witnessed;" he felt ıstrained to caution them against the wiles of e enemy, who would seek to draw them into a ıfidence in the outside form and profession truth, and thus cause them to lose that Heavenly hunger" which seeks after full possion of the Divine life.

"Therefore," he says, "all dear Friends watch igently to the heart-searching light, that so enemy may not prevail against you; that atever the Lord has convinced you of to be l, you may wait upon Him for strength to serve you out of it; so you may stand clear ore the Lord, that you are willing to do and er whatever the Lord should call you to. d when you have done all this, then be you chful to the heart-searching light, that the my doth not draw your minds to place your fidence in the work of righteousness you have e, *as the ground of your hope and calling in rist*, and want faith in Him, and so cause you est in your services, and so come short of the den life, enjoyed through faith in the light life of Christ, our righteousness."

So, tender Friends, that truly seek God's y, and so love his light that you are willing to give up life and all to do his will; when the enemy would draw you to rest in what you have done, you see that all that you have done is your duty and your reasonable service which you must do, or otherwise you perish eternally; and yet your poor souls in the light travel on in the footsteps of the flock of the mourning companions, who are weeping in secret, and inwardly seeking the Lord God to be married unto Him in that hidden life which is hid with Christ in God."

These remarks of William Dewsberry illustrate a truth—which many have experienced—that even after the mind has known the pardoning love of God, and a remission of past sins, there is a further work to be accomplished in the purification of the soul; and this work is attended with conflict and suffering. So that those who thus mourn in secret over their imperfections and frailties, cannot believe in the doctrine which some superficial teachers proclaim, of *uninterrupted* joy and peace, to be felt by all who have entered the path which leads to eternal rest. The Lord does indeed give the needful food to the soul that seeks its nourishment from Him; but He also permits it at times to hunger and thirst, and to pass through trying conflicts, which He sees to be a discipline necessary for its own good; for "what son is he whom the Father chasteneth not;" and this chastisement afterwards "yieldeth the peaceable fruit of righteousness to them who are exercised thereby."

To the sincere seekers after God and the light of his countenance, William Dewsberry gives a loving exhortation to "lift up your heads and stay your minds in the light of the Lord Jesus." "Oh, tender babe, born of the immortal seed, lend not thine ear to any of thine own thoughts, doubts and unbelief, neither to the accuser, who seeks every way to discourage thee for trusting in the name of the Lord; but diligently incline thou thine ear to the righteous counsel, which is the light and life. The Lord will satisfy thy hungry and thirsty soul with his everlasting loving kindness in Christ Jesus; and thou wilt receive dominion to reign over thy own thoughts and thy own will, and to walk in his strength in the word of faith, which will give thee victory over the world within and without; so will thy heart be kept pure, thy conscience clean, and thou clothed with a meek, low and quiet spirit."

We publish on another page an interesting article, "History and Romance," correcting a statement which was copied into THE FRIEND a few weeks since, in relation to counterfeit money circulated in the early days of the settlement of Pennsylvania. We feel indebted to our friend Gilbert Cope, for the information he has furnished.

SUMMARY OF EVENTS.

UNITED STATES.—The Senate on the 21st ultimo, rejected the Fisheries' Treaty, by a strictly party vote.

President Cleveland on the 23d ult. sent to Congress a message upon the fisheries question. He said: "I fully believe that the treaty just rejected by the Senate was well suited to the exigency, and that its provisions were adequate for our security in the future from vexatious incidents and for the promotion of friendly neighborhood and intimacy, without sacrificing in the least our national pride or dignity. I am quite conscious that neither my opinion of the value of the rejected treaty nor the motives which prompted its negotiation are of importance in the light of the judgment of the Senate thereupon. But it is of importance to note that this treaty has been rejected without any apparent disposition on the part of the Senate to alter or amend its provisions, and with the evident intention, not wanting expression, that no negotiation should at present be concluded touching the matter at issue. I recommend immediate legislative action conferring upon the Executive the power to suspend by proclamation the operation of all laws and regulations permitting the transit of goods, wares, and merchandise in bond across or over the territory of the United States to or from Canada. There need be no hesitation in suspending these laws arising from the supposition that their continuation is secured by treaty obligations, for it seems quite plain that Article XXIX of the treaty of 1871, which was the only article incorporating such laws, terminated the first day of July, 1885."

Captain Harris, acting superintendent of the Yellowstone National Park, in his annual report to the Secretary of the Interior, expresses the opinion that the number of buffalo, elk, deer and mountain sheep which find a refuge in the Park have heretofore been considerably underestimated. He finds that fully 200 buffalo range over the divide between the Madison and Yellowstone rivers, in summer and winter, in the adjacent valleys. The elk, deer and mountain sheep, he says number many thousands, and are constantly increasing. With proper protection, he says, no fear need be felt that any of these animals will ever become extinct in this country.

The shipment of standard silver dollars from the mints and sub-treasuries in Philadephia, New York, New Orleans and San Francisco for storage in the large new silver vault in Washington, began on the 28th ult. The shipments will be made in lots of $500,000 a day, and will continue until the vault is filled. The vault has a capacity of $100,000,000 in silver dollars, and it will take about six months' time to fill it at the rate of shipment decided upon. It is estimated that about $20,000,000 will be shipped from each of the cities named. The first shipment will be made from Philadelphia. The old vaults of the Treasury already contain $68,000,000 in standard silver dollars, and this sum will be swelled to $168,000,000 when the shipments now contemplated are finished.

Jerome Coldren and Clinton Phelps, prospectors, have found a very rich deposit of nickel in Logan County, Kansas. They have been offered $50,000 for their find.

A despatch from Marquette, Michigan, says forest fires are raging all along the railway lines of the peninsula.

A tornado swept over a strip of country about six miles south of Wilmington, Delaware on the evening of Eighth Mo. 21st. Orchards were destroyed, houses unroofed and several persons killed. The storm also swept up both sides of Chesapeake Bay and did considerable damage, though no lives were lost. Numerous frame houses and barns were demolished and two schooners were overturned. Entire fruit orchards in Maryland were destroyed. A waterspout was carried from the mouth of Chesapeake Bay across Poole's Island.

The steamers Oceanic from Hong Kong and Yokohama ran into the steamer City of Chester, in the Bay of San Francisco off Port Point, on the morning of the 22nd ult., during a thick fog, and cut her almost into halves. When the steamers were locked, a number of the City of Chester's passengers were passed up to the Oceanic's bow and rescued. The City of Chester began to sink immediately after the collision, and in five minutes she had disappeared in fifty fathoms of water. So far as known 34 persons were lost—10 cabin passengers, 21 steerage and 3 members of the crew.

The Galveston *News* has published the cotton crop reports from 141 points in 83 counties, covering the entire cotton-producing section of Texas. These indicate the condition of the crop to be about the same as last year. Allowing for the increased acreage and the superabundance of rain during the first six months of the year, a crop of 150,000 bales seems assured, with the possibility of an increase of 25 per cent., provided the recent rains are sufficient to start a vigorous growth of the plant again, and an open fall favors the development of all the late cotton.

Up to Eighth Month 27th, the total number of cases of Yellow Fever reported at Jacksonville, Fla., was 107. The deaths have numbered 17; discharged cured, 28; still under treatment, 62. Many of those under treatment are convalescing.

The number of deaths in this city last week was 454, which was an increase of 15 over the previous week, and of 36 over the corresponding period of 1887. Of this number, 143 were children under one year old: 233 were males and 221 females; 44 died of consumption; 44 of cholera infantum; 41 of typhoid fever; 28 of marasmus; 26 of inanition; 26 of inflammation of the stomach and bowels; 23 of old age; 18 of con-

vulsions; 17 of diseases of the heart; 16 of inflammation of the brain; 14 of debility, and 12 of cancer.

Markets, &c.—U. S. 4½'s, reg., 107; coupon, 108; 4's, 129; currency 6's, 120 a 130.

Cotton was quiet, but steady, at 10 15-16 cts. per pound for middling uplands.

Flour and Meal.—Flour was very strong, and advanced from 5 to 15c. per barrel. Sales of 625 barrels Ohio, clear, at $4.65; 1000 barrels do., straight, at $4.70 a $4.90; 625 barrels winter patent, at $5 a $5.30; 125 barrels Minnesota, straight, at $4.65; 1000 barrels do., patent, at $5.12½ a $5.35, and 375 barrels do., favorite brands, at $5.40 a $5.50. Rye flour quiet, but steady, at $3.25 per barrel.

Grain.—No. 2 red wheat at 96 a 96½ cts.

No. 2 mixed corn, 53¾ a 54¼ cts.

No. 2 white oats, 33¾ a 34 cts.

Beef cattle.—Extra, 5½ a 5¾ cts.; good, 5 a 5¼ cts.; medium, 4¼ a 4½ cts.; common, 3 a 4 cts.

Sheep.—Extra, 5 a 5⅛ cts.; good, 4½ a 4¾ cts.; medium, 3½ a 4¼ cts.; common, 1½ a 3¼ cts.; lambs, 3½ a 7¼ cts.

Hogs.—Extra western, 9 a 9⅛ cts.; good western, 8¾ a 9 cts; country hogs, 8¼ a 8½ cts.

Fat cows were in fair request, at 2 a 3¼ cts.

Milch cows were active at $25 a $60.

Milch calves were active at 4 a 7 cts.

Foreign.—Without an exception the leading English newspapers referred to the rejection by the Senatorial majority of the Fisheries Treaty merely as a clever, shrewd move in the Republican game. In precisely the same spirit and view they speak of President Cleveland's message.

The Dublin *Gazette* publishes a proclamation ordering the suppression of the National League in the baronies of Longford, Castlerea and Clankee, and revoking the operation of the Crimes Act in various parts of Queens County.

A despatch from London, dated Eighth Mo. 24th, says: Cholera broke out on the Portuguese transport India, while bound from Macao to Mozambique, and within 48 hours there were 38 cases, 24 of which proved fatal.

Seven old wooden warehouses at Steinward, Germany, containing cotton, rice, sugar and saltpetre, valued at 7,000,000 marks, were destroyed by fire on Eighth Month 27th. Twelve persons perished in the flames, and many others were injured. The spectacle was a grand one. Twenty thousand persons watched the flames. Most of the property was insured in England. Five thousand cases of champagne and a large quantity of candles were also destroyed.

Minister Crispi, of Italy, has visited different parts of Germany, and has had an interview with Bismarck. It is feared Italy will be urged to adopt measures which will drive France into a war. The danger of rupture between France and Italy has been present in every diplomatic mind since last winter, and just now there is evidently a heavier strain on their relations than usual, but beyond this nothing is positively known.

One thousand houses have been burned at Orenburg, Russia. Ten thousand factory operatives are made homeless by the fire.

Eight hundred workmen have been drowned by an inundation at Teng-Tcon, China.

Latest estimates of the casualties attending the volcanic eruptions in Japan, are 476 killed and 41 injured.

The United States Consul at Beyrout, Syria, reports that a few months ago a party of Germans, under the patronage of their Government, commenced excavations in a mound at the foot of the Amanus (a mountain two days' journey south of Marash in the Vilayet of Aleppo) and have discovered in situ some 50 blocks of black basalt with bas reliefs of men and animals, constituting the basement story of a large palace. The sculptures bear unmistakable characteristics of "Hittite" art, but no "Hittite" inscriptions have yet been found. In the court of the palace was discovered a colossal statue of Sardanapalus, covered with Assyrian cuneiform inscriptions. The Germans are still pushing forward their excavations in eager expectation of more discoveries.

The small-pox epidemic has disappeared from Havana.

RECEIPTS.

Received from Dr. Samuel N. Troth, Philada., $2, vol. 62, and for Henry H. Troth, Neb., $2, vol. 62; for Caroline Bell, Ind., $2, vol. 62; from Hannah Wilkins, Mary M. Wilkins, Nathaniel Barton, and Joseph Barton, N. J., $2 each, vol. 62; from Henry Horn, Agent, Ind., $6, being $2 each for H. W. Horn, Nathan Overman, and Penninah Jordan, vol. 62; from E. R. Maule and Hannah R. Maule, Pa., $2 each, vol. 62; from Pelatiah Gove, Vt., $2, vol. 62; from Anne W. Boone, Canada, $2, vol. 62; from Seth Warrington, N. J., $2, vol. 62; from Benjamin Sharpless, Pa., $2, vol. 62; from Ellis Haines, Pa., $2., vol. 62; from N. Newlin Smith, Md., $2. vol. 62; from Anna C. Schaller, Phila., $2, vol. 62; from Thomas Twining N. Y., $2, vol. 62; from Jehu L. Kite, Agent, O., $32, being $2 each for David Ellyson, Joseph Lynch, Hannah Brantingham, Edwin Holloway, Thomas A. Crawford, Abner Woolman, Milton Cameron, Sarah Stanley, Edwin Fogg, Eliza A. Fogg, Mary Woolman, Margery Crew, Lydia Warrington, Edward Williams, Robert Ellyson, and Martha Warrington, vol. 62; from Frederick Appenzeller, Agent, N. Y., $6, being $2 each for Eunice Roberts, Mary Coolidge, and Lorenzo Palmer, vol. 62; from Asenath H. Clayton, Canada, $2, vol. 62; from Sarah Ann Rudolph, Pa., $2, vol. 62; from Daniel Packer, N. J., $2, vol. 62; from William R. Newbold, Pa., $2, vol. 62, and for Thomas H. Newbold, N. Y., $2, vol. 62; from Caleb Webster, Philada., $2, vol. 62; from Isaac Craft, Fkfd., $2, vol. 62, and for Marianna Eastburn, N. J., $2, vol. 62; from Mary W. Bacon, N. J., $2, vol. 62; from Rebecca E. Bacon, Philada., $2, vol. 62, and for Henry H. Elkinton, $2, vol. 62; from Caroline W. Bacon, N. J., $2, vol. 62; from Mahlon Tomlinson, Io., $8, being $2 each for himself, Rachel Hughes, Homer Child, and Peter Hobson, vol. 62; from Lydia S. Griffen and Phebe Jane Griffen, N. Y., $2 each vol. 62; from Stephen H. Foster, Ill., $2, vol. 62; from Amos Thorp, Fkfd., $2, vol. 62, and for Ann Smallwood, Pa., $2, vol. 62; from Samuel W. Stanley, Agent, Io., $10, being $2 each for Matilda E. Crew, Morris Smith, Joseph L. Hoyle, Mary Williams, and Joseph S. Heald, vol. 62; from Rebecca Hibberd, Pa., $2, vol. 62; from Phebe A. Elkinton, N. J., $2, vol. 62; from Jane Baldwin, Kans., $2, vol. 62; from Alexander C. Wood, N. J., $6, being $2 each for himself, Rachel Cooper, and Margaret Wood, vol. 62; from Jane E. Mason, Gtn., $2, vol. 62, and for Jonas Edge, Kans., $2, vol. 62; from Pennell L. Webster, Pa., $2, vol. 62; from Guliann Hoyle, O., $2, vol. 62; from George Haines, Jr., N. J., $2, vol. 62; from Martha D. Allen, W. Philada., $6, being $2 each for herself, and for Amos W. House and Benjamin S. House, Pa., vol. 62; from William Trimble, Pa., $2, vol. 62; from Jonathan E. Rhoads, Del., $2, vol. 62; from Benjamin Hoopes, Philada., $6, being $2 each for himself, and for W. Walter Hoopes and Townsend W. Hoopes, Minn., vol. 62; from Uriah Borton, N. J., $2, vol. 62; from Louise S. Haines, N. J., $2, vol. 62; from James S. Newbold, Pa., $2, vol. 62; from George W. Thorp, Fkfd., $2, vol. 62; from James E. Meloney, Pa., $2, vol. 62; from Ephraim Smith, Philada., $10, being $2 each, for himself, for Morris S. Cope and Elizabeth Hughes, Pa., and for Joel J. Smith and Dr. Lindley M. Williams, Io., vol. 62; from Mary E. Branson, Philada., $2, vol. 62; from Dr. Isaac Huestis, Agent, O., $14, being $2 each for Thomas K. Smith, Elizabeth Bowman, Belinda H. Schofield, Harmon Rhoades, Ann Smith, David Smith, and Amy John, vol. 62; from Mercy Cope, O., $2, vol. 62; from Ann Satterthwaite, N. J., $2, vol. 62; from Mary H. Morrell, Me., $1, to No. 27, vol. 62; from Joseph Kirk, O., $2, vol. 62; from John W. Tatum, N. J., $2, vol. 62; from John M. Sager, Pa., $2, vol. 62; from Penelope Gardner, Kans., $2, vol. 62; from Ephraim Tomlinson, N. J., $2, vol. 62; from John Letchworth, N. J., $2, vol. 62; from Mary Ann Osborn, Ind., $2, vol. 62; from Elizabeth Satterthwaite, and Tacy R. Satterthwaite, Pa., $2 each, vol. 62; from Walter L. Moore, N. J., $2, vol. 62; from Asa Garretson, Agent, O., $60, being $2 each for himself, Sina Dawson, Joseph W. Doudna, John G. Hall, Jonathan T. Scofield, Perley Picket, Eunice Thomasson, Joseph J. H. Taber, Jesse Bailey, Jesse K. Livezey, John Bundy, Elizabeth Bailey, Ann Williams, Samuel Walton, Aaron Frame, Joseph F. Doudna, James Steer, Hannah Tatum, Robert Plummer, Francis Davis, William Stanton, Esther Sears, Barclay Smith, Albertus Hoyle, Jehu Bailey, Sarah M. Bailey, Elizabeth Wilson, Joseph Cowgill, and William Picket, O., and John G. Hoyle, Kans., vol. 62; from M. Pancoast, Pa., $2, vol. 62; from Abel J. Hopkins, Del., $2, vol. 62, and for Laurence H. Hopkins, D. C., $2, vol. 62; from Levi S. Thomas, John G. Haines, Charles Grimshaw, and Thomas W. Fisher, Pa., $2 each, vol 62; from Priscilla H. Hughes, Pa., per Clarkson Moore, Agent, $2, vol. 62; from Thomas Woolman, Philada., $2, vol. 62; from Parker Hall, Agent, O., $44, being $2 each for himself, Hannah Hall, John W. Smith, Robert Smith, Nathan R. Smith, Joseph P. Binns, Jonathan Binns, Thomas H. Binns, Gilbert McCrum, Lewis Taber, Joseph Brown, Elwood D. Whinery, William Atkinson, Richard Ashton, Mary T. Hall, Josiah Hall, Lewis Hall, Nathan Steer, Lindley Hall, Lindley Brackin, John Starbuck, and J. Hervey Binns, vol. 62; from George L. Smedley, W. Philada, $2, vol. 62.

Remittances received after Third-day, will not appear in the Receipts until the following week.

NOTICES.

Friends' Library.—The Library will be open hereafter, until further notice, on the afternoons of Third, Fifth and Seventh-days, from 3 to 6 o'clock.

Ninth Month 1st, 1888.

Friends' Select Schools.—These schools, under the care of the three Monthly Meetings of Friends of Philadelphia, will re-open in the new School-house 140 N. 16th St., above Arch, on Second-day, Ninth Mo. 17th, 1888.

The department for Boys continues under the care of John H. Dillingham; that for Girls in charge of Anna Walton; and both of them will be assisted by a corps of competent instructors.

The Boys' and Girls' Primary Departments, will be continued in charge of Elizabeth W. Warner and Ann Yarnall.

The new School-house is well adapted for conducting a first class school; great care having been taken to provide all necessary comforts and conveniences. The heating and ventilation have been carefully attended to, and the cheerful and commodious character of the rooms, and the arrangements of the surrounding grounds are attractive. The scholars will have the benefit of Friends' Library, within the same enclosure as the School-house.

Children not members of our religious Society are admitted, and the attention of Friends and others is invited to these schools, which afford the opportunity for education free from the disadvantages which appertain to many seminaries. The terms are moderate and our members who find the charges burdensome may be fully relieved.

The School-house will be open daily from and after the tenth of Ninth Month, from 9 A. M. to 12 M., and 3 to 5 P. M., when teachers will be in attendance to give information and receive applications for admission.

Further information may be obtained of Edward Maris, Treasurer of the Committee, No. 1106 Pine Street.

Moorestown Academy, under the care of Chester Monthly Meeting, N. J., will re-open Ninth Month 3rd, 1888.

Walter L. Moore, *Principal.*

Wanted:—In a small family, a companionable helper, with a fondness for little children, and an ability and willingness to assist with all light domestic duties. Address E., Office of The Friend.

Westtown Boarding School. — An unusually large number of applications having been made for admission of pupils the coming winter, the committee have decided to limit the number of boys to 165, and of girls to 140, for this term. Members of Philadelphia Yearly Meeting intending to enter their children for the next session, will please do so prior to Ninth Mo. 15th, as after that date it is proposed to consider applications for children, members of other Yearly Meetings, who are not now pupils at the school. If from any cause children who have been entered, are prevented from coming, their parents or guardians will confer a favor by sending notice thereof *promptly* to the Superintendent, Jonathan G. Williams, in order that such vacancies may be filled from other applicants.

The Normal Class at Westtown.—Pupils desiring to enter this department are requested to make a definite application for that purpose, to the Superintendent or Treasurer, before the close of a School Term, in order that arrangements may be made in advance to meet the probable size of the class.

Westtown Boarding School. — A competent teacher of reading will be wanted for the Boys' department, at opening of next session (Tenth Month 30th.) Apply to John E. Carter,
Knox and Coulter Sts., Germantown, Phila.
George M. Comfort,
Fallsington, Bucks Co., Penna.
William Evans,
252 South Front St., Philada.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 164.

CONVINCEMENT—WORK OF THE SPIRIT.

It is interesting and instructive to trace the lealiugs of the Almighty in bringing men under deep feeling of their need of his gracc to teach, guide and preserve them.

Stephen Grellet mentions that when at Bremen n Germany, in 1814, he met with a small com-pany of persons who were in the practice of neeting together in silence, to wait upon and vorship the Lord. They told him of a sailor who esided about sixty miles distant in Friesland, vho had gone to Eugland a few years before, nd being at Yarmouth, happened one day to pass by the meeting-house of Friends, as they ere going in. He felt inclined to enter also. he meeting was held in silence; but such were he strong convictions made by the Spirit and ower of truth on his mind, that after his return ome he continued in the practice of silently tting down to wait on the Lord, though entirely lone. Having heard of the pious people at remen, he sometimes came to sit with them. . Grellet says: "What was their surprise, when, nat very evening, shortly after we had sat down gether and were gathered into silence, they aw him coming in! I could not help noticing ne great reverence with which he sat, and the rokenness of his spirit during the meeting. The ttle intercourse we had with one another after-ards furnished me with an evidence that he is disciple of Jesus."

Still more striking is another case which S. rellet thus describes in his Journal:—

"A few day ago I had a meeting in the fore-on at Pickering; on my way thence, to a large llage some miles distant, where I had appointed meeting to be held in the eveuing, we over-ok a man, on foot, going the same way. A riend, who accompanied me, beiug alone in his aise, invited him to take a seat by him. He on recognized him as the person whom he had ticed in the preceding meeting, much affected the testimony of Truth that was proclaimed. y friend's attention had been so attracted wards him, that he tried to speak to him after eeting, but, iu the crowd he had lost sight of n. Now, the stranger, after alluding to that eeting, was melted into tears, and then broke th somewhat in this strain: 'What is the tter with me? what is all this? I have never own anything like it. I was going towards Scarborough, and on my way I felt an irresistible power turning me towards Pickering, about six miles out of my way, a place where I had no business, neither had I been there before. Arriving there this morning, I heard of the meeting, and thought that I must attend it; but I was so unwilling to do so, that after going to the door, and looking into the meeting-house, I tried to go back again, but I felt constrained to go in and sit down. O, I heard such doctrine there, delivered with such awfulness and power, reaching my very heart, as I had never done before; my secret actions and thoughts were set before me; a heavenly flame was kindled in me,' &c. Then he stated that at the conclusion of the meeting he retired as speedily as possible into the fields, out of sight, to give vent to his tears, and having heard of the meeting that evening, he was now on his way to it. It was another solemn meeting; blessed be the Lord for ever and ever."

When at Berne in Switzerland, in 1832, S. Grellet states, "I was recognized by a female as I passed her in the street; she saw me when I was here before, and was at a meeting. She says it was the first time in her life that she had been in a Christian assembly. She was greatly astonished at my communication, for it seemed to her as if I was singling her out of the large company and exposing her conduct, even her secret thoughts, before them all; and yet she knew that I could not have any knowledge of her; nor could any body have informed me of what none knew but herself; but she has since found that there is One who knoweth the secret of our hearts. Now she knows and loves God, and is willing that He should try her, prove her, and show her her thoughts."

True Gospel ministry can only be exercised at the command and by the help of the Spirit of Christ; and where the preacher is sensible that the holy anointing power of the Spirit attends his labors, he may rest satisfied that the Lord will bestow such a blessing upon them as He sees proper. He can bring conviction to the hearts of many, of whom the preacher knows nothing, and He can carry on in them a work of grace, of which their companions are ignorant —save as they may see the blessed fruits which ultimately become apparent in those who are engrafted into Christ, the living Vine.

When S. Grellet was at Bristol, England, in 1820, he had a meeting at a Moravian establishment there, of which he says:—

"The female, who is at the head of the sisters, gave me such a welcome as I could not at first understand, not recollecting to have seen her before, but I found she had been at the head of the Moravian establishment in Dublin when I visited it some time since. In the course of my religious communication there I particularly addressed a young woman, warning her against yielding to the strong temptation which was assailing her; for if she did, anguish and misery would be the result; but if she sought to the Lord for help to resist it, He would be her saving strength, and would greatly bless her succeeding days. I knew nothing concerning the young woman, but I could not help thinking my address to her a singular one. Now, I am informed that a young nobleman had found means of obtaining access to her, and under fair pretences of strong affection and promise to marry her, he had nearly persuaded her to elope with him. This had come to the knowledge of my informant a very short time before I was there. As soon as I went away the young woman came to her, bitterly reproaching her for telling me the circumstances, but she satisfied her fully that she had not been with me, except in the presence of them all, and that nobody could have told me about it, since no other person was in the secret; she must therefore consider it as a particular interposition of the Lord to induce her to flee from temptation, and escape the ruin that threatened her. The young woman resolved, by the Lord's help, to do so; she was enabled to resist, and soon after heard that he who made such fair promises to her was a profligate person."

At Geneva, in the same year, a number of persons assembled in the eveniug at the house of a religiously concerned resident of that city, where S. Grellet was present. "After some instructive conversation, a time of silence ensued. The whole company seemed impressed with the solemnity of it. It was some time before anything was said. S. G. then addressed the company in a very edifying manner. Whilst he was speaking, a man who was but slightly known to the family, and had never before attended the little meetings occasionally held at their house, entered the room and took his seat by the door, without interrupting the stillness; and, it was thought, unobserved by the speaker. For a while there was no change in the tenor of his discourse, but towards the conclusion he was led to address himself, with increased solemnity, to an individual whom he described as being in the greatest danger of committiug suicide. After a solemn warning against the fearful sin and its awful consequences; the forgiving mercy of God, the bountiful provisions and the entreaties and promises of the Gospel of Christ, and the all-sufficiency of the help of the Holy Spirit, even for the most destitute and sinful, were dwelt upon in such a manner that all present were deeply affected, woudering at the same time, why they should be thus addressed. But, from that time, it was remarked that the man, who had unexpectedly come into the room whilst S. Grellet was speaking, became more serious and frequently attended the evening services which continued to be held by the little company of pious persons with whom he had mingled. It was not, however, till many years after, that he mentioned, that on the evening of the meeting, he had left his own house, under the pressure of great trials, with the full determination to throw himself into the lake. On his way to it, an involuntary impulse caused him to take a less direct course, which brought him to the house where the company were assembled. He entered it, he scarcely knew why, and through the Divine blessing, it proved the means of his deliverance."

In 1831, when in England on a religious visit, S. Grellet attended a meeting at Saffron Walden, where, he says, "My mind was introduced into much distress on account of the evils of infidelity, and I felt it my religious duty to speak on the subject; I had not proceeded long upon it, when a young man was brought under such strong convictions, under the Lord's power, that he cried aloud and wept in great distress of mind. I was obliged to stop speaking for a while, and then addressed a few words to him to encourage him to be calm, and to look up to Jesus the Saviour, whom he had rejected and denied, but whose love is towards sinners; He came not to destroy, but to save; He had come to show even unto him his salvation. I revived the case of Saul, met with by the Lord on his way to Damascus, and wished, that after his example, he also might say from his heart, 'Lord, what wilt thou have me to do?' The young man became quiet, and I proceeded to deliver to the meeting the testimony to the Truth required of me. After meeting I was told that this young man had been a notorious infidel, and as far as was in his power used his efforts to corrupt many others. The clergyman of the place had tried repeatedly what reasoning with him would do, but all was unavailing. On hearing what occurred at the meeting he remarked, as I am told, that it must be the Lord's Spirit who had done this."

Stephen Grellet bore a clear and strong testimony against all that would derogate from the attributes and offices of Christ, and often felt it his duty to proclaim the doctrines of the Scripture on this subject. After a meeting, probably in the State of New York, where he had spoken on this topic, he states that "A man, bathed in tears, came to me and stated how sorely he had been tried by this spirit of infidelity; that it had destroyed peace and harmony in his family, where heretofore a most sweet union prevailed. His wife and daughter had embraced those impious principles; and their conduct had totally changed. His endeavors to reclaim them only tended to alienate them more and more, till the anguish of his mind became indescribable. One evening, after pouring out his soul unto God, with many tears, his faith revived in his all-sufficiency to remove mountains, and to change the heart. He felt engaged to go to his wife, and taking her by the hand, he prayed fervently to the Lord on her behalf and that of his daughter. After that he felt his mind much relieved. He could quietly wait and see what He on whom he had cast his burden would do. He said nothing more to his wife on that subject. A few days after she came to him, her spirit being greatly contrited, and told him that the Lord had opened her eyes and softened her stony heart. She now saw the darkness and the wildness of the notions she had entertained; how it had estranged her from him, her beloved husband, and from everything that is good, but especially from the Lord Jesus, in whom, in her darkness, she could see no beauty or comeliness. A few days after, the daughter also saw the error of her ways, and came to bow down before that very Saviour, whom she had lately despised and rejected." J. W.

"TRUE prayer consists not in the words of our lips, but in the feelings of the heart; for our desires, not our words, fall as a sound of power on the secret ear of God. If we pray with our lips, but do not desire with our hearts, our calling upon God is only a silence; but if we desire with the fulness of our hearts, our only silence is a calling upon God."

FOR "THE FRIEND."

Notes on Jamaica.

(Continued from page 35.)

From Porus, the railroad terminus, we went to Mandeville, only ten miles distant, but 1400 feet higher, by carriage-road, and staid a few days in its delightful climate, where the air is pure and bracing, the orange flowers spreading their delicious perfume on every hand, the handsome coffee plants in full bloom, and the mango trees loaded with fruit. Cocoanut palms flourish best near the sea, but many other valuable and interesting trees, including the giant cottonwoods, the mahogany, satin-wood, logwood, fustic, several species of palms, the useful mango, lancewood and the pimento (whose dried fruit is the "allspice" of commerce) were abundant.

While at Mandeville, we visited the extensive coffee plantation of Col. Wynne, who has a large estate of fertile rolling land, of which about 200 acres are in coffee, the largest tract devoted to this crop under one ownership on the Island. The annual outturn varies from 25 to 40 tons of superior upland coffee, which brings a high price in London, whither it is all shipped as soon as ready. The coffee plant is an erect, perennial shrub, bearing a slightly aromatic white flower about an inch in diameter. In most cases the plants are allowed to grow at random, and attain a height of 10 to 15 feet; but in well regulated plantations they are kept trimmed to a height easily reached by the pickers. As the season advances, the white flowers are replaced by berries which when ripe are of a brilliant crimson color, and rather more than an inch in diameter. When fully ripe, these "cherries," each of which contains two grains of coffee surrounded by a pulp, and three other coverings, are picked by hand and carried to the curing house, where they are passed through a pulping machine—a rude implement worked by hand—then thoroughly washed, spread upon the "barbecue," which is merely a drying floor, where the tropical heat quickly dries the grain and shrivels up the "parchment cover," a thin tough membrane surrounding each grain, so that a simple process of rubbing and winnowing quite removes it. Should a shower happen to fall during the drying process, the coffee is liable to injury, and the planters use every precaution to preveut the beans from being wet. When thoroughly dry and clean, it is packed in sacks (mostly from India) of about one hundred weight each, and is then ready for market. The coffee raised on the high mountain plantations is considered greatly superior to that from the lowlands, and will bring one-third or one-half higher price.

Coffee raised from Liberia seed is gradually supplanting that from other sources, as the berry is larger and the flavor finer, enabling it to command the high price which Liberia coffee always brings. Col. Wynne has about fifty hands regularly employed at a shilling per day, and in the picking season about seventy-five additional—mostly boys and girls at from four pence to six pence per day. These laborers work very irregularly, however, and seldom make more than four days' wages each week. The other two days are occupied in preparing for and attending market, not so much to buy and sell, though nearly every one has a trifling amount of produce, but for the social opportunity thus afforded. Col. Wynne mentioued incidentally that he had a large number of orange trees in full bearing upon his plantation, which grew up without having been planted, and received no cultivation whatever. An exporting merchant purchased the fruit on the tree, at the rate of one shilling per barrel. The purchaser is at the expense of picking, sorting wrapping, packing and transporting the oranges to market (generally New York) where they bring about twelve shillings (or three dollars) per barrel, and yield a handsome profit, if there is not too much loss en route by rotting. Col. Wynne stated his plantation yielded about 2500 barrels of 380 oranges each, the past season.

In passing across the central portion of the western end of Jamaica, we found it rocky and almost arid; the soil is thin and does not retain moisture so as to keep the springs and brooks filled, and during the dry season there is a very great scarcity of water. Of course the population of this part is far less dense than in the more fertile plains and mountains. The chief dependance for water of the people and of the cattle in this section ou the farms (or "pens," as they are universally called) is, upon small ponds of rain water collected in the low spots where there is no outlet. These stagnant pools, which become very small and foul toward the end of the dry season, are the only supplies near at hand. We found some of the people in the county of Cornwall were in the habit of carrying (on the heads of the women) *all* the water for domestic purposes, three, or even five miles from a spring of fresh water. This part of the island does not bear out the meaning of its aboriginal name "Xaymaca," signifying "a land covered with woods and overflowing with rivers." This name is nevertheless appropriate to the greater part of the island, whose plains are intersected by deep, swift-running rivers coming from the high valleys, and making fertile the alluvial lands. Of course they are navigable for short distances only; the Black River and the Milk River being among the longest, can be passed by small boats for 30 to 40 miles. The swampy land on the margins gives the traveller many glimpses of the luxuriance of tropical vegetation, a description of which I will not attempt. Lady Brassey, in her last account of the *Sunbeam's* cruise, entitled, "The Trades, the Tropics and the Roaring Forties," may be referred to, as enlarging in her delightfully enthusiastic manner, upon this topic.

The turkey buzzard is a most useful bird in Jamaica, and abounds everywhere on the lowlands, especially in the cities, where they perform a large amount of scavenger work; other more pleasing, if less useful members of the feathered tribe are common, among which the mocking bird is probably the sweetest singer. We saw no parrots, and I believe they do not live in the forests of this Island. The great pelicans interested us much, as they swiftly wheeled over the water, and diving with unerring aim, rose again with a fish safely stowed in the great pouch under the lower mandible.

Some years ago the cane fields were devastated by rats to so great an extent that the mongoose (or Ichneumon) was introduced from India to exterminate them. This little animal is of the weasel tribe, and feeds only upou flesh, and in a few years succeeded in almost wholly exterminating the rats; but when this source of food was exhausted, it turned its attention to other ground animals, such as rabbits, mice, moles, snakes, and to such birds as live or nest on the ground, which have also beeu exterminated, aud now most of the poultry on the island having been sacrificed, the question is becoming a serious one as to how to get rid of the mongoose. Small lizards abound, and we

were often much interested in watching their quick and graceful movements as they darted about us in the most fearless manner, after insects. There is a larger species called the Cricket Lizard, about 15 inches long, with brown body and brilliant green tail, which is also common, and is often very disturbing at night by its loud chirp. Its arboreal habits have saved it from being wholly exterminated by the industrious mongoose.

Insect pests, such as mosquitoes and fleas and the famous "jigger," are numerous; and as usual with this class of animated nature, are active and persistent, producing a maximum effect by a minimum effort. Centipedes, scorpions and large spiders (the trap-door spider being perhaps the most interesting species) are frequent. Little fear is felt, as no serious harm results from their attacks, beyond perhaps a few days' soreness and swelling following the sting of a scorpion or bite of a ten-inch centipede. The giant cockroaches looked formidable, but proved to be very active in getting out of sight. The large fire-fly of the tropics, which has been so often described, was an interesting object as it flew through the air with a loud hum, after the short twilight had deepened into the gloom of night, emitting a long flash of brightness.

In Jamaica there are many excellent horses and mules, though they are mostly small; in country districts oxen are freely used for draught animals by those who are rich enough to own them, but donkeys are the favorite burden bearers of the poorer classes. These are mostly quite small, but wonderfully strong and enduring, and will subsist upon the poorest of forage; they receive almost no care from their owners, and after the day's work are generally turned loose on the roadside to pick up what they can find. We saw a considerable number of sheep, and were interested in observing that as they required no wool to keep them warm, nature had adapted them to their surroundings and supplied a very meagre coat. The goats were very numerous, and pigs of the real razor-back type common enough everywhere, roaming the streets in the towns, and the roads and pasture fields in the country, quite at random.

The only mode of travelling, after leaving the short railroad, is by "buggy," but scarcely more than forty miles per day can be accomplished in this way; and, owing to the hills encountered, even in following the roads along the coast, the journey is very hard upon both man and beast. It is also somewhat expensive, the usual charge, including food for horses and driver, amounts to twenty cents per mile. There being no hotels outside of Kingston, lodging is had at boarding-houses, where generally very indifferent food and accommodations are obtainable; it is therefore quite customary for travellers to be entertained at private houses, and such is the hospitality of the planters and well-to-do people scattered through the island, that they always expect to entertain respectable wayfarers, even without the least previous knowledge. Our ignorance of this open-hearted custom lost us several opportunities of being entertained at places where we would gladly have availed ourselves of the chance to get an insight to their manner of life.

(To be concluded.)

THERE is no greater stumbling block in the way of the acceptance of Christianity by the masses, than the apparent, and often real inconsistency between Christ's humble and self-denying walk on earth and that of his preachers and followers in the present day.

FOR "THE FRIEND."

A Memoir of Grace Watson.

Grace Watson was a young woman, whose parents resided in Yorkshire, England, but who died at Loudon on the 20th of Sixth Month, 1688, in the 20th year of her age. Several of the testimonies to her worth that have been preserved, speak of her as one gifted with more than ordinary beauty of person; and to this was added the charm of that innocence of spirit which flowed from obedience to the light and spirit of Christ.

Benjamin Antrobus, at whose house she died, speaks of her as "a beautiful flower, one whom the Lord took to himself out of this world, in the flower of her youth." He adds, "I have often said, I have been much refreshed to hear her read the Scriptures with so much delight, distinction and affection in the family."

Charles Marshal, an eminent minister among early Friends, wrote a testimony concerning her, of which the following is a portion:—

"Dear Friends, and all tender-hearted people,—it falling to my lot to be frequent with this dear lamb of my Heaveuly Father's fold, and to have more than ordinary concern in a travail of spirit with her, I had the opportunity to see that inward exercise which was in her soul, in a spiritual combat with the enemy of Zion's peace.

And this I observed, first, she kept close to the working of the power of an endless life inwardly, but made no great appearance until she was a conqueror; and then being delivered from the temptations of the enemy, and the crooked serpent (as she expressed it) being driven far from her dwelling, and no Philistine any more to stop her well of living refreshments, and the springing-up-well overflowing, she came forth as a vessel full, wanting vent, and so she sang to her beloved the song of Moses, and the Lamb, in a spiritual triumph, in great humiliation and brokenness of spirit.

And I testify, that she had given her the tongue of the learned, and she spake seasonably and distinctly; in the current of a sweet stream of immortal life, she beheld the several states of the people of the Lord and the wiles of the crooked serpent, who, she expressed, she saw had laid his snares in trades, dealings and commerce in the world, and also in families; and her trumpet herein gave a certain sound.

And although her weakness was so great, that common sense would advise to silence, or sparing herself, yet we that stood by, durst not do it.

She was so spiritually full, and had such a constraint upon her, that things flowed from her a long time in great sweetness; and heavenly refreshment was in it; so that we who were bystanders, were bowed before the Lord, and tendered in the sense of the majesty of his presence, which caused many tears.

And as any came into her chamber, whether Friends or others, a suitable testimony came from her, in that strength, as if she had been over all weakness; and indeed, I must say, my lot has fallen with few on a dying bed, so filled; which caused me to entreat some of the bystanders to write; for I saw it was a ministration of the power of God, especially to young men and women.

Dear Grace! the remembrance of thee is precious, and the breaking seasons by thy bedside in the ascending, pouring forth supplications to our Heavenly Father, which were answered with showers of blessings, breakings and tenderings before the Lord, I tenderly remember."

This remarkable manifestation of Divine Grace, and the outpouring of praises to her Heavenly Father, and of counsel and testimony to those around her bed, occurred a few days before her decease. An account of it was kept by her half-sister Elizabeth Moss, who says:

"Upon the Fourteenth of the Sixth Month, 1688, at night she lay in a heavenly harmony, singing spiritual songs, and making melody in her heart, but uttered not many words; afterwards she broke forth into words and did sing aloud of the Lord's mercies, and talked of his loving kindness, saying, 'O Heavenly Father, O Heavenly Father, O what hast Thou done for me this night, how hast Thou removed the crooked serpent, and not only removed him, but hast taken him quite away, so that I can say truly, O Heavenly Father, thy will be done: Thou hast shone in upon me with thy marvellous light: Thou hast shewed me the glory of thy house, the gloriousest place that ever my eyes beheld; neither did I think Thou hadst such a place for any, much more for me poor worm, a pelican, once ready to think herself destitute.

'But now hath the Lord taken me up, He hath removed the crooked serpent; so that I can say, I defy him, I defy him;' this she spoke.

And further she said, that 'If Thou require my life this night at my hand, I freely give it unto thee; O Heavenly Father thy will be done; and if Thou hast a further work for me to do, keep me, O Heavenly Father, in that which I now enjoy, for there will my greatest care be,' meaning to be kept therein.

And she said 'Thou hast made my cup to run over, over, over; O Heavenly Father, Thou hast taken away all my pain, I am as if I ailed nothing, though of myself I could do nothing, scarce move one of my fingers; my tongue being ready to cleave to the roof of my mouth; but Thou hast been a light unto my feet, and a lantern unto my path. O Heavenly Father, how can I cease praising of thee, thou God of power! Thou art more unto me than the corn, wine, oil; thy love is sweeter unto my taste than the honey or the honeycomb.

'O, it is more to be valued than the costly pearls, the rich rubies: the gold of Ophir is not to be compared unto it: O blessed, O praised, O magnified be thou forever.'

If she had been asked how she did, her reply was, 'I have been very weak,' or 'I am but weak of body, but strong in the Lord, and in the power of his might.'

Once she was questioning something, but her answer was, 'Why do I so? my case is no doubting one; the Lord hath created a clean heart, and renewed a right spirit within me;' so that all fears and doubts are taken away, in full assurance of that life which I am fully satisfied with many more she is now made partaker of; for said she, 'The gates are open, and the angels are ready to receive me into the bosom of my heavenly Father, where I shall sit and sing praises with his redeemed ones.'

In all the time of her sickness, she never desired life that I know of, but said many times, 'If thou require my life this night, it is freely given unto thee; O Lord do with me what Thou pleasest; O Heavenly Father, thy will be done. O what hast Thou done for me, poor stripling, in comparison of many! Thou hast made my bed, Thou hast taken away my pain, my sickness is gone, I am as if I ailed nothing.'

She was carried above her weakness, though her body was much spent that day, for she was the most of it in this frame of spirit, with many other times.

She said the Lord had a people in this city, and other parts of the nation and nations, that the Lord would take unto himself, and crown with glory and honor.

And said that now was a day that every one might serve what God they pleased, but it might be, that some that are now in being, might see another day; therefore, she did exhort those that were present, to prize their time, and not to give themselves too much to things of this world.

For in much business the mind is carried away and in way of trade, much evil; how many, said she, had laid up great riches, earthly treasure, and in one night deprived of it all, ready to beg their bread, having neither spiritual nor temporal.

Her sister was weeping by her, and she said, 'Weep not, remember David, and be comforted; the tongue of men and angels can't declare the wonderful greatness of God.

'O Heavenly Father! how sensible of thee, Thou hast made me! Thou hast made me, Thou hast strengthened me, otherwise I should not have been able to speak so much of thee: O Heavenly Father! with thee is fulness of joy, and at thy right hand are rivers of pleasure for evermore.'

At another time, the parable of the ten virgins came very fresh into her mind.

And she said, 'There were five wise and five foolish; they that were foolish took lamps and took no oil, but the wise took oil; while the bridegroom tarried, they all slumbered and slept; at midnight there was a cry, "Go ye forth to meet him," then all those virgins arose and trimmed their lamps, and the foolish said unto the wise, "Give us of your oil, for our lamps are gone out:" but the answer was, "Not so, lest there be not enough for us and you, but go and buy for yourselves;" and while they went, the bridegroom came, and they that were ready, entered in with him.

'Oh! therefore,' said she 'keep upon your watch-tower, that whether He come at midnight, or cock-crow, or the dawning of the day, be ready, for that is the wedding chamber indeed, the heavenly Bridegroom, the Uniter of souls, the heavenly marriage-chamber;' speaking, as if that was the marriage unto which she was joined.

She likewise spoke of Dives and Lazarus, saying, 'Consider those two states, there is much in them; Dives in his lifetime received his good things, but Lazarus his evil things; now the one is comforted, the other tormented: Oh! what a poor mean thing is the tongue of a dog, yet poor Lazarus found virtue in it! Oh therefore let none despise their fellow creatures, nor say, I am more holy than thou art; for the Lord is beautifying of his temple with whom he sees meet, in his wisdom; glory be given, and that in the highest, to his powerful name over all.'

Her dear and tender parents were much in her mind, who, said she, 'are as dear and near, with many more of my relations, as the flesh unto the bone,' taking me by the hand, saying, 'Though we be deprived as outwardly, we shall meet in the kingdom of glory:' 'Oh,' said she, 'what cause have I to bless the Lord on their behalf, who, I am sure,' *never countenanced any thing of evil* in any of us, but reproved it. The words of my dear and tender mother I do remember, since I was but ten years of age, who said, "She had fought the good fight of faith, and a crown of glory was laid up for her." These words having remained upon my mind, and taken impression upon me, I can now say, "I finish my course with joy, and receive the crown of glory."

For The Friend.

WELL-SPENT DAYS.

Be thou in the fear of the Lord, all the day long: for surely there is a reward.—R. V., Prov. xxiii. 17, 18.

How little we know, how long it will be
Our pilgrimage here below,
Or how near to-day we are treading the brink
Where the chill dark waters flow.
But if Christ is near,
And his presence dear,
And we each clasp close his hand,
What matters it then,
To know how or when,
We shall reach the border land.

But the thought will come, on this glad new morn,
With its gray mists floating by,
Now resting low in the scenes of earth,
Now lost in the golden sky—
Should a message say
Behold thy last day!
At evening, thy call will come.
How, then, would we spend
The hours to the end?
How, then, would our work be done?

Would not *every* word, be watchful and true,
Our Master's will, in each thought?
No time for jest, or the scorning of ills
In the souls, our Lord has bought.
O'er the creeds of men,
No cavilling then—
Or resting on rites or forms;
We would think instead,
Of one bowèd head,
Of his cross and crown of thorns.

Earth-cares that burdened, and censure that tried,
Would, then, to us seem as naught—
And hasty derision, and unkind words,
Would find no room in our thoughts.
We would watch, and pray,
That *each* hour of that day
We honor our Saviour's name;
Never fearing, then,
The opinions of men,
Nor halting, for praise, or blame.

And as it may be, that this is the last,
The last for you, or for me;
And that nearer, the angel may stand to-day,
Than our mortal eyes may see;
Would it not be wise
In strength to arise—
And SEEK *more fully to know*
Each service done,
Each victory won,
In life's battlefield below?

For *eternal loss to more souls than ours,*
May be the price of delay;
And *eternal* joy, be the rich reward
For each guarded, well-spent day.
Not left, or alone
On the pathway home,
Is a single toiling one;
But each passing hour
God helps, with his power,
That our life-work be well done.

1888. Y. N. T.

Selected.

WHAT LITTLE THINGS WILL DO.

BY M. A. KIDDER.

A crumb will feed a little bird,
A thought prevent an angry word,
A seed bring forth full many a flower,
A drop of rain foretell a shower!

A little cloud the sun will hide,
A dwarf may prove a giant's guide,
A narrow plank a safe bridge form;
A smile some cheerless spirit warm!

A step begins the journey long,
A weak hand oft outwits the strong,
A gull defies the angry sea,
A word will set a captive free!

A hornet goads the mighty beast,
A cry of "fire" breaks up a feast,
A glass shows wonders in the skies,
A little child confounds the wise!

A straw the wild wind's course reveals,
A kind act oft an old grudge heals,
A beacon light saves many a life,
A slight will often kindle strife!

A puff of smoke betrays the flame,
A pen-stroke e'en will blight a name,
A little hand may alms bestow,
A message small bring joy or woe!

The widow's mite a great gift proved,
A mother's prayer has heaven moved,
"Then let us not," the poet sings,
"Despise the gospel of small things."

Selected.

A CHILD'S EVENING HYMN.

Jesus, tender Shepherd, hear me;
Bless Thy little lambs to-night:
Through the darkness be Thou near me,
Watch my sleep till morning light.

All this day Thy hand has led me,
And I thank Thee for Thy care;
Thou hast clothed me, warmed and fed me,
Listen to my evening prayer.

Let my sins be all forgiven,
Bless the friends I love so well;
Take me when I die to heaven,
Happy there with Thee to dwell.

For "The Friend."

Letter from Samuel Fothergill to Sarah Morris.

[The following letter is copied from the original which is in the hands of a Friend in this city. It was written somewhere on the Eastern Shore of Maryland, but the name of the place is so far obliterated in the original that it cannot be deciphered with certainty. The Memoirs of Samuel Fothergill, published about 1844, are no doubt familiar to many of the readers of The Friend. An interesting series of articles respecting Sarah Morris, who was also a devoted minister of the gospel in our religious Society, appeared in The Friend in 1862 and 1863.

G. V.]

14th 10th Mo. 1754.

Dear friend Sarah Morris: An unexpected correspondent will doubtless surprise thee, but I thought for some days past a secret sympathy of spirit brought thee fresh and lively into my remembrance, and a salutation in brotherly-nearness spread towards thee, which seemed to be on this wise: Work while it is day; it is a precept which has at times furnished to me an awakening hint, when I have considered not only the shortness and uncertainty of our stay here, but the many gloomy and dark intervals to be met with in a spiritual progress, in which we find a suspension of power and ability to work to our own or others' comfort—it is at least so with me, and perhaps my lot may not be peculiar to myself.

It seems, dear friend, a hint to thee that claims thy regard, and probably some present dubious apprehension of employment may attend thee, which natural inclination would decline and prompt a variety of reasons to overlook; but I would entreat thee look over all hindering things to thy Master and his will, and in an awful submission, thy understanding will be opened to see it, and strength administered beyond expectation to labor for a clear discharge of duty. It is matter of humble gladness when we can appeal to our great Lord that we have honestly served Him, and that our low pinching times are not the effect of disobedience and unfaithfulness. Our low besetments are then more for the instruction of others than the chastisements of our Father for our own negligence; though doubtless that often brings suffering.

I salute thee in the fresh sense of merciful re-

gard, and awfully crave our mutual preservation in the holy truth, that our steps may be straight and our obedience perfect to the heavenly will, that therein we may know our morning and evening song often raised to the rock of our hopes. Keep pace with knowledge, with holy confidence lean upon thy Beloved, let thy faithful obedience manifest the Lord himself is so, and He will never fail thee in the needful time.

I have passed along hard beset through this Province so far. The unfaithfulness of those professing with us, and the general indolence of the people toward religiou, are painful; but the Lord of all strength and power has been at times near to sustain to close labor and secret ease of mind. * * * * *

Probably the above hints may have little in them pertinent to thy present state. However, accept it as an earuest of my cordial affection, and believe me to be, in the sympathy of Gospel friendship, thy sincere friend,

SAMUEL FOTHERGILL.

FOR "THE FRIEND."

Ichneumon Flies.

I recently received by mail from an observant friend, a small box containing the shrivelled body of a large green worm, with a projecting curved horn on the hinder part of the body. It was one of the kind which feed on tomato-vines, and on the tobacco plant; and which, after they have attained their full size, bury themselves in the earth to undergo the final change of form, and emerge as a large-bodied, strong-flying species of moth, called "Sphinx," or "Hawk-moth," which is semi-nocturnal in its habits, and may often be seen in early evening visiting the flowers of our gardens. Its wings are much narrower than those of other moths of similar size.

This particular worm had, adhering to its body, a cluster of about 40 very small white silk cocoons, looking somewhat like diminutive grains of rice. These cocoons were empty; a small section, or lid, having been forced off at one end, thus making an opening through which the occupant of each had escaped. The insects which had emerged from them were all gone, otherwise the box would have contained a numerous brood of small, four-winged insects, resembling wasps in their shape, and belonging to the very extensive family of Ichneumon flies.

The Ichneumons do not sting like the wasps, but with their sting-like ovipositors they lay their eggs in the bodies of other insects, such as caterpillars, worms and grubs. The grubs which come from these eggs feed on the bodies of their hosts, instinctively avoiding the vital organs. The tomato-worm which was sent me, must have had about 40 eggs laid in it, by the parent Ichneumon fly; and the grubs from these had eaten the nourishment provided by its own voracious appetite, until finally it had perished with exhaustion; and its unwelcome visitors, having reached their period of mature growth, had emerged from the body, and spun the little cocoons in which they passed through their final change, and from which they had escaped as winged insects, ready to re-commence this wonderful round of life, by seeking other worms in which to deposit their eggs.

The Ichneumon flies seem designed to keep in check the numbers of other inseets. There are more than 1600 species of them in Europe alone, and they sometimes swarm in great numbers. Particular species of them seem to be the natural enemies of particular kinds of other insects. Thus there are some which lay their eggs in the caterpillars of the cabbage butterfly; others which select the tomato-worms; one kind, which has ovipositors several inches in length, feels after and deposits its eggs in the grubs which are deeply boring in the wood of trees. So it may easily be seen that they form a very valuable division of the great insect family; and greatly lessen the ravages of many of those species which prey upou the crops of the farmer, or injure the trees of the forest.

FOR "THE FRIEND."

Notes on Russia.

Our entrance to Russia was by way of Stockholm. We left there at midnight, and in the morning were steaming deliberately among the thousands of islands which skirt the coast of Finland. The boat gave plenty of time to examine the old Finnish cities, and stare at the dwarfed but respectable Finnish people that came in boats and carts to sell their black bread and country produce. The capital of Finland, Helsingfors, is a modern city of 20,000 people, where there is a university of 700 students and a library of 200,000 volumes of well selected books of various languages. We passed among the ironclads and fortifications of Sveaborg and Cronstadt, which make the harbor of St. Petersburg impregnable to external attack by water, and steamed up the broad and slothful Neva in full view of the brilliant gilded and star spangled domes of the capital of all the Russias.

An American travelling in Russia is powerless without a passport. He must present it when he buys the ticket which carries him into the country, at every hotel at which he stops, and at various places of interest to which he seeks admittance. When he reaches a hotel, the passport goes to the police, and in due time he receives permission to remain in the country or city for a few weeks or months. The formalities for entering are however much simpler than for leaving the country. There is a Russian saying that the doors of the country are wide to those who come into, but narrow to those who go out. How much "police protection" (which is the excuse for the passport nuisance) I received, I do not know. The hotel clerks take care of the passport for you, and you pay the bills for stamps, and that is about all you know about the matter. No police shadowing was ever seen, and the whole matter was so arranged as to make the least possible inconvenience to a traveller. I have been informed since I returned, by an American traveller in Russia, that he was visited by a policeman one morning and informed that his wanderings of the night before were unsafe, and that as he was specially charged with his welfare, he preferred to accompany the traveller on his nightly rambles. Before this time he was entirely unconscious of any watch being set upon him. Russians themselves are required to have passports as well, and every stranger stopping at any hotel or private house in St. Petersburg will have his presence announced to the chief of police; the government undertaking the vast contract of keeping itself informed of the movements of all its subjects.

St. Petersburg is a western city. Created by the powerful will of Peter the Great, in the midst of an immense swamp, there is no atmosphere of antiquity or orientalism about it. The Greek Church has impressed itself on its architecture, and the Russian spirit pervades its streets and its shops. Droskies dash about the streets. Overcoats and high-topped boots, worn through the summer apparently only for show, are universal on the better dressed men. The peasants are continually stopping before the "ikons"—images of the saints and virgin, supposed to possess holy or miraculous powers—bowing with uncovered heads, and making the sign of the eross on their breasts. The fronts of the shops are covered with rude paintings of what are for sale within—and many features are new to a western traveller; but there is all the time a consciousness of being in the civilization of the occident, which is especially marked after one returns from Moscow.

It is a city of remarkable contrasts. The wealth accumulated in the palaces and cathedrals, of precious stones and gold and silver is incalculable. The pictures of saints are fringed with diamonds and pearls, the thrones and crowns, of which multitudes are shown to visitors, fairly glitter with wealth; gilded earriages and silver furniture fill the imperial stables, and every evidence of inexhaustible wealth abounds in the halls of residence of the political and ecclesiastical dignitaries of the land. These things contrast with the reports we hear of the weakness of Russian finances, and the absence of any provision for general education. The cathedral and monastery wealth has been derived largely from the gifts of devout worshippers, and the imperial treasures are displayed mainly for the sake of their effect on the minds of the people. But it will occur to the mind of an American that if some Henry VIII would confiscate the hoarded riches, and some Blair educational bill would distribute it to overcome illiteracy, the Russian people would eventually be the gainers.

That the poverty and squalor of St. Petersburg is vastly greater than that of other large European cities, is not manifest. Drunkenness is quite prevalent, and the villages of Russia and parts of Moscow and other cities show abundance of hard conditions; but the capital, externally, at least, looks comparatively comfortable. There is probably more discomfort in Russia in proportion to population than elsewhere in Europe, but part of this is due to the cold of the long and rigid winter.

The Russian people are saved from the discussion of a very prolific subject of talk and thought in America—politics. They are in the main blind and loviug subjects of the Tsar, perfectly satisfied to leave all affairs of state to him, and having no desire to question his will. The Russian people are certainly uot in a ferment preceding a great revolution. They are not of the sort that revolutionists are made of. The Nihilists are very active but comparatively small in numbers and comparatively well educated, which the great body of the Russian people are not. Their agitations are confiued to the large cities, and are carried on without the sympathy of the masses of these. Over the spot where Emperor Alexauder II was killed by a bomb is arising a splendid cathedral, the gift of the humble peasants.

Through the grounds of the Peterhof Castle, while we were there on the occasion of a fête in honor of the Empress' birthday, the Imperial carriage rode through crowds, and the cheering was enthusiastic and general. Everyone told us that the Tsar personally and as a ruler was wonderfully popular.

Nevertheless, things are done in Russia almost daily which in America would rouse an irresistible indignation from one end of the land to the other. One event of this kind was told me with bated breath by a German guide.

Evidence was accumulating that in the University of Kief there were traces of Nihilism. So one morning some of the students disappeared. Their classmates, their friends at home, their professors, never knew anything more of them. Without explanation, trial or sentence, they passed out of their former places, a terrible warning of the dangers of political free thought.

The Tsar Nicholas used to say that he believed he was the only honest official in Russia. Certainly the arbitrary system does not secure devoted and efficient service. No custom house officers were more careless in the duties and more shameless in demanding bribes than those that met us on the St. Petersburg quay. We could have carried into the country enough dynamite to have blown up all the Imperial buildings in Russia, and pamphlets enough to have revolutionized the country, if it was open to revolting by such means, without being detected. Every man expects a fee for every service. Even the old veterans on guard in the art galleries, that show their decorations, dating away back with the Crimean war, to eager western visitors, are not by any means insulted by the presentation of a few kopecks. The amount of money squandered in process of collection, not by the simple country people, whose superstition guards implicitly what belongs to the Imperial Father, but by the officials through whose hands the taxes pass, is tremendous. It is a striking illustration that one man with all the power he can ask, and every inducement to do so, can not, by the Imperial will mantain a government nearly so efficient as our Republic.

(To be concluded.)

Natural History, Science, &c.

Banyan Tree in Samoa.—Plodding slowly on through the many and varied timber trees—from the ready-made-board tree, with its irregular, wide-spreading buttresses, to the "musuoe," standing erect with a mathematical perpendicularity, as regular as if its trunk had been turned out of some workshop, surmounted with its crown of splendid foliage, whose flower produces the most valued scent and head ornament for the Samoans—and gaining height at every step, we came suddenly upon a sight worth looking at. It was an enormous banyan tree, whose branches, hung with many varieties of bush-ferns, supported flowery parasites of all descriptions festooned with hanging mosses and lovely creepers. It rose to a great height above its tallest bush companions, its ærial roots descending in a vast twisted net-work, about eighty feet in depth, and covering a yearly increasing expanse of ground, to the effacement of its neighbors. It is, I believe, of the same species as the Indian tree, and its phenomenon of growth is worthy of remark. It commences from a seed deposited in the top of some tree, generally a palm. How it gets placed in such a position is a matter for conjecture, but it is probably through the instrumentality of some bird. Here the seed germinates, but makes all its effort downwards, guided in its descent by the trunk of the tree, which in time it thoroughly encases, and on reaching the earth it immediately takes root. This root, whilst descending, derives sustenance from the tree-trunk, for all the time the seed is putting forth leaves and shoots, from each of which more roots descend earthwards; and so this process continually goes on until the supporting tree is completely destroyed, and the banyan stands alone on its own roots, often a hundred or more feet high before coming to the plant proper, from which roots are perpetually descending to earth to form fresh props to the tree, and with each new one more and more ground is taken up.—*Churchward's "My Consulate in Samoa."*

A Spider's Web.—"In one of my morning rambles [in the island of Borneo] I came across a small bird fast entangled in the web of a spider. These structures in the tropical forests of this part of the world are often of large size and great strength, but I was astonished to find that they were sufficiently strong to capture a bird, which in this instance was as large as a goldfinch. For the moment my feelings of humanity overpowered me, and I released the captive. The spider, though evidently somewhat deterred by his unusually large capture, and the violent shakings of the web, showed no intention of flight, and quietly watched the issue of events close by. I am not aware that this species is avivorous, but the huge *Mygale* is supposed to be. One of these is a common species in Borneo, living in holes in banks. The entrance is perfectly circular and about two inches in diameter, and the smooth tunnel leads backwards to a small chamber, eighteen inches or more from the mouth. This creature is of enormous size—the body as much as three inches long, by an inch in width, and is no doubt quite strong enough to cope with an adult bird of small size."—*F. Guillemard in Cruise of the Marchesa.*

Rats in Mongolia.—The *Pekin Gazette* publishes a memorial to the Emperor of China from the governor of a district in Mongolia, who testifies to the presence of swarms of rats, which, for some two years past, have destroyed the grass, and so undermined the ground with their burrows, that mounted men are exposed to serious risks. For this reason it became necessary to alter the route of the government courier service in several of the postal lines.

St. Catherine's Point Light-house.—This light, erected on the southern point of the Isle of Wight, is said to be the most powerful one in existence. It is a revolving light, and exhibits 16 separate and sharply defined beams of light, like the spokes of a gigantic cart wheel, steadily travelling around the horizon. A few years ago the height of the tower was reduced about 40 feet, and at that time it was found to have settled so as to be three inches out of perpendicular. That no further movement of the kind might take place unobserved, a white marble slab was let into the ground floor, with a black dot in its centre, and a heavy, pointed weight or plumb bob was suspended over this from the ceiling by a fine wire. This was done about twelve years ago; and since that time the deflection has not been more than a quarter of an inch. The light itself is electric, and equal to that of 60,000 candles.

Electric Lights in Fishing.—An experiment was tried in Ramsey Bay, on the coast of Wales, England, by lowering nets on opposite sides of a ship, one of which was provided with a submarine electric light, and the other was left in the dark. On hauling them up, it was found that the light had attracted to the net to which it was fastened a large number of marine animals, principally crustaceans; while but few were found in the other net.

Cultivation of Pine Trees in France.—Up to the Rebellion the French were competitors with America in the export of rosin—an enormous amount being shipped from Bordeaux. Since the termination of the War for the Union, the exports from America have run French rosin out of the market. The French planted thousands of acres in the Department of the Gironde with the sea pine, chiefly with the view to the rosin trade, and it occasioned much distress when the cheaper American article destroyed the trade. In comparatively recent times they have discovered that the dregs or refuse of their species of pine tree, after the resin has been extracted, will furnish a valuable oil, much cheaper than refined petroleum, and free from all bad explosive habits. They have also discovered that the wood of this pine, *Pinus maritima*, after several years of extraction of the resin has been going on, is an excellent and cheap article for paper making. As a result the planting of this pine has taken a new start in the poorer lands of France, and is thought to be among the most promising of the many French industries by which these frugal people manage to keep all their money at home.—*The Independent.*

Items.

Repeal of the Infamous Acts, India.—Under this heading *The* [London] *Friend* gives some interesting particulars of the victory gained in the House of Commons on the 5th of Sixth Month, for the cause of Purity in India. From its article, the following narrative is condensed:

"The five letters written by the able pen of Alfred S. Dyer, from India, which appeared in *The Sentinel*, *Christian*, and other periodicals in the early part of this year, had aroused the indignation of the English public, and this was heightened by the attitude of 'know-nothing' assumed by the Under Secretary for India (Sir J. Gorst) in the replies he gave to Professor Stuart in the House of Commons. The infamous 'Circular Memorandum' issued by request of the Commander-in-Chief in India (General Roberts) in [Sixth Mo.] 1886, had formed the subject of many pointed questions by Professor Stuart, and fencing answers from Sir J. Gorst, till at last he wearied the patience of the House, as it became generally apparent that if a member of Parliament cannot obtain from the proper authorities a straightforward answer to such a simple inquiry as to the genuineness of such a document, then Parliamentary Government becomes paralysed. So evident did this become that — Childers appealed on this ground to the leader of the House (W. H. Smith), and he then promised that a telegram should be sent to India, and a few days later came the reply admitting that the said document was genuine.

From that time the Under Secretary could no longer plead iguorance, but, strange to say, he then pleaded that the English Cabinet had no power over the Viceroy and his Council! This absurd theory, put forward at the last moment, was so suspicious that the only course open to the friends of Repeal in the House of Commons was to challenge the opinion of the members of that House.

Accordingly, Walter S. B. Maclaren, M. P., a nephew of John Bright's who has recently been welcomed into membership in the Society of Friends, gave notice that he would move: 'That in the opinion of this House any mere suspension of measures for the compulsory examination of women and for licensing and regulating prostitution in India, is insufficient, and the legislation which enjoins or permits such measures ought to be repealed.'

On the occasion of the debate both the Government and front Opposition benches were crowded and there was a large attendance of members. The debate lasted seven hours, and was led off by W. S. B. Maclaren, M. P. After the style of his illustrious uncle, his speech was a mass of facts followed by a peroration which not only riveted the attention of the House but elicited its applause. After having dealt with several aspects of the question, he said 'There was also the high ground of morality, and the inherent wickedness of the Acts. Whatever was morally wrong could not be politically or physically right. The very helplessness and poverty of

the Hindoo women in comparison with their English sisters, formed a reason for the protection of the House to be extended to them. The swarthy daughters of India were as precious in the sight of God, as were the daughters of any member of that House, and their security and welfare ought to be as carefully guarded.' Then, addressing the Government bench, he asked, 'Are you prepared to face the agitation of this question from every platform in the land? Are you ready to carry this on, against the whole religious sentiment of the country? Above all, are you prepared to meet the indignation of the women of England?' As he sat down the applause, begun on the floor of the House, somewhat naturally extended to the women's gallery. This, however, was contrary to Parliamentary etiquette, and the Speaker, turning round and looking up to the cage allotted for ladies, called out, 'Order! order!'

Sir R. W. Fowler, rising from the Conservative benches, then seconded the resolution, urging the right of the English Government to interfere with the Viceroy and his Government. 'It had been constantly done in other matters, and there was ample cause for interference in such an affair as this.'"

After several members had spoken, mostly in favor of the resolution, which no one had the courage openly to oppose, the debate was brought to a close.

"The Speaker then put the question, and there being loud cries of 'Aye' from all parts of the House and only a few faint cries of 'No,' declared that the Ayes had it. A few members challenged a division, and the House was accordingly cleared. Upon the Speaker again putting the question one or two members again cried 'No,' amid shouts of 'The Ayes have it,' and 'Stand up,' from different quarters, of the House. The Speaker directed the Division Clerks to be summoned to take down the names of the 'Noes' and called upon the latter to stand up in their places, but no member rose, and the Speaker, amid cheers, declared the resolution carried.

We cannot but consider that the result of this debate is an evidence of God's overruling power."

Public Meeting at Christiana, Lancaster Co., Pa.—This meeting was appointed by the Committee of the Yearly Meeting, in conjunction with that of Caln Quarterly Meeting. It was well attended, there being present probably more than 100 persons.

After a time of silence, a Friend explained to those assembled our practice of silent waiting on the Lord, in the performance of Divine worship, in order to experience a measure of that Divine help and power which alone can enable any one to truly worship God, or to minister to the people—quoting the language of our Saviour to the woman of Samaria, that "they that worship the Father must worship Him in spirit and in truth."

The character of our Saviour as "the Christ, the Son of the living God," was set forth and clear testimony was borne to his labor and sufferings for the redemption of mankind; and also to the efficacy of that grace purchased by Him, through whose operations on the soul, it is cleansed from the defilements of sin, and enabled to walk in newness of life. Earnest were the appeals made to those who had not yet submitted their hearts to the government of the Spirit of Christ not to delay accepting the offers of mercy by repenting and forsaking their sins. The language of our Saviour, "strive to enter in at the strait gate," implied the necessity of a struggle and an earnest effort to resist the temptations of Satan, and the evil tendencies of human nature, so that men might be freed from all filthiness of flesh and of spirit, and become the adopted children of God.

There was a remarkable degree of quiet and solemnity prevalent, which continued to the close of the meeting, and was, we believe, an evidence that the Lord was pleased to favor the assembly with his presence, and to bless this effort to promote his spiritual kingdom. Notice was given at the close of the meeting, that a supply of tracts had been provided, setting forth some of the doctrines of the Christian religion. These were distributed by some of the young men, and appeared to be gladly received.

The One Grace of the Rich.—It is recorded in the memoir of Thomas Brainerd, for thirty years a pastor in Philadelphia, that at a meeting of leading members of three churches, called to raise money for an important new enterprise, there was little response in the way of subscriptions, though all applauded the object. T. Brainerd rose, faced the rich men, and thus addressed them: "Brethren, the Lord has denied to you the privilege of exercising many of the most precious graces of the Christian character, which, in his infinite mercy, he has vouchsafed to the rest of us. You never knew what it was to repose absolute, unassisted faith in God for the things of this world. You never had to go to sleep at night without knowing where your breakfast was to come from. You never had a sick child wasting away for the want of costly luxuries. You never had to deny yourself the gratification of the impulses of pity, when a sufferer came to your door. You never had to endure the humiliation of being dunned for an honest debt, without knowing whether you can pay it. All these unspeakable advantages in developing Christian character, an inscrutable Providence has taken from you and bestowed upon us poor men. The one solitary grace of the Christian life which has been denied to us and given to you is the grace of liberality, and if you don't exercise that, the Lord have mercy on your souls!" That bold appeal did its work. A smile crept over the face of one of the rich men; he drew to him the subscription paper, put down $10,000, others followed his example, and this meeting accomplished what all preceding meetings for consultation had failed to do.

THE FRIEND.

NINTH MONTH 8, 1888.

We have received from a beloved Friend residing in another State, a letter commenting on an expression made use of by James Backhouse, at a meeting with some Wesleyan missionaries in South Africa, at which he explained to them that the views held by Friends respecting ritual observances, and "the necessity of waiting for the immediate teaching and putting forth of Christ in the work of the ministry," prevented them from uniting in the missionary labors of other denominations; yet that from the foundation of the Society, many of their ministers had spent much time in travelling abroad after the manner of the Apostles. James Backhouse added "That the Society always *freely bore the expenses* attendant on such labors."

In connection with this incident, several other extracts from the Journal of James Backhouse were given, (see page 337 of last volume of THE FRIEND) which show the spirituality of his views of religion; and his conviction that the simple Gospel, unmixed with that which is merely the fruit of the will and wisdom of man, is best adapted to promote the spread of true religion.

In reference to the remark above quoted, as to the payment by the Society of the expenses of its ministers, our friend observes:

"So far as I have been acquainted, ministers have largely been at the expense of the travelling, &c., themselves; but this would not hinder a Friend, who felt called, to hand something to the travellers as they felt drawn; but to say that 'the Society always freely bore such expenses,' would to my mind give those missionaries a different impression than I understand our Society to have carried out in days that are past. * * I have known more than one Friend to labor industriously for a time, and then spend the money earned on Truth's account; and [I] know of a neighborhood when visited, where the people said they did not know anything about a love that would cause persons to leave their home to visit strangers, and not take up a collection at the meetings they held."

We believe our correspondent is correct in the opinion, that the ministers among Friends have largely depended on their own means to defray the necessary expenses of travelling abroad in the service of the Gospel. Of this, the journals of many of them give abundant evidence. Yet it is true, also, that "the Society always freely bore such expenses," *when it was necessary;* so that the gracious designs of the Head of the Church in preparing and anointing for service might not be frustrated. It is probable, that in his discourse with the missionaries, James Backhouse more fully explained the practice of Friends as to their ministers travelling, than is related in his brief notice of the interview; in which his attention appears to have been principally directed to the ground of all right ministerial labor.

Thomas Story, in an extended narrative of an interview with the Archbishop of Canterbury, describes the practice of our Society in his day. That where a minister is a poor man, "and not able to fit himself with common necessaries for his journey," when he is concerned to leave home to preach the Gospel, "in such a case the Friends of the meeting to which he belongs provide all such things and furnish him," &c. And he adds: "But though our principles allow such assistance to our ministers as I have related; yet *I have not known any instance, save one,* of any such help; for, by the good providence of God, our ministers have generally sufficient of their own to support the charge of their travels in that service, and are unwilling that the Gospel should be chargeable to any; only as their ministry makes way where they come, their company is acceptable to their friends, who afford them to eat and drink and lodge with them for a night or two, more or less, as there may be occasion."

We believe the account given by Thomas Story holds good to this day in all parts of the Society where its primitive principles and practices are observed; and that our ministers generally "are unwilling that the Gospel should be chargeable to any," except in such cases where it is plainly necessary that the Church should bear a share of the burthen.

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement shows that the reduction of the public debt during the Eighth Month was $7,324,676. The total cash in the Treasury was $646,973,417.

A despatch from London dated the 1st instant, says that China refuses to ratify the American treaty restricting immigration. Up to the 4th, our State Department had not been advised of this alleged action of the Chinese Government.

In the House, on the 3rd instant, Representative Scott, of Pennsylvania, asked consent to introduce for present consideration, a bill for the absolute exclusion of Chinese immigration. There was no objection, and the bill, after a brief discussion, was passed without a division. This bill is in violation of our treaty agreements with China.

A statement of the per capita consumption of whiskey, beer, &c., at the present day as compared with the consumption per capita 47 years ago, has been pre-

pared by Acting Commissioner of Internal Revenue, Henderson. During the year ending Sixth Mo. 30th, 1840, it was as follows: Distilled spirits, 2.52 proof gallons; wines, 0.29 gallons, and malt liquors, 1.36 gallons, making a total of all wines and liquors of 4.17 gallons. Since then there has been a steady diminution in the per capita consumption of distilled spirits, and a corresponding increase in the consumption of malt liquors. The per capita consumption during the year ended Sixth Mo. 30th, 1887, was as follows: Distilled spirits, 1.19 gallons; wines, 0.54 gallons, and malt liquors, 11.98 gallons, making a total of 13.68 gallons.

The *Manufacturers' Record* says that in 1880, the South had 20,612 miles of railroad, costing with equipment $699,800, while at the present time it has 39,000 miles, costing $1,450,000, a gain of 18,000 miles in track, and $750,000 in this amount invested in railroads. It is said that the growth of the iron interests has had a marked effect in stimulating railroad construction, and next year the South will make 1,800,000 tons of pig iron, against 397,301 tons in 1880. "The traffic in coke, ore and iron developed by this business, will furnish Southern railroads, in 1889, over 12,000,000 tons of freight, which is equal in volume to the entire wheat crop of the country, and seven times as great as the cotton crop."

The first local option election in New Jersey under the law passed by the Legislature last winter, was held Eighth Mo. 28th, in Cumberland County. It resulted in a majority of 1744 against license, and three precincts to hear from.

The receipts of wheat in Minneapolis for the crop year ending Eighth Month 31st, were 47,109,490, as against 39,278,380 bushels during the previous year. This exceeded the whole wheat crop of Minnesota.

A tract of land in Aroostook County, (Me.), containing 1,600,000 acres, has been sold for $1,000,000. The deed recorded contains 25,000 words, covering seventy-five pages.

Oregon's peach crop is reported the best, both in size and quality, that that State ever produced.

A telegram from Wilmington, North Carolina, says that a bale of cotton has been received there, covered with pine straw bagging manufactured by a company of that city. "It passed all tests satisfactorily, including that of compress, and, it is believed, will answer all the purposes of jute bagging, at much lower prices."

The four-masted schooner, William H. Fredson, is now due from Bilboa, Spain, with a cargo of iron ore. It is said that the Fredson is the first vessel of that rig to bring a cargo of iron from Bilboa to this port. She is owned in Boston, and was built in Finland in 1866, and is, it is said, the only foreign built schooner with an American register afloat.

Up to the 3rd instant, the total number of cases of yellow fever in Jacksonville, Fla., was reported to be 285. The total of deaths was 36.

The deaths in this city last week numbered 352, being a decrease of 102 from the previous week, and a decrease of 43 from the number during the corresponding period of 1887. Of the whole number, 105 were children under one year old: 36 died of consumption; 36 of cholera infantum; 32 of marasmus; 24 of typhoid fever; 23 of diseases of the heart; 20 of inflammation of the stomach and bowels; 19 of old age; 11 of casualties and 11 of inanition.

Markets, &c.—U. S. 4½'s, reg., 106¾; coupon, 107¾; 4's, 128¾; currency 6's, 120 a 130.

Cotton was officially quoted at 10 15-16 cts. per pound for middling uplands, but there were sellers at 10¾ cts.

Flour and Meal.—Flour was firm under small supplies, but business was restricted by the extreme views of sellers. Sales of 125 barrels Pennsylvania family, at $4.20; 125 barrels Pennsylvania roller, straight, at $4.75; 250 barrels Ohio, straight, at $4.90; 375 barrels winter patent, at $5.25 a $5.40; 125 barrels Minnesota patent, at $5.20; 750 barrels do. do., at $5.35 a $5.45, and 125 barrels do. do., at $5.50. Rye flour was dull at $3.25 per barrel.

Grain.—Wheat, No. 2 red held at 97¼ a 97½ cts.
Corn, No. 2 mixed, at 52 a 52¼ cts.
Oats, No. 2 white, at 33⅞ a 34⅛ cts.

Beef cattle.—Extra, 5¾ a 6 cts.; good, 5¼ a 5½ cts.; medium, 4¾ a 5 cts.; common, 3½ a 4½ cts.

Sheep.—Extra, 4¾ a 5 cts.; good, 4¼ a 4½ cts.; medium, 3¼ a 4 cts.; common, 1½ a 3 cts.; lambs, 3½ a 6¾ cts.

Hogs.—Extra western, 9 a 9⅛ cts.; good western, 8¾ a 8⅞ cts; country 8 a 8½ cts.

Fat cows were in good request, at 2 a 3½ cts.

Foreign.—The London *Standard*, in a leader of the fisheries question, says: "It will be well for the President and Government of the United States to remember that Canada is a dependency of Great Britain, and that if the necessity should unfortunately arise, she has behind her guns and English iron-clads.

The *Pall Mall Gazette* denounces the *Standard* for its violent utterances on the fisheries question, and charges that paper with outraging that good feeling which ought to exist between Great Britain and the United States.

Arklow, in Ireland, has been proclaimed under the Crimes act. The proclamation placing several baronies of Galway and Mayo under the Crimes act has been repealed.

Cardinal Moran, Archbishop of Sydney, who is visiting Tuam, in replying to an address on the 30th ult., contrasted the condition of self-governed, loyal and prosperous Australia with the abject state of Ireland. The difference, he said, was due to the Irish land legislation of the past three centuries.

An official report on the present harvest in Austria, places the yield of wheat at 38,100,000 metercentners, against 40,900,000 in 1887.

It is semi-officially stated that Prime Minister Crispi's interview with Prince Bismarck at Friedrichsruhe has in no wise changed the general European policy. Minister Crispi has no intention to provoke France; on the contrary, he earnestly desires to conciliate her. Italy will maintain the position she has taken with respect to Massowah, but has sent instructions to General Baldissera, the Italian commander there, not to go beyond the present limits.

The Russian General Prjevalsky has started on his exploring expedition to Central Asia. He will penetrate to L'Hassa, the capital city of Thibet, by way of Lop Mor, a lake of Chinese Turkestan.

A despatch from Shanghai says the Tientsin-Taku railway is being enormously patronized, and promises to be a success.

Despatches from Melbourne, Australia, announce that in a test action in the Supreme Court, a Chinese emigrant sued the Government for damages for prohibiting him from landing. A majority of the Judges decided in favor of the plaintiff. The Chief Justice dissented.

A despatch from Auckland, dated the 2d instant, says that an earthquake has done serious damage in New Zealand. Five shocks were felt during half an hour. The spire of the Cathedral in the town of Christ Church was destroyed, and many other buildings were damaged.

A cable has been laid between Cuba and Hayti, connecting Cuba with Porto Plata, San Domingo, Curacoa and Venezuela.

RECEIPTS.

Received from Milton Stanley, Agent, Ind., $10, being $2 each for Esther Mills, Joel Newlin, Ruth Woodward, Albert Maxwell, and Arthur B. Maxwell, vol. 62; from Martha Gregson, Philada., $2, vol. 62; from George Abbott, Jr., N. J., $2, vol. 62; from Jesse Negus, Agent, Io., $8, being $2 each for William D. Branson, Charles W. Coffee, Sarah Ann Atkinson, and Clarkson T. Penrose, vol. 62; from John S. Lowry, Philada., $2, vol. 62, and for Charles S. Lowry, $2, vol. 62; from Amos Bartlett, N. J., $2., vol. 62; from Nathan Satterthwaite, Io., $2. vol. 62; from George Blackburn, Agent, $4, being $2 each for Joshua J. Boone, O., and Dr. Jesse T. Boone, Cal., vol. 62; from Helge Thompson, Io., $2, vol. 62; from William Henry Brown, Gtn., $2, vol. 62; for Margaret P. Warner, Pa., $2, vol. 62; from Mary Ann Sharpless, Pa., $2, volume 62; from Parker Hall, Agent, Ohio, $4, being $2 for Elwood Thomas, to No. 14, vol. 63, and $2 for David Thomas, vol. 62; for Henry A. Lippincott, Philada., $2, vol. 62; from David Heston, Fkfd., $2, vol. 62; from William Webster, Pa., per Caleb Webster, $2, to No. 11, vol. 63; from Mary H. Fritchman, O., $2, vol. 62; from Paschall Worth, Pa., $2, vol. 62; from George Foster, R. I., for Ruth A. Crandall, $2, vol. 62; from Reuben Satterthwaite, Del., $2, vol. 62; from Hannah W. Richardson, Del., $2, vol. 62; from Milton Carter, Agent, Kans., $6.50, being $2 each for Jesse A. Carter, Richard Hawortb, and Joshua Cox, vol. 62, and 50 cents for Newby Hodson, to No. 13, vol. 62; from Jno. M. Saunders, N. J., $2, vol. 62; from Richard M. Acton, N. J., $2, vol. 62, and for William C. Reeve, $2, to No. 14, vol. 63; from Christy Davis, Cal., $2, vol. 62, and for Mary Alice Brown, Mass., $2, vol. 62; from Norris J. Scott, Agent, Pa., $2, vol. 62; from Joshua T. Ballinger, Agent, Pa., $6, being $2 each for Ann Scott, vol. 61, and for Deborah G. Brinton and Robert Garrett, vol. 62; from Ezra Stokes, N. J., $2, vol. 62; from George S. Garrett, Pa., $2, vol. 62; for Sarah J. Dutton, Philada, $2, vol. 62; from Lloyd Balderston, Md., $2, vol. 62, and for George Balderston, $2, vol 62; from C. A. Hoffman, W. Philada., $2, vol. 62.

Remittances received after Third-day, will not appear in the Receipts until the following week.

NOTICES.

Westtown Boarding School.—A Stated Meeting of the Committee on Admissions, will be held in the Committee-room, Fourth and Arch Sts., Philadelphia, on Seventh-day, the 15th inst., at 10 A. M.

John W. Biddle, *Clerk.*

Evening Schools for Colored Adults.—Teachers are wanted for these schools, which will open on the 1st of Tenth Month next. Apply to

Edward S. Lowry, 2220 Pine St.
Joseph J. Walton, 924 Chestnut St.
Thomas Woolman, 858 Marshall St.

Friends' Library.—The Library will be open hereafter, until further notice, on the afternoons of Third, Fifth and Seventh-days, from 3 to 6 o'clock.

Ninth Month 1st, 1888.

Friends' Select Schools.—These schools, under the care of the three Monthly Meetings of Friends of Philadelphia, will re-open in the new School-house 140 N. 16th St., above Arch, on Second-day, Ninth Mo. 17th, 1888.

The department for Boys continues under the care of John H. Dillingham; that for Girls in charge of Anna Walton; and both of them will be assisted by a corps of competent instructors.

The Boys' and Girls' Primary Departments, will be continued in charge of Elizabeth W. Warner and Anna Yarnall.

The new School-house is well adapted for conducting a first class school; great care having been taken to provide all necessary comforts and conveniences. The heating and ventilation have been carefully attended to, and the cheerful and commodious character of the rooms, and the arrangements of the surrounding grounds are attractive. The scholars will have the benefit of Friends' Library, within the same enclosure as the School-house.

Children not members of our religious Society are admitted, and the attention of Friends and others is invited to these schools, which afford the opportunity for education free from the disadvantages which appertain to many seminaries. The terms are moderate, and our members who find the charges burdensome may be fully relieved.

The School-house will be open daily from and after the tenth of Ninth Month, from 9 A. M. to 12 M., and 3 to 5 P. M., when teachers will be in attendance to give information and receive applications for admission.

Further information may be obtained of Edward Maris, Treasurer of the Committee, No. 1106 Pine Street.

Wanted:—In a small family, a companionable helper, with a fondness for little children, and an ability and willingness to assist with all light domestic duties. Address E., Office of The Friend.

The Normal Class at Westtown.—Pupils desiring to enter this department are requested to make a definite application for that purpose, to the Superintendent or Treasurer, before the close of a School Term, in order that arrangements may be made in advance to meet the probable size of the class.

Westtown Boarding School. — A competent teacher of reading will be wanted for the Boys' department, at opening of next session (Tenth Month 30th.) Apply to

John E. Carter,
Knox and Coulter Sts., Germantown, Phila.
George M. Comfort,
Fallsington, Bucks Co., Penna.
William Evans,
252 South Front St., Philada.

Died, on the morning of Eighth Mo. 9th, 1888, at her residence in Moorestown, Martha R. Comfort, in the 78th year of her age, a member and elder of Chester Monthly Meeting, New Jersey. Through the condescending love of her Heavenly Father, she was enabled to bear with patience a severe illness; longing to be released from the shackles of mortality. Her spirit was clothed with a peaceful serenity; the remembrance of which is comforting to her surviving friends, who feel that it speaks the language, "Daughters of Jerusalem, weep not for me."

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FOR "THE FRIEND."

Incidents and Reflections.—No. 165.

LOVE TO OTHERS.

Love for their offspring is a feeling deeply implanted by the great Creator; not only in mankind, but in those animals of a lower order among whom the young are so helpless as to require for a time the watchful care and attention of their parents. One of the brutalizing effects of vice is to deaden the sensibility and finer feelings of its votaries, so that the children of such are often badly treated. But when the convictions of Grace, and the softening effects of the love of God are allowed to operate, such parents find in their hearts a feeling of tenderness towards their children to which they were before strangers.

It is recorded of Edward Wright, who had been a notoriously wicked man, that in that portion of his life when he was living in sin, he had but little love for his offspring and treated them with much severity. But being remarkably visited by Divine Grace, and submitting his heart to the heavenly visitation, the affection that sprang up for his children was like a new revelation, which filled his eyes with tears and his heart with emotion. "How he could have been so savage a brute seemed now to him strange. How he could have permitted them almost to starve while he was drinking and rioting, passed all comprehension." Seeing the poor little creatures huddled up in the corner of the room, "his first feeling was to weep; his next to take them up in his arms and kiss them. There and then he made a solemn vow that, with the help of Him who had awakened such gentle motions of love in his breast, he would ill use them no more, but act the part of a Christian parent."

It was a touching illustration of parental love, which Gladstone gave to the British Parliament, when he announced the death of the Princess Alice. Her little boy was ill with diphtheria, and the mother had been cautioned not to inhale the poisoned breath. The child was tossing in the delirium of fever. The Princess stood beside him, and laid her hand on his brow to caress him. The touch cooled the fevered brain, and brought back the wandering soul from its wild delirium to nestle a moment in his mother's lap. Then, throwing his arms around her neck, he whispered, "Mamma, kiss me." The instinct of mother-love was stronger than all the commands of physicians, and the Princess pressed her lips to those of the child.

An anecdote is told of an invalid woman, whose sister was about leaving her to spend the day in a large city. Before going, she asked if she could bring anything for the invalid from town, that she would like to have. The reply was: "Nothing, dear. Don't bring anything, I only want you. Come home as soon as you can." The sister, in relating this conversation, says, "Her tender words rang in my ears all day: 'I only want you;'" and it suggested to her mind the requirements of our loving Saviour, "My son, my daughter, give me thine heart." Without the heart is given to our gracious Lord, no outward services will be acceptable.

An interesting illustration of that Divine love which reaches to all mankind, even to the unthankful and unholy, was given by one who was endeavoring to impress on the mind of another, the goodness of Him who *first* loved us, and willeth not the death of the sinner, but that all men should return, repent and live. He said to his friend, in substance: "When I leave you I shall go to my own residence, if the Lord will; and when there the first thing that I expect to do is to call for a baby that is in the house. I expect to place her on my knee, and look down into her sweet eyes, and listen to her charming prattle, and, tired as I am, her presence will rest me, for I love that child with unutterable tenderness. But the fact is she does not love me, or to say the most of her, she loves me very little. If my heart were breaking under the burden of a crushing sorrow, it would not disturb her sleep. If my body were racked with excruciating pain, it would not interrupt her play with her toys. If I were dead she would be amused in watching my pale face and closed eyes. If my friends came to remove the corpse to the place of burial, she would probably clasp her hands in glee, and in two or three days totally forget her papa. Besides this she has never brought me a penny, but has been a constant expense on my hands ever since she was born. Yet, although I am not rich in the world's possessions, there is not money enough in the world to buy my baby. How is it? Does she love me, or do I love her? Do I withhold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it to her?"

The Scriptures contain many passages which speak of the love of God to man, and of the offers of mercy held out even to those who have been rebellious, and disobedient. But while the penitent sinner may well take comfort in reading and meditating on these, it is wise also to remember, that those who continue to reject the invitations of the Almighty shall finally be cut off without remedy. In the Bible, we have both invitations and warnings, and we must not shut our eyes to either class of the inducements thus held out to walk in that way that is well-pleasing to God.

Here I am reminded of a conversation reported to me some years ago by that wise elder, Alfred Cope, of Germantown. A woman Friend showed him a list of texts which she had selected from the Scriptures, speaking of the joy, peace and comfort which are experienced by the righteous. After examining the collection of passages, Alfred told her, that it was very well so far as it went; and he advised her to complete her work by again going through the inspired volume, and gathering together those passages which show the trials, exercises and sorrows which in this life are often the lot of the Lord's faithful servants; then she would have both sides of the case before her, and her work would be better balanced. She declined following his suggestion, saying, that she had no taste for that branch of the subject! The habit of looking on all sides of important questions is a wise and safe one; and may often preserve from unsafe or erroneous conclusions.

The softening influence of undeserved kindness is shown in an incident related in the life of John Griffin, a Congregational minister of Portsea, England. He received information that two young men of a respectable family in London had taken offence at some domestic restraint, and left their father's house to go to sea. He found them at Portsmouth, and urged them to return home. The younger was prevailed upon to do so; but the older brother, a man of determined spirit, persisted in his conclusion. On parting with him, J. Griffin's last remark was—"Well, young man, remember one thing: your sin will find you out."

Several years after, a ship of war came into the roads, and J. Griffin was sent for to visit a young man on the ship who was sentenced to death. He went on board, and found lying in irons the runaway youth with whom he had before unavailingly pleaded. He had struck one of the officers, a breach of military discipline, for which he had been condemned to die. At his trial every advantage was given to him to plead some palliation for his offence; but his proud spirit was yet unbroken.

Through the instrumentality of the person who was then member of Parliament for Portsmouth, a pardon was procured from the Admiralty, just in time to save his life. When the information was communicated to him, the man whom the terrors of a violent and ignominious death seemed incapable of appalling was completely softened, and burst into tears. He afterwards obtained a discharge from the navy, returned to his family and became a respectable citizen.

In narrating this anecdote, J. Griffin spoke of it as an illustration of the melting effect of kindness—an effect which the Grace manifested in the Gospel is fitted to produce on the hearts of men. The experience of the goodness of the Lord; and the feeling that, notwithstanding all their rebellion against Him, He is still willing to forgive them freely; has tendered the heart of many a hardened sinner, and led him to bow in submission to that Saviour who delights to seek and to save those who are lost.

J. W.

For "The Friend."

Notes on Jamaica.

(Concluded from page 43.)

The methods of carrying on business, whether sugar or coffee growing, or cattle raising, which prevailed under slavery, still have so strong a hold upon the habits of the proprietors that probably yet another generation must come and go before the modern economies will generally be put into practice; and in the case of sugar plantations, as stated above, the owners of many of them have sustained such heavy losses for several years that they have arrived at a serious crisis. The beet sugar of Northern Europe now competes so severely with the Colonial cane sugars that the Jamaica planters have been pushed to the wall. In this emergency, when not only the proprietors, who generally had other means of support, but the thousands of laborers and dependants were deprived of their usual means of living, the fruit business with the United States was commenced, which has developed into such an extensive interest within the past five years. Two men living on the north side of Jamaica have the credit of developing this now important trade, by which many thousands of negroes gain their sustenance, and a fleet of small but quick steam vessels finds constant and profitable employment. There is a large fleet of steamers carrying from 12,000 to 25,000 bunches of bananas each, regularly engaged in the trade; and so constant and so enormous is the demand in the United States for this fruit, that the shipments now average 10,000 bunches daily from the north side of Jamaica alone. To this large quantity must be added all the shipments from the other West India and Bahama Islands, and from the Isthmus, amounting now to at least one-half as much more. At a very moderate computation, each bunch will have one hundred separate bananas upon it, so that we have the astounding number of 1,500,000 bananas supplied *daily* to the people in the United States. As the market is entirely confined to those points which are within two or three days' distance by freight trains of the ports of entry, it will be seen that this enormous quantity is absorbed by the people of the Northern and Middle and Western States, east of the Mississippi. The market is a growing one, and the demand is always in advance of the supply. Of course, the working classes are the great consumers of this fruit, which has been discovered to be not merely a luxury, but a nutritious and wholesome food as well. It furnishes nevertheless, a striking instance among many others, of the superior advantages in the matter of food which the laborer in the United States has, as compared with the working classes of other lands.

Besides bananas, Jamaica furnishes us with cocoanuts by the million, with luscious oranges by thousands of barrels (most of which pass to the consumers under the brand of some special "grove" of Florida grown fruit) and with tens of thousands of pineapples. Most of the other standard fruits of Jamaica, the mango, the neeseberry (or sapodilla), the guava, &c., are too perishable to bear transportation, but I notice recently a few arrivals by steamer of these fruits, as vessels are being used in the trade which make the voyage in quicker time.

My general impression of the negro in Jamaica, especially as compared with the inhabitants of the adjacent island of Hayti, which also was peopled by Africans brought over as slaves, mostly more than a century ago, is that they are industrious—as much so, at least, as the inhabitants of tropical lands can be expected to be—careless, happy as children, taking little thought for the morrow. Under the strong government of the British Colonial system, they are law-abiding and orderly. They are religious, after their superficial manner, but notwithstanding their membership in a Protestant church, will generally take refuge in their superstitions, and when sickness attacks them will have more faith in the vagaries and silly rites of the "Obeah Man" than in the administration of remedies by an intelligent physician, or in the consolations of the Gospel. When the restraints of the government and the proximity of a higher civilization than they have inherited, are removed, they seem very quickly to degenerate into utter barbarism. This was very noticeable in the case of many thousands who have gone from Jamaica to the Isthmus, attracted by the high wages offered to laborers on the Panama Canal, who have gained an unenviable notoriety there, as being the most vicious and unmanageable of all the motley crowd of laborers which flocked to that place.

The labor disturbances which followed the abolition of slavery arose from the sudden change of relationship between master and slave, and the planters having brought to the island a considerable number of East Indian coolies, demonstrated their ability to supply laborers for their estates, even if the freed negroes declined to work for their former masters at the current wages. These coolies dropped peaceably into their allotted position, and while they refrained from associations with the negroes, displayed no hostility to them, and when their term of service was expired, mostly remained in the island, accepting current wages, living in entire harmony with the negroes, but not intermingling much. They save the greater part of their small earnings, as they live in utter wretchedness in small cabins built of bamboo, and subsist upon the poorest food. Occasionally a vessel furnished for the purpose (in accordance with the agreement) will afford passage to India to the liberated coolies; but as most of them would suffer an irretrievable loss of caste in their native land, they prefer to live on in the West Indies free to hire wherever they can make an advantageous engagement. A few of them amass considerable wealth, which they generally convert into gold coins, which are hoarded, or into valuable trinkets with which they adorn their persons. Some of the negroes, and a few of the coolies, engage in trade,—and among these an occasional one will prove quite able to compass extensive business engagements and to rank with white merchants. Of course there are many mulattoes who are more or less largely engaged in trade, and are fully up to the average in success, and, from what I learned, are at least equal to the average tradespeople of the United States in the practice of commercial integrity.

James Anthony Froude, a writer of eminence, having visited Jamaica and the other British West Indian colonies in 1887, has written a book descriptive of their present condition and prospects, in which he draws a rather doleful picture. He thinks that the abolition of slavery, followed by free trade, caused the downfall of the planters, who were the governing class, and who were a real oligarchy, uninfluenced probably by any very lofty conceptions of duty or of life, but were in the main kind masters and popular with the slaves, who were mostly happy and contented.

When freedom was declared, accompanying this great change, were the enfranchisement of the negroes and the erection of a semblance of constitutional government amongst a race quite unfitted for so important an event. Froude would have had the Government to have made Crown colonies of all these places, and have them ruled exclusively by English governors unhampered by popular assemblies. There are many who would agree with him, as they firmly believe that the vast majority of mankind have not been fit for self-government in the past, are not fit for it now, and hold out small promise of becoming so in the future—thus squarely antagonizing the American idea that "all men are created free and equal" politically. Without attempting to endorse this sweeping sentiment it is very plain to even the casual observer, that the negroes when left to themselves show a marked tendency to relapse from the civilization they had attained under the influence of a stronger and more progressive race. Many thoughtful men in Jamaica are looking forward with the gravest apprehensions to the increase in the number of the blacks, who are a prolific race, and to the diminution in the number of the white inhabitants, who are finding smaller and smaller inducements to remain in a country where the pecuniary compensations are diminishing. Froude thinks, however, that such a regime as he would have preferred is now impracticable and he utterly fails to suggest any tangible method of averting the political and civil disasters which he thinks are certain, in the not distant future, to befall the British West India colonies.

For "The Friend."

A Short Biographical Sketch of the Life and Religious Labors of Eli Newlin, *a beloved Minister of the Gospel in the Religious Society of Friends.*

A narrative of the labors of this Friend may be appropriately introduced by the Testimony concerning him, issued by Plainfield Monthly Meeting of Friends, Indiana, in the Seventh Month, 1879. It is as follows:—

We feel it to be our duty to issue a brief testimony concerning our late beloved friend, Eli Newlin, believing that encouragement and instruction are often received by those who are striving to walk in the straight and narrow way by becoming acquainted with the conflicts and Christian progress of those who, through obedience to Divine grace, have been enabled to overcome their spiritual enemies, been made useful in the Church, and finished their course with joy.

He was the son of John and Esther Newlin, born in Clinton County, Ohio, the fourth day of the Twelfth Month, 1808.

The early training and watchful, restraining care, and the consistent example of his parents were doubtless largely instrumental in preparing his mind for so full an acceptance of pure Gospel truth, as he was afterward favored to experience through the leadings and teachings of his dear Redeemer.

He felt in youth that the strict, watchful care of his parents, to guard him against improper associates, and requiring the First-day afternoon to be mostly spent in reading the Holy Scriptures, the writings of pious authors, and in social religious converse at home; and requiring him to conform to the simplicity of the Gospel in plainness of speech, deportment and apparel were close and unneedful; but in after life he was often heard to say that those restraints had been as a hedge about him, to preserve him from

running into vice and folly that might have quenched the strivings of the Holy Spirit in him, and he have been left to follow the vain imaginations of an unregenerate heart, as some of his youthful acquaintance did, who, like Eli's sons, were not restrained.

When in his thirteenth year, his parents having left his younger brothers and sisters in his care, his little brother John escaped from under his eye a few minutes, and he found him in the spring drowned, which made a deep impression on his tender mind; but like other youth of his age, time erased to some extent those serious thoughts, though never entirely obliterated them.

We understand that he was obedient to the counsel and admonition of his parents, though contrary to his natural inclination.

We have but a meager account of his spiritual exercises and concern of mind for his eternal welfare in his younger years, though more staid and consistent in appearance than many others.

On the 25th of the Twelfth Mouth, 1828, he was married to Lydia, daughter of Charles and Sarah Osborn, and settled in Economy, Wayne County, Indiana. At the death of his father, in 1832, he removed to Clinton County, Ohio, to assist his mother in executing his father's will. In 1834, he removed to Sugar Grove, near Plainfield, Hendricks County, Indiana, where he resided till 1855, when, under an apprehension of religious duty, he removed to Clear Creek Monthly Meeting, in Ohio. In 1857, under a similar impression, he removed to Newberry Monthly Meeting, Ohio.

It appears from his own account, that when he set out in life, his chief concern was to accumulate wealth, but adverse circumstances soon convinced him that riches was not for him in this world.

Near his fortieth year he was brought, apparently, near the brink of the grave, and feeling that he was not prepared for the awful change, he then made a vow to the Lord that if He would spare his life he would serve Him the remainder of his days. Soon after his recovery, he felt it was required of him to testify to others of the goodness of the Lord; and as he attended to these little services, it gave peace to his tried mind. Being careful to follow his Guide, and waiting for a renewed qualification for every act of service in the Church, he grew in his gift, to the comfort and satisfaction of his friends. In Second Month, 1854, he was recorded by White Lick Monthly Meeting a minister of the Gospel.

Previous to his being recorded he performed several short visits of a religious character, with the advice and encouragement of the elders, particularly visiting schools and attending some meetings as they came in course, on his own account or in company with a minister. He felt a living concern for the guarded religious education of the rising generation.

The meetings he then attended often passed in deep travail of spirit on his part, and with but little vocal exercise by him. He saw the necessity of the minds of the people being turned to the manifestations of the light or grace of God in the heart as their teacher, and drawn away from a dependence on frail, finite man as their guide and leader.

Being assured that all Gospel ministry must flow from the immediate influence of the Holy Spirit, preparing the instrument for the right exercise thereof, and directing when and how to speak to the people; also preparing the minds of the hearers to receive the message, he was concerned to wait for and to minister under this qualification, that he might be made instrumental in gathering souls to Christ.

In the exercise of his gift he was often engaged to call his hearers away from the love of the world, its vain maxims and customs, to obedience to the manifestations of Divine grace in the heart, which enabled our forefathers in the truth to embrace the doctrines of the Gospel as recorded by inspired penmen, in the Holy Scriptures, to promulgate them, and to exemplify their blessed fruits in their lives and labors. He was solicitous that the members of our religious Society, in the present day, should become more conversant with the writings of those faithful men and women who have left behind them records of their labors, in word and doctrine, for the promotion of the cause of truth and righteousness in the earth, as well as the many deep baptisms and close provings their Heavenly Father saw meet that they should pass through to qualify them for his work and service.

He was a firm believer in the unchangeable doctrines held by our religious Society, which, if obeyed, would call forth the same testimonies against the evils which abound in the world, and would require the same self-denying practices that have characterized the faithful members of every generation since its rise. He was often publicly engaged in exhortation to encourage the rising generation to submit to the restraints of a self-denying, cross-bearing life, which is in accordance with the precepts of Christ and his apostles; and that the followers of the Lamb must not be conformed to the vain fashions and customs of this world, but be transformed by the renewing of their minds.

He was firmly settled in the conviction that if we, as a people in the present day, lived as near the Fountain of light and life as the founders of our religious Society did, that we could not dispense with one of the testimonies which they bore before the world at so great a sacrifice.

He bore a faithful testimony against all innovations on, or deviations from, the principles and practices of the Society in its early rise, as being out of the truth.

After he submitted to the yoke of Christ and to serve his Divine Master, he travelled extensively, with the unity of his friends, in the limits of most of the Yearly Meetings of Friends on this continent, and in many parts several times. The last twenty years of his life was much occupied in the service of his Master in laboring for the promotion of his kingdom in the earth.

He continued his labor very near to the close of his life: the last four or five years under much bodily affliction. He was at times favored to see clearly the state or condition of individuals in meetings, and to speak directly to their case.

On the 14th of the Sixth Month, 1860, his beloved companion was removed by death. The loss he felt keenly. She was not only a partner for life, but was a true helpmeet in his spiritual exercises, ever ready to sympathize with him in his deep trials and close provings, to stay the drooping mind by a word of counsel and encouragement.

He deeply sympathized with the erring, the destitute and the oppressed, and labored much among those classes, in visiting prisons, almshouses, and the downtrodden Africans in this country.

Often when travelling in truth's service, under a deep sense of his unworthiness, and utter inability of himself without Divine assistance, to turn the people from the evil of their ways, to a dependence on God their Saviour through the atoning sacrifice of his dear Son on Calvary, he was cast down and depressed in spirit, baptized, as it were, for the dead to qualify for the labor before him.

On the 21st of the Eleventh Month, 1861, he was united in marriage with Lydia, daughter of Levi and Susannah Barrett, of Ohio. In the Twelfth Month, 1863, he removed to his old home at Sugar Grove, near Plainfield, Indiana, where he resided till his death.

During his last illness, which was short, he imparted much pertinent counsel and admonition to those around him, particularly to his dear children, impressing on the minds of all, the necessity of standing firm for the principles and practices of the Society in its earlier days, by giving heed to the manifestations of the light or grace of God in the heart, which teaches us, that denying all ungodliness and the world's lusts, we should live soberly, righteously and godly in this present world, adorning the doctrine we profess in the simplicity of the Gospel, strictly in accordance with the teaching of our Saviour; saying that a trying time was coming upon the Society, that would test the foundation of many, on account of a libertine spirit that desires more liberty than truth owns, ignoring many of our testimonies, denying the cross, &c.

A few days before his last attack of illness, on returning from a neighboring meeting which he attended, he remarked to the friend who was with him, that he saw no opening to move forward any further in the service.

On the 19th of Twelfth Month, 1874, he quietly passed away from works to rewards, in the 67th year of his age, as a shock of corn fully ripe for the heavenly garner.

We may say of him that he laid down his head in peace in the assurance that through the mercy of God in Christ Jesus, he would be admitted into a mansion of rest.

After his close, the last minute granted him for religious service was returned to the meeting were we find the following record, in Twelfth Month 30th, 1874:

"This meeting was introduced into a deep solemnity on being reminded of the death of this, our friend and brother. We feel it right to record in this minute that we believe that he was a minister of the Gospel, and that he was measurably faithful in his gift, even until the end of his life. May we remember the influence of his spirit and words of his counsel."

(To be concluded.)

For The Friend.

The Crown.

The Apostle Paul, in speaking of the crown which awaits the faithful disciple of the Lord Jesus, calls it a "crown of righteousness," a "crown of life," a "crown of joy;" and Peter alludes to it as a "crown of glory that fadeth not away.

They that bear the cross with resignation to the end are the ones who receive the crown. Not, as some may infer, anything of a material nature as worn by an earthly king or potentate, but a victorious crown, a state or condition of being, in a future world.

Those who are now accounted as kings and priests unto God, through a faithful walk with Him in this life, shall then be such in all fulness, and enjoy the blessed experience of kingly fellowship with Him who hath washed them in his own most precious blood.

This crown is something pre-eminently above and far beyond anything we can conceive of in our earthly state; and only as we get a passing

glimpse or foretaste of the powers of the world to come, can we know anything about it.

"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what God hath in store for those who love Him; but it hath been *revealed* unto us by the Spirit."

Thus we see that the Holy Scriptures tell us that we can and do enjoy a foretaste of the life to come. To those who look for Him He does appear, and

> "We taste e'en here the hallowed bliss
> Of our eternal home."

Again the apostle says, in comparing the Christian life to a race, "*They* (the runners in the arena which he pictured) run to obtain a *corruptible* crown, but *we* an *incorruptible;*" and the satisfying assurance is given, that although in their race in the arena but one obtained the prize, yet with us *all* may obtain if we will. "There is not any distinction, for in every kindred, tongue and people, they that work righteousness are accepted of Him."

Then from Peter we have the crown spoken of as "an inheritance incorruptible, undefiled, that fadeth not away, reserved in heaven for us." We see, then, that this crown so much spoken of in Holy Writ, must be an experience, a state and blessed condition which the followers of the Lamb shall realize in the life to come. "A crown of righteousness," blessed fulfilment and entire fruition of the saints' hope; a living experience in a world where all is purity, unmixed with evil of any kind. "A crown of joy"—joy in all its perfectness, with no sorrow intermingled. No bitter with the sweet, for in that land "sorrow and sighing shall flee away," for God shall wipe away all tears from our eyes." And it will he a "crown of life"—eternal life. "And many shall come from the east and from the west, and shall sit down with Abraham and Isaac and Jacoh in the kingdom of God;" and they shall reign forever and ever.

It is a crown, however, that is not to be received through any merit of ours: "not through any works of righteousness that we have done," but only through the mercy of Him who hath sought us and bought us hy his own hlood. It is only received hy submission to Him who, through his cleansing and regenerating power, hath made us meet to he partakers with the saints in light.

St. Paul tells us that the crown was to be given, not to him only but to all those who love the appearing of the Lord Jesus. So, then, it is for those who are willing to let the Spirit of Truth prepare the heart for his indwelling, and fill that heart with desires for his presence; fill it with the love of and longings for communion with Him.

Let each one, then, ask the question in all earnestness: Do *I* love the appearing of the Lord Jesus in my heart? Do I long for and enjoy sweet fellowship with Him? Does my soul thirst after these things? If so, we have the hlessed promise: "They that hunger and thirst after righteousness shall be filled." The Master himself speaks of such as these as "blessed." Reader! dost thou come up to the apostle's standard of those who love the appearing of the Lord Jesus Christ? Is it thy one aim to be found doing his will above all else beside? Has He become thine all and in all? If so, and thou continuest in this way, the crown most surely awaits thee. If not, then give thy soul no rest until thou hast sought for peace and found it at the foot of Calvary's cross. There, and there only, will thy burden roll away, and thou canst truly "crown *Him* Lord of all." J. H. Y.

Selected.

GOING BACK TO SCHOOL.

BY M. E. SANGSTER.

A merry tramp of little feet,
Just hear the sweet vibration!
The children over all the land
Have had a long vacation,
And back again they haste to take
In school the dear old places,
To measure out the days by rule
With fair, unshadowed faces.

They troop along the city streets,
Grave eyes glow young that see them,
And wistful hearts from every blight
Of sin and pain would free them.
Athwart the dusty ways of 'Change,
With wafts of flowers and grasses,
As if to music sweet and strange
The brilliant army passes.

Along the quiet country roads,
By purple asters bordered,
At nine o'clock and half-past three
The gay reviews are ordered.
And childish voices, clear and shrill,
Amaze the peeping thrushes,
The vireos and the orioles,
Housekeeping in the bushes.

We older people like to watch
Our little lads and lasses,
As sturdily they set to work
In sober ranks and classes.
Such happy brows are overbent
To con the pictured pages,
Such earnest wills are wrestling with
The story of the ages.

And sometimes, sighing as we gaze,—
So fast the bairns are growing,—
We think of darker skies to come
For these, so glad and glowing.
Fain would we keep the children still
Brown-cheeked and blithe and ruddy,
With nothing harder in their lives
Than days of task and study.

But God our Father's wiser love
Prepares them for the evil;
This army yet shall wage the war
With world and flesh and devil.
God bless them, in the coming years,
And guard the waiting places,
Which, by and by, He'll bid them fill,
His smile upon their faces.

Selected.

THE WILD WHITE ROSE.

It was peeping through the brambles,
That little wild, white rose,
Where the hawthorne hedge was planted
My garden to enclose.
All beyond was fern or heather
On the breezy open moor;
All within was sun and shelter,
And the wealth of beauty's store.
But I did not heed the fragrance
Of flower or of tree,
For my eyes were on that rose-bud,
And it grew too high for me.

In vain I strove to reach it,
Through the tangled mass of green—
It only smiled and nodded
Behind its thorny screen.
Yet through that summer morning
I lingered near the spot;
O! why do things look sweeter
If we possess them not?
My garden buds were blooming,
But all that I could see
Was that little mocking wild rose
Hanging—just too high for me.

So, in life's wider garden,
There are buds of promise too—
Beyond our reach to gather,
But not beyond our view—
And like the little charmer
That tempted me astray,
They steal out half their brightness
Of many a summer day.

O! hearts that fail for longing
For some forbidden tree,
Look up and learn a lesson
From my white rose and me!

'Tis wiser far to number
The blossoms at my feet,
Than ever to be sighing
For just one bud more sweet.
My sunbeams and my shadows
Fall from a pierced hand;
I can better trust his wisdom
Since his heart I understand.
And maybe in the morning,
When his blessed face I see,
He will tell me why my white rose
Grew just too high for me!

—*E. Fletcher.*

For "The Friend."

Leadings of the Spirit.

We are told that if we have not the Spirit of Christ we are none of his. But as many as have his Spirit, and are led by Him, become the sons of God. And if sons, then heirs of the inheritance of the saints in light. And as we walk in this light, we have fellowship with the Father, Son and Holy Spirit, and one with another; and witness the blood of Jesus Christ to cleanse us from all sin. As we are led by his Spirit we are made new creatures, and are set free from the law of sin and death; so that all old things pertaining to the fallen nature pass away, and all is of God, who gives us the victory through our Lord, Jesus Christ.

If we are led by the Spirit of Christ, we shall not anxiously seek to lay up needless treasure here on earth, where moth and rust may corrupt, and where thieves may break through and steal; but we shall seek more earnestly than many of us do, to lay up treasure in Heaven. And where our treasure and affections are, there will our hearts be also. If our hearts and affections are on Heaven, and on heavenly things, they will not be turned so much to things of the earth; and we shall not be so greedy after worldly gain.

Neither will the Spirit lead us to seek the applause of men by any insincere performances in our pretended religious devotions. But, under its influence we would seek to worship God *in spirit and in truth;* and would look to Him to lead us, instead of depending on the emotional spirit and activity of man.

All things are open and naked to the eye of Him with whom we have to do; and God will bring every work into judgment with every secret thing, whether it be good, or whether it be evil. So, if we are led by the Spirit of God, we do the things of God, to the edification and comfort of his children. But if we are led by the spirit of man, we do the things of men, in the strength of man, which has no more effect towards saving the soul, than sounding brass, or a tinkling cymbal. For Christ says, "Without me, ye can do nothing."

When we come before the Lord in our assemblies for Divine worship, if our labors are performed in our own will and strength, we may be enquired of, as said the Lord, through his prophet, (Isaiah i. 11, &c.), "To what purpose is this multitude of offerings? Who hath required it at your hands?" Is it from the Spirit of the Lord, or from the spirit of man? Incense or prayers of your own making are an abomination unto me. When ye spread forth your hands I will hide mine eyes from you. When ye make many prayers, I will not hear.

Our counterfeit worship may be clothed in beautiful words of man's wisdom; and with fascinating sounds of musical skill; yet, if we are led into it by the spirit of man, it will be but

mockery in the sight of the Lord, and only tend to quiet the conscience, and to settle it down in a false rest. If the outward eye is taken up with splendid forms of external beauty, the inward or spiritual eye has but little chance of seeing Him who is invisible. If the outward ear is filled with enchanting sounds of earthly music, where is the room for the more symphonious sounds from the music of Heaven? But is there not great danger of the carnal man mistaking the one for the other? and being ruled by the spirit of man, as to be content with the songs of earth, to the exclusion of the far sweeter songs of Zion? which come to us only as we are led by the Spirit of God, and worship Him in the beauty of holiness. Oh, the deceivableness of unrighteousness in them that perish! We are much prone to think we are led by the Spirit of the Lord, when it is nothing but the emotional spirit of the natural man, unstable in all his ways. All that we can gain by following after those who are speaking great swelling words of vanity in their own strength, can never raise us higher than earth; for a stream cannot rise higher than its fountain, and I fear it is only treasuring up wrath against the day of wrath. For a day is approaching, which we cannot evade, wherein we must all stand before the bar of God: a day in which the sinner in Zion shall be afraid, and fearfulness surprise the hypocrite. It is then that we shall find that those only who have been led through this probationary world by the Holy Spirit, are the sons of God; who will receive the welcome language of "well done," &c.

In all ages of the world there have been false apostles, deceitful workers transforming themselves into the likeness of the apostles of Christ. And if these wolves in sheep's clothing, who are going to and fro in the earth, and preaching as the ministers of righteousness, should outnumber the true ministers of Christ, it would be nothing new. For in the days of Ahab, we are told of 450 false prophets when there was only one true one. And now we find, in these days of boasted enlightenment, many who are so unlearned in the school of Christ, and so unstable as to be led by the delusive spirit of man, so that they wrest the Scriptures to their own destruction. And many are following their pernicious ways, so that the cause of truth is evil spoken of. But thanks be to God, we still have a few left that are "ministers of the sanctuary, and of the true tabernacle which the Lord pitched and not man."

D. H.

Dublin, Ind., Eighth Mo. 18th, 1888.

For "The Friend."

Notes on Russia.

(Concluded from page 46.)

The Greek Church seems to have very little influence for good on the Russian people. The services are altogether ceremonial. There is no sermon or anything calculated to give moral or spiritual advice. The result is that the educated classes tend to infidelity, and the lower to a superstitious dependence on ritualism. No one who sees the devout behavior of a crowd of Russian peasants in their church services on one of the numerous legal holidays, their serious aspect, their bowings and cross-making, their purchase of candles to light in front of the images, out of their scanty earnings, can doubt the sincerity of their intentions. Yet in many cases this sincerity is in their minds, but the indulgence which permits them to commit some immorality immediately afterwards.

There are no seats in the places for worship, and rich and poor stand side by side on terms of perfect equality. There are no graven images in deference to the Mosaic Commandment, but painted images are abundant. There is no organ, but choirs of men and boys chant beautiful singing. There is no preacher, but the priests in their brilliant robes and imposing motions make a most impressive spectacular display. The whole is calculated to appeal to an ignorant people, and to quench aspirations for more intellectual forms. Blind obedience on the part of both Church and State are insisted on and obtained.

The railroad from St. Petersburg to Moscow is one of the best in Europe. In a truly Imperial fashion the Tsar laid a ruler on the map between the two places and had the engineers to follow the line the pencil made. They made very slight deviations in places, but the result was that the road only strikes one town of any consequence—Twer. After about an hour's run the train pulls up to a neat station house, where in a clean restaurant, one can, at very moderate rates, drink his tea and have his choice of a number of viands. The Russians are great tea drinkers, and take it steaming hot, with a piece of lemon or tart in it, instead of milk. The cars open end to end in the American rather than the European fashion. The sleepers are very comfortable—quite as much so as the Pullman—with the berths across the car. The attendants are very accommodating, but cannot speak a word of anything but Russian. There are stone ballast and air brakes, and a first class passage means every convenience for travelling to be found in any part of the world. The third class cars are clean but not comfortable, and men and women smoke in them without restraint. The Russian people who use the trains seem to be polite and intelligent, commonly able to speak one, two or three languages besides their own, and, except for the smoking habit, not disagreeable fellow-travellers.

The country is uninteresting. There is much morass and scrub oak and birch forest, and villages of miserable huts sparsely scattered along the route. Near to Moscow great fields of wheat open out. Women were just beginning to reap there when we rode by. One or two together attacking a field of a hundred acres or more with sickles seemed a hopeless task. But the men were in the army and the women had it to do. It is said that in South Russia improved agricultural machinery had been introduced to some extent, but north of Moscow the work was done with the implements of our grandfathers.

Moscow is the great Russian city; not in size, for it and St. Petersburg each contain about 800,000 people; not in buildings, for it is distinctly inferior to the new capital; but in all that is distinctively Russian and Oriental and antiquated. Russians speak of it as "Mother Moscow" and "Holy Moscow." The provinces look up to it almost with veneration; and the Tsar himself, notwithstanding his coronation at St. Petersburg, does not consider his title complete till he passes, with uncovered head, under the Redeemer's gate into the Kremlin, and is re-crowned in the old church where his predecessors of the Romanoff line for four centuries have preceded him.

The Kremlin is the centre of Moscow. It is the old citadel, containing about ten acres, and is enclosed in a high wall with watch-towers along its line, erected long ago as a protection against Tartar invasion. It includes a number of churches which contain the caskets of the old Tsars, miracle-working images and bones and countless jewels; an armory with relics of various wars, notably the guns left behind by Napoleon in his rapid retreat; a palace built to replace the one burned up in the fire of 1812; a monastery; and other public buildings. The general style of architecture and whole appearance are decidedly Oriental. The multitude of pear-shaped domes, gilded and green and blue, surmounting the towers; the external frescoings; the battlemented walls; the bell towers with hundreds of great bells clanging out the hours, and calls to worship; the curious droskies, with their long-cloaked and padded drivers; the dirty priests flitting about; the Russian soldiers on guard, looking suspiciously at strangers from their striped houses; Tartars and Persians and Turks, passing through, but always in a reverent way; the hum of traffic kept outside, and all as still and quiet as in a secluded monastery; give to an American a feeling of strangeness, which rather grew than lessened after daily visits for a couple of weeks.

The view of Moscow from the Kremlin is curious. The city is laid out as a spider's web, with the Kremlin in the center. Streets radiate from it and circular boulevards surround it. Vast numbers of painted domes rise in all directions. The streets are full of peasants—especially on First-days—bartering their wares. Bright-colored handkerchiefs and shirts, boots which did not match, odd pieces of furniture or carpets—anything which will bring in a few kopecs are thrust at you persistently. Dry-goods are piled up on the cobble-stones, and booths set up at every available corner. The center of such a crowd is not pleasant to the nose, and your pocketbooks and watches are safer outside; but it is a good-natured, easy-going company. Nearest to the Kremlin is the merchant quarter; the next circle includes the finer dwellings; and outside are the poor people, living as they best can; worse and worse as the outskirts are reached; but the ikons and monasteries and priests are everywhere. You see a crowd of barterers pause in their jabbering, reverently uncover, and prostrate themselves before a painting, and as promptly take up the noisy bargain. You are on the top of a street car and suddenly every passenger except those who are the best dressed (and some of these) are making the signs of the cross, and you notice for the first time a little shrine by the street side. You are in a store or a bank, and you see every one who enters remove his hat and make signs of devotion to an upper corner of the room, where, upon closer examination, you see a little ikon. They apparently do not expect conformity from strangers and do not notice the absence of it.

Walking about one First-day, I saw a little band just starting for Siberian exile. It did not seem to attract much attention, probably on account of its frequency. They looked like hard and sodden, but not desperate characters, as they marched under guard, chained together, with a few women following—probably their wives—as they allow them in some cases to accompany their husbands.

But Moscow is not wholly made up of the lower classes. In summer time the better educated are much absent from the city; but there is a fine university, with an able corps of professors, and about a thousand students; libraries and museums; technical schools and a normal school; and all the paraphernalia of civilization. Only political subjects are tabooed, and the Russian Government thoroughly believes in a "guarded education."

It would not be pleasant to live in Moscow. Two weeks in a Russian hotel is sufficient. But there is no other large city in Europe so strongly in contrast with American cities, and hence so interesting for a short visit, as the ancient capital of all the Russias.

ISAAC SHARPLESS.

Natural History, Science, &c.

Eruption of a Japanese Volcano.—On the 15th of Seventh Month last occurred an eruption of the apparently extinct volcano, Bandai-san, about 165 miles north of Tokio, Japan; resulting in the burial under volcanic mud, rocks and ashes, of a region of about 75 square miles; and causing damage over a much larger area. A correspondent of the *New York Tribune* furnished that paper with a description of the event, from which the following account is derived:—

"Suddenly, a few minutes past 8 o'clock, a low rumbling was heard, like the sound of distant thunder, actually believed to be such by some; but before there was time for an interchange of words, the earth was heaved up and began to tremble violently, the ground undulating like water shaken in a bowl. From the peak of Bandai-san there then shot up into the air, as though discharged from a cannon's mouth, and accompanied by a noise as of a hundred thunderstorms combined, a huge mass of red volcanic mud, mixed with fire and rocks and sulphur and smoke, carrying with it the very peak of the mountain, and hiding for a time the broad and brilliant canopy of heaven, and then, in its fall, covering the green earth below with a bluish-gray winding sheet of volcanic mud, heavy rocks, hot water, burning sulphur, red hot sand and glowing ashes of a bluish tint. Under this mass, varying in thickness from 7 to 20 feet, were hidden 600 men, women and children. Dense black smoke continued to issue from the aperture through which the subterranean forces had found vent, and black clouds soon covered the sky far and wide, while constantly recurring earthquake shocks increased the fright of the trembling fugitives.

At 10 o'clock the scene had reached its climax, but eruptions and earthquake shocks did not cease until 4 o'clock in the afternoon. The landscape then presented a piteous aspect. Within a distance of five miles around the mountain, trees and shrubs, as well as all the tea and rice plants—the entire crop of the year—had been destroyed. Forty-four houses were found buried to a depth of 20 feet, and many more were covered to a less depth."

Vegetation on Telegraph Wires.—A telegraph wire is the last thing one would expect to support vegetation of any kind; yet a traveller in Brazil writes to a German horticultural journal describing a crop of mistletoe which he found clothing the wires not far from Rio Janeiro. At a distance, he says, the wires appeared fringed with what he supposed were the leavings of a recent flood. But a perception of their height soon removed this idea, and upon examination the fringe proved to be composed of thousands of little mistletoes, firmly fixed to the wires from which they depended. Many species of this family flourish in Brazil, and some of them, called "bird weeds" by the people, thickly infest fruit trees and other cultivated plants, and bear large berries which are greedily devoured by birds. These seeds are deposited on the telegraph wires in the birds' droppings and quickly take root, and although the plants perish, naturally, before very long, they are succeeded by others, and the curious mistletoe fringe is perpetuated.—*Garden and Forest.*

Boring for Gas.—Boring for gas is exactly like boring for oil, in all its workings; but the after-operations of pumping and packing, as in the case of some oil-wells, to raise the oil, are not necessary in gas-wells. If the gas is there, it will come up of its own free will and accord, and come with a rush, blowing tools and everything else out of the well before it. Indeed, gas men would often be as glad to keep their treasure down as oil men are to get theirs up. The great pressure at which it is confined in the earth, and the corresponding force with which it escapes from the well, makes it somewhat hard to manage or control. This pressure is enormous—as high as five hundred pounds to the square inch in some cases where it has been gauged. In the great McGugin well, which was not gauged, the pressure is estimated to have reached eight hundred pounds to the square inch. Any attempt to confine the gas in this well for the purpose of measuring it, would doubtless have resulted in sending the iron casing flying from the well, or in producing other effects more startling and costly than satisfactory or agreeable. Indeed, until recently, no plan had been devised by which the flow of gas from a well could be stopped or reduced. The quantity of gas that escapes from some wells is enormous, but probably no correct estimate of it has yet been made. Where the gas is "piped" away to mills and houses, all that comes from the well may be used; but if it is not all used, the remainder must be allowed to escape into the air. This is done at the regulator, where it is burned. It allows only just as much gas as is being burned in the town to go on through the pipes, and so reduces to a proper and safe point the dangerously high pressure of the gas as it comes rushing along from the well. The temperature of the gas as it comes from the wells is about 45° Fahrenheit.

Items.

Public Meeting at Westfield, N. J.—A meeting for the inhabitants generally of that neighborhood, was held in Friends' Meeting-house at Westfield, Burlington Co., N. J., on the afternoon of First-day, the 2nd of Ninth Month. It was appointed by the joint committees of Philadelphia Yearly Meeting and Haddonfield Quarterly Meeting.

The house was nearly full. Several Friends took part in the vocal service which embraced, in the subjects treated of, a condensed outline of the leading truths of practical Christianity. The undeniable truth, that all have sinned and fallen short of the glory of God, was enforced by an appeal to the consciences of those present in reference to various points, such as loving our neighbors as ourselves, resisting the temptations of the flesh, faithfully obeying the leadings of the Spirit of Christ in all things, &c.

The serious consequences of this yielding to sin were shown by the revival of the corresponding truths, that we must be brought to judgment, and that the wages of sin is death. But to those who were willing to forsake their sins, there was encouragement and hope in the blessed assurance, that "the gift of God is eternal life, through Jesus Christ our Lord." "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him might not perish but have everlasting life." His grace and Spirit visits the hearts of all; and those who turn to Christ as He thus appears within them, and believe in his convictions, and walk in obedience thereto, will receive remission of sins that are past; and, as they seek for glory, honor and immortality by patient continuance in well-doing, will, in the end, receive eternal life.

These visitations of the Spirit are the "knocks" of Christ, of whom it was said in the Revelations, "Behold, I stand at the door and *knock;* if any man hear my voice and open unto me, I will come in and sup with him."

We have our outward bodies to feed, clothe and care for; so that much time and labor must be given to those necessary duties; but it is very needful, also, that all should be *fervent in spirit,* earnestly seeking to secure their own salvation, and endeavoring to promote the spread of the Redeemer's kingdom among men.

The meeting was a comfortable, and it is believed a profitable one; and satisfactory to those Friends on whom had devolved the charge of making the necessary arrangements.

Persecution in Norway.—In Norway the State religion is Lutheran, and the Baptists are frequently fined and imprisoned for administering water-baptism; and an ex-member of Parliament has been heavily fined for administering "the Lord's Supper" in his own house.

Liturgy in the Presbyterian Church.—In speaking of the remarks made at the late Pan-Presbyterian Council in Great Britain, *The Christian Leader* says: "The day of a common prayer-book in the Presbyterian Church is not apparently at hand; and we would advise all who think of it to mark those churches which have taken up with some sort of liturgy, before imposing it on themselves. Its introduction neither keeps the young nor fills the church with more people or more piety, than would be there without it."

Christianizing Japan.—The philosophic politicians of Japan are proposing to adopt Christianity as the national religion, as the Empress ordains the imitation of European dress. Such a proposal is eminently suggestive. The keen-witted Japanese see that their ancient religion is crumbling away before Western civilization; that the people must have some religion to sustain ordinary morals, and that Christianity has been the life-blood of States where it prevails. They doubtless are not blind to the fact that there is a marked trend in some quarters, under missionary influence, towards a hearty adhesion to its doctrines and practices. Thus, though coolly asserting that all religions are equally illusions, they discern the use that can be made of only the dress of Christianity. They are like Constantine, of whom Archbishop Trench says: "He was rather a political Christian—saw that it was the coming thing."—*The Christian Leader.*

The Temperance Association of Friends of Philadelphia Quarterly Meeting.—The Executive Committee believes that *just now,* when thousands of saloons have been closed in Philadelphia, is a fitting time to offer the former patrons of these places Coffee Rooms and Coffee Houses as substitutes. It requires about $300 to fit up a Coffee House, and past experience shows that a guarantee fund or a reserve fund is required to sustain them until custom is established. They now have two Coffee Houses, one Coffee Room, and two Coffee Stands in operation. A Coffee Cart has also been started. Money, as well as care and labor, is required to carry forward this work. Any Friend may become a member of the Association, by the payment of $1.00 annually.

Donations and annual dues will be received by Chas. Matlack, Treasurer, 625 Walnut Street, or John C. Winston, Chairman of the Finance Committee, 1009 Arch St., or Frank A. Sniffen, Friends' Institute, 1305 Arch St.

THE FRIEND.

NINTH MONTH 15, 1888.

A Friend in North Carolina has sent to us an account of their late Yearly Meeting, from which the following narrative is taken. It convened at High Point, North Carolina, on Fourth-day, the 8th of Eighth Month.

At the Representative Meeting, held at 10

A. M., a report was read from the committee appointed to lay down the Quarterly Meeting of Lost Creek, Tennessee. Two of the Monthly Meetings belonging thereto have been joined to one Quarter and one to another in North Carolina. Interesting information was given as to the condition of the work of education amongst the Cherokee Indians in Western North Carolina; also that an appropriation had been obtained from the Department in Washington for the training of 80 of their children at a small advance over last year.

At 2 P. M. the meeting of Ministry and Oversight assembled. Several strangers attended, and we were favored with a covering of good, under which prayer was feelingly offered for Divine aid and direction during our annual assembly.

Fifth-day, the 9th, at 10 A. M., the first meeting for business was held. It was concluded to hold a business session in place of the usual meeting for worship at 2 P. M. The London General Epistle was read and approved. Several Epistles from other Quarterly Meetings had not been received this year.

Two P. M., one of the Representatives reported the name of L. L. Hobbs for clerk, and Josiah Nicholson and J. E. Cartland for assistants, which were approved of. We were reminded that the clerks of our meetings should be consistent Friends, impartial servants of God and of his people, spiritually minded men, that they might be enabled rightly to understand the leadings of the Spirit as it spoke through the members, for we Friends do not rule by majorities. The report of our Representatives to the Richmond Conference was read and considered; afterwards the Declaration of Faith, issued therefrom, which brought these subjects before the meeting. Objection was first taken as to the Constitution of the Conference, where representatives attended who were not in unison with our spiritual views as to baptism and the supper, as well as other elements of discord and division. How then, from a body so constituted, could pure counsel flow! About 60 years ago, a conference was held, from whence issued a concise statement of our belief, which was agreed to and adopted by all the Yearly Meetings then extant. We had also in our Book of Discipline our Principles set forth for the use of our members and honest inquirers. One of the Representatives from Eastern Quarter said that Friends there were not prepared to adopt the Declaration of Faith.

A Friend from another Quarter strongly objected to its adoption, but had not opportunity to go into the subject matter then, so left himself at liberty to criticise its contents in the future if he felt so disposed. A few other Friends, both men and women objected to its adoption; however, those who spoke in favor of it were more numerous, and the clerk made a minute adopting it.

Sixth-day 10th, met at 10 A. M., Epistles from a few of the Yearly Meetings with which we correspond, were read, and a committee appointed to prepare replies. The Queries were read, and the answers, which were about the same as usual; some labor was bestowed when the state of society, as shown by these answers, was being considered. At 2 P. M. the Report on Evangelistic work was read and passed, also an appropriation of $125 made, from the Yearly Meeting's treasury, to aid the work for the ensuing year—this is the first time in which such a grant has been made; heretofore, the funds raised were by voluntary offering in the open meeting; the course now adopted did not pass without protest.

Seventh-day, Eighth Month 11th, meetings for business at 10 A. M. and 2 P. M. Reports on Bible Schools and Education came before us. The change of name from New Garden School to Guilford College was approved of, and Friends were encouraged to keep abreast of our times in the right training of our children for Heaven and earth. That part of the report as to giving the pupils object lessons in farming, &c., was felt to be a movement in the right direction, as all honest labor is honorable, whether by the spade, or needle, wash-tub, or cook-stove. But this, as well as intellectual development, must be kept in subserviency to the one great object for which we were created. The endowment fund started last year has now reached to $25,000. So now there is a good opportunity for Friends of other Yearly Meetings, who have means, to contribute to raise the $50,000 wanted.

On First-day four meetings were held in the meeting-house and in the grove adjoining. The attendance was large and orderly. Friends were offered the use of Baptist and Methodist houses, but thought better respectfully to decline.

Second-day, 13th, met at 10 A. M., and continued mostly routine business. The proceedings of the Meeting of Ministry and Oversight were read. The Committee appointed last year about granting returning minutes to ministers from Philadelphia brought in a report against granting such, until after the re-opening of correspondence between us. Last year, men friends expressed approval of leaving it to subordinate meetings to give returning minutes; and this year there was a very general expression approving the same course, which the Clerk minuted at a subsequent sitting. A Minute was read from women Friends, not in unity with such a course; so the subject was left over for another year.

At the meeting held on Third-day, 14th, together with other business, a strong set of resolutions were adopted.

The Committee appointed to have charge of the meetings during Yearly Meeting, reported. They and the Ushers appear to have done pretty well, but the Rules of Discipline were broken by several members in disturbing the meetings by congregational singing, against which we protest. Some ministers from other Yearly Meetings were disorderly in this respect; and there was not sufficient silence after ministry and prayer. Towards the close, we were dipped into sympathy, one towards another, under the various trials and discouragements of the present day; and prayer was offered to the Lord of the Harvest for qualification to work in his field, with thanksgiving for his continued goodness.

Letters have also been received from two other Friends of North Carolina, which express sorrow at the adoption of the Richmond Declaration of Faith. One of them says, "The last hope is well nigh crushed out of returning to first principles."

A Friend in Ohio calls our attention to the 15th verse of the 17th Psalm, which he has frequently heard incorrectly quoted by ministers and others, who substitute the word *in* for *with* in the concluding expression, "I shall be satisfied when I awake *with* thy likeness." He noticed that a similar change was made in a reference to this verse in an article in No. 32, of the last volume of THE FRIEND.

We have little sympathy with the attempts to build up systems of doctrine on delicate shades of meaning in particular words—for this is a foundation which may be destroyed by a different, and perhaps equally accurate, translation of the same passage. But as the meaning of *in* and *with* is not the same, it seems proper to call attention to the criticism of our Ohio Friend.

SUMMARY OF EVENTS.

UNITED STATES.—The Chinese Restriction bill passed the Senate on the 7th instant, with but three negative votes. A motion of Senator Blair's, for reconsideration, is now pending in that body.

Senator Gorman has introduced in the Senate a bill to further suspend for five years, from Fourth Month 18th, 1889, the operation of Section 5574 of the Revised Statutes, which prohibits Americans who may discover guano islands, from selling the product of those islands to persons not residents of the United States. A statement accompanying the bill says that the expense of mining guano in small quantities is as great as that of mining it on a large scale, and that since the discovery of phosphatic rocks in the Carolinas and Georgia, whose product may be sold everywhere, these islands cannot be worked successfully unless the markets of the world are thrown open to them. The Navassa Phosphate Company, the owner of these islands, says that the price of its product has declined from $25 to $6 per ton.

On the 5th instant a bill passed the House of Representatives for the exchange of worn or mutilated subsidiary coins, at coinage value, for new coins.

Chairman Palmer, of the Arkansas Prohibition State Executive Committee, claims that 40 counties of Arkansas have gone against license, and says that whiskey had a great deal to do with the raid on the ballot boxes at the State capital. The returns carried away were from precincts which have large Prohibition majorities.

Local option elections were held in several counties in New Jersey last week. Salem County gave 997 majority against license; and Cape May, a majority of 208 for license. The latest returns from Warren, a strongly Democratic county, show that the majority against license will reach over 1000. Most of the hotel and saloon licenses there will not expire until next spring.

Judge Ney, according to a despatch from Waterloo, Iowa, under the State Prohibitory law, decides that a man cannot lawfully manufacture cider for use in his own family, and instructs the Grand Jury to find an indictment, if they discover that such a thing has been done.

The comet discovered by Professor Barnard, of the Lick Observatory, California, was verified next morning at Warner Observatory, in New York State, by Professor Lewis Swift. "It is in right ascension 8 hours, 52 minutes and 3 seconds, declination north 10 deg. 57 min. Its motion is exceedingly slow and nearly west. It is just visible through a 3½ inch telescope, and has no tail."

On Seventh-day, the 8th instant, 44 new cases of yellow fever and 6 deaths were reported in Jacksonville, Fla. On the 9th, 49 new cases and 7 deaths.

The deaths in this city last week numbered 365, being an increase of 13 over the previous week, and a decrease of 27 compared with the corresponding period of last year. Of the whole number 184 were males, and 181 females: 43 died of consumption; 32 of cholera infantum; 28 of marasmus; 27 of typhoid fever; 27 of diseases of the heart; 22 of inflammation of the stomach and bowels; 14 of old age; 14 of convulsions; 12 of cancer; 11 of debility, and 10 of inflammation of the brain.

Markets, &c.—U. S. 4½'s, 107; 4's, reg., 128; coupon, 129; currency 6's, 120 a 130.

Cotton sold in a small way to spinners at 10⅝ cts. per pound for middling uplands.

Flour and Meal.—Flour met with a moderate demand from jobbers, and with light offerings, holders were firm in their views. Sales of 125 barrels Ohio, straight, at $5; 250 barrels winter patent, at $5.50; 125 barrels Minnesota, clear, at $4.70; 375 barrels do. straight, at $4.75; 250 barrels do., patent, at $5.30 a $5.40; 1000 barrels do. do., at $5.50 a $5.60. Rye flour was dull at $3.25 per barrel.

Grain.—No. 2 red wheat, 99¾ cts. a $1.

No. 2 mixed corn, 53½ a 54 cts.

No. 2 white oats, 33¾ a 34 cts.

Beef cattle.—Extra, 5¼ a 5¾ cts.; good, 5 a 5¼ cts.; medium, 4½ a 4¾ cts.; common, 3 a 4¼ cts.

Sheep.—Extra, 4¾ cts.; good, 4¼ a 4½ cts.; medium, 3¾ a 4 cts.; common, 1½ a 3 cts.; lambs, 3 a 6½ cts.

Hogs.—Extra western, 9 a 9⅛ cts.; western, 8¾ a 8⅞ cts; State, 8 a 8¼ cts.

Foreign.—During the past week the European crops are reported to have been further injured by heavy rains.

A dispatch dated Dublin Ninth Month 6th, says: Workmen are engaged on the Clanricarde estates in levelling the houses from which the tenants have been evicted. The tenants had hoped to make some arrangement enabling them to return to the dwellings, and the destruction of the structures is causing a very bitter feeling. One of the houses which have been leveled was that occupied by a farmer named Tully. Tully built the house himself and spent $1000 in its construction.

The Provisional Committee appointed to inquire into the advisibility of building a ship canal between Liverpool and Birmingham has made a report favoring the project, and recommending that immediate steps be taken to obtain from Parliament the necessary powers.

On the 5th instant Ferdinand de Lesseps read a paper at the meeting of the British Association at Bath. In it he said he was confident that ten locks of the Panama Canal would be completed by 1890.

A despatch from Zanzibar, received in London on the 6th instant, says that a dhow, flying the French flag and carrying French papers, has landed 80 slaves at the Island of Pemba in the presence of boats from the British man-of-war Griffin. It is reported that a regular slave traffic is carried on between Pemba and Madagascar by dhows, with which, in view of the fact that they carry the French flag, British cruisers are powerless to interfere.

The French Goverment has ordered an investigation to be made of the report that dhows carrying the French flag, are engaged in the slave trade between Pemba and Madagascar. Should the report be found true, steps will be immediately taken to stop this degradation of the national colors.

A despatch to the *Temps*, from Zanzibar says: The Panegi natives have resisted the landing of the German Company's officers and the Sultan's troops. Shots were exchanged and two Germans were wounded. A German man-of-war afterwards bombarded Tanga. The excitement is spreading. Communication with the interior is interrupted.

The Siamese Government has granted a concession for the building of two railroad lines, one of which is to connect Bangkok with its port, Paknam. It is stated that the Government has undertaken the construction of a steam tramway in the capitol.

A telegram from Havana says the cyclone of the 4th instant was terribly destructive to life and property in Cuba. The gunboat Lealtad foundered at Botabano, and her captain and nine of her crew were drowned. At Sagua 50 persons lost their lives, and the neighboring village of Pueblo was "literally wiped out." The telegraph wires being broken, no news from other parts of the island has been received.

RECEIPTS.

Received from Mary Ann Simkin, N. Y., per Nicholas D. Tripp, Agent, $2, vol. 62; from Hetty Ann Bellah, Del., $2, vol. 62; from George W. Sheppard, N. J., $2, vol. 62; from William Robinson, Agent, Ind., $14, being $2 each for William Peacock, Elijah Peacock, Job Hinshaw, R. Barclay Pickett, Phariba Hill, Lydia Robinson, and Susanna Cox, vol. 62; from Julianna N. Powell, N. J., $2, vol. 62; from James Kersey, Ind., $6, being $2 each for William T. Hadley, William C. Stanley, and Joel W. Hodson, vol. 62; from Josephus Hollingsworth, Ill., $2, vol. 62; from Henry Briggs, O., $2., vol. 62; from James Harvey, Io., $2, vol. 62, and for Phebe Humphrey, $4, to No. 52, vol. 62; from Elijah Kester, Md., $2, vol. 62; from Anna W. Cobbs, O., per William W. Bruff, $2, vol. 62; from Esther Roberts, N. J., $2, vol. 62; from George McNichols, Agent, Io., $6.10, being $2 each for Joseph Beezley and Samuel Wilson, vol. 62, and $2.10 for Eli Scott, to No. 52, vol. 61; from Edward Michener, Pa., $2, vol. 62; from John R. Hodgson, Canada, $2, vol. 62; from John Knudson, Io., $2, vol. 62; from Richard E. Ely, Pa., $2, vol. 62; from Rowland Evans, Pa., $2, vol. 62; from Samuel M. Wickersham, Pa., $2, vol. 62; from Sarah Nicholson, N. J., $2, vol. 62; from Eli Sharpless, N. J., $2, vol. 62; from Amos Ashead, N. J., $2, vol. 62; from Henry Newton, England, 10s., vol. 61; from James R. Cooper, Pa., $8, being $2 each for himself, Charles Cooper, Thomas B. Hoopes, and Jabez Thompson, vol. 62; from John Forsythe, Pa., $2, vol. 62; from Charles Osborne, Me., $2, vol. 62; from David Wallace, O., $2, vol. 62; for Dillon Haworth, Phebe George, Esther C. Bales, James N. Symonds, Wilber F. Crist, and Addison Hadley, Ind., $2 each, vol. 62; from Benjamin C. Reeve and Richard H. Reeve, N. J., $2 each, vol. 62; from Mercy H. Jones, Philada., $2, vol. 62; from Joseph H. Branson, N. Y., $2, vol. 62; from Andrew Roberts, Oregon, $2, vol. 62; from Joshua R. Howell, W. Philada., $2, vol. 62; from Lydia H. Moorman, Io., $2, to No. 13, vol. 63; from Stephen Hodgin, Kans. $2, vol. 62; from Samuel W. Stanley, Agent Io., $8, being $2 each for Joseph Patterson, Samuel Embree, Stephen Jackson, and William G. Coppock, vol. 62; from Ellis Smedley, Pa., $2, vol. 62; from Elizabeth S. Field, Philada., $2, to No. 9, vol. 63; from William Archut, Philada., $2. vol. 62; from Richard Haines, N. J., $2, vol. 62; from Jesse H. Garrett, Pa., $2, vol. 62; from Jesse Negus, Agent, Io., $4, being $2 each for Thompson Walker, and Tristram Coggeshall, vol. 62; from Benjamin Ellyson, Io., $2, vol. 62; from Enos Smedley, Gtn., $2, vol. 62; from Seneca Hazard, Vt., $2, vol. 62; from Mary M. Brinton, Pa., per Joshua Cope, $2, vol. 62; from Susanna Brinton, Pa., $2, vol. 62; from Richard Wistar, Philada., $2, vol. 62; from Howard G. Taylor, N. J., $2, vol. 62; from Hannah Evans and Joseph G. Evans, N. J., $2 each, vol. 62; from Robert Harris, O., per Joshua Brantingham, Agent, $2, vol. 62; from Richard W. Hutton, W. Town, $2, to No. 6, vol. 63; from Joseph Cartland, Mass., $2, vol. 62, and for S. Abbie Gove, N. H., $2, vol. 62.

Remittances received after Third-day, will not appear in the Receipts until the following week.

NOTICES.

Westtown Boarding School.—A Stated Meeting of the Committee on Admissions, will be held in the Committee-room, Fourth and Arch Sts., Philadelphia, on Seventh-day, the 15th inst., at 10 A. M.

John W. Biddle, *Clerk.*

Westtown Boarding School. — An unusually large number of applications having been made for admission of pupils the coming winter, the committee have decided to limit the number of boys to 165, and of girls to 140, for this term. Members of Philadelphia Yearly Meeting intending to enter their children for the next session, will please do so prior to Ninth Mo. 15th, as after that date it is proposed to consider applications for children, members of other Yearly Meetings, who are not now pupils at the school. If from any cause children who have been entered, are prevented from coming, their parents or guardians will confer a favor by sending notice thereof *promptly* to the Superintendent, Jonathan G. Williams, in order that such vacancies may be filled from other applicants.

Friends' Select Schools.—These schools, under the care of the three Monthly Meetings of Friends of Philadelphia, will re-open in the new School-house 140 N. 16th St., above Arch, on Second-day, Ninth Mo. 17th, 1888.

The department for Boys continues under the care of John H. Dillingham; that for Girls in charge of Anna Walton; and both of them will be assisted by a corps of competent instructors.

The Boys' and Girls' Primary Departments, will be continued in charge of Elizabeth W. Warner and Anna Yarnall.

The new School-house is well adapted for conducting a first class school; great care having been taken to provide all necessary comforts and conveniences. The heating and ventilation have been carefully attended to, and the cheerful and commodious character of the rooms, and the arrangements of the surrounding grounds are attractive. The scholars will have the benefit of Friends' Library, within the same enclosure as the School-house.

Children not members of our religious Society are admitted, and the attention of Friends and others is invited to these schools, which afford the opportunity for education free from the disadvantages which appertain to many seminaries. The terms are moderate, and our members who find the charges burdensome may be fully relieved.

The School-house will be open daily from and after the tenth of Ninth Month, from 9 A. M. to 12 M., and 3 to 5 P. M., when teachers will be in attendance to give information and receive applications for admission.

Further information may be obtained of Edward Maris, Treasurer of the Committee, No. 1106 Pine Street.

Evening Schools for Colored Adults.—Teachers are wanted for these schools, which will open on the 1st of Tenth Month next. Apply to

Edward S. Lowry, 2220 Pine St.
Joseph J. Walton, 924 Chestnut St.
Thomas Woolman, 858 Marshall St.

Westtown Boarding School. — A competent teacher of reading wanted for the Boys' department. Apply to

John E. Carter,
Knox and Coulter Sts., Germantown, Phila.
William Evans,
252 South Front St., Philada.

Died, at her residence, near Downingtown, on the morning of the 10th of Fourth Month, 1883, Mary Ann Baldwin, in the 85th year of her age, an elder and overseer of Uwchlan Monthly Meeting of Friends and Downingtown Particular Meeting. For months previous to her death, this dear Friend was strongly impressed with the belief that the end was near, and frequently spoke of it to her family, saying: "It has been sounded in my ear, 'the time of thy departure draweth nigh.'" She was confined to her room, and mostly to her bed, for nearly three months, during which time she often expressed her willingness to be released; believing she felt prepared for the solemn change, saying at one time, "If I am not deceived, and I believe I am not, I have this day been permitted to see the beauties of Heaven." At another, "I am about ready to be offered up," &c. Almost her last words which could be distinctly understood, were "Peace, peace, everlasting peace." To her the language seems applicable, "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, for they rest from their labors and their works do follow them."

——, at her home in Bellmont Township, Warren County, Iowa, after a lingering illness of four months which she bore with much patience and resignation on the 22nd of Fifth Month, 1888, Hannah, wife of William H. Ford. She was a firm believer in the principles of Friends, and a member of Wavelan Monthly Meeting. She left a comforting evidence with her relatives and many friends, that her end was peace.

——, at his residence, Glen Riddle, Delaware Co., Pa., on the evening of Seventh Mo. 2d, 1888, Thomas H. England, in the 69th year of his age, a member of Concord Monthly Meeting of Friends. He was a loving father and a kind friend, always willing to lend a helping hand in any office of kindness. Although he was suddenly called, his family have the consoling belief that his end was peace.

——, on the 16th of Seventh Month, at the residence of his father, B. F. Wickersham, in Kennet Square, Chester Co., Pa., after a protracted illness, J. Leslie Wickersham, aged thirty-three years, a member of London Grove Monthly Meeting.

——, on the 23rd of Seventh Month, 1888, at the residence of her uncle, Ellwood Tomlinson, at Atlantic City, New Jersey, Ella Hatton, in the 25th year of her age, a member of Birmingham Monthly and West Chester Particular Meeting, Pa. Although the illness of this young Friend was of short duration, she had been favored with a presentiment that her end was near; and with a quiet and composed resignation to the will of her Saviour. She has, we reverently believe, been safely gathered into one of those mansions He went before to prepare for such as are faithful to the end.

——, on the 17th of Eighth Month, 1888, at the residence of Rebecca Troth, Bordentown, N. J., Hannah Ellis, an elder of Upper Springfield Monthly Meeting, N. J., in the 100th year of her age. This dear Friend, while comparatively young in life, was made willing to submit to the operation of the Spirit of Divine grace in her heart, and thus became qualified for the work and service to which she was called in her more mature life. She was a firm believer in, and steadfast in the support and maintenance of the doctrines and testimonies of our Society as promulgated by its founders. The purity of her life, and her gentleness of manner, greatly endeared her to a large circle of friends and relatives, for whose welfare, especially that of the young, she manifested an earnest, tender solicitude. For a number of years preceding her decease, she was deprived of sight; yet no word of murmur on this account was ever heard to escape her lips, but she was strengthened to bear her affliction with patient, humble resignation. The calm, Christian spirit which she manifested to the end of life, justifies the assurance that her sun went down in brightness; and that she has been gathered, like a shock of corn fully ripe, into the heavenly garner.

THE FRIEND.

A Religious and Literary Journal.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 166.

HIDDEN CHRISTIANS.

It is recorded in the Book of Genesis, that when the earth was yet without form and void, and darkness was upon the face of the deep, the Spirit of God moved upon the face of the waters, and God said, "Let there be light; and there was light." So it is in the redemption of man from a state of spiritual blindness and alienation. The Spirit of God is felt moving on his mind; and a measure of Divine Light irradiates his heart, showing him the path in which he should walk—what he should choose and what he should reject. To this blessed truth our Saviour bore testimony when He declared that "Light is come into the world." The reason that so many fail to exhibit the blessed fruits it is calculated to produce, is, that they refuse to bring their actions to this Light to be judged by it; but walk in their own evil ways.

It is a source of comfort to one who loves his fellow-creatures, to believe that thousands and tens of thousands of persons in every part of the world; even amid surroundings which we must consider very unfavorable for the development of truth and righteousness, have been illuminated by this Light—have heard the voice of the Saviour speaking in their hearts—and through obedience thereto, have experienced the fulfilment of the declaration, "If we walk in the Light, as God is in the Light, the blood of Jesus Christ his Son cleanseth us from all sin." And this we believe has been the case with many who never heard of the coming in the flesh of our Saviour, Jesus Christ; yet who have known Him in spirit as a Guide and Teacher.

A very interesting feature in the extensive journeys of Stephen Grellet, was the frequency with which he met, in unexpected places, with pious people, who had been led into a manner of life different from that with which they were surrounded. When in Switzerland, in 1814, he found in the villages near St. Gallen a number of persons, both Protestants and Papists, who, from religious conviction and tenderness of conscience, had withdrawn from the various professions they were joined to. His Journal says: "They spend much of their time alone in religious retirement; and when they meet together, sit in silence, or read some portions of the Holy Scriptures. Some of them appear also to be convinced of the unrighteousness of war, and of the unlawfulness of oaths, under the Christian dispensation. I have heard of many others, under similar convictions, who reside among the mountains." Of these people he remarks, when on a subsequent visit: "I am comforted in the belief that the Lord has many precious plants that I may never hear of, whom He cares for himself, and whom He waters from his holy presence." On another occasion he makes the more general comment: "It is a great consolation to me to have the persuasion that there are those among the various nations and the various Christian professors, yea among Jews and Gentiles, who fear God, and according to the measure of grace they have received, work righteousness, and are accepted with Him through the one Mediator."

Among the students of the University at Leipsic, he found several small companies who met together silently to wait upon the Lord, and to feel after the manifestations of his Spirit, or at seasons to unite together in putting up their prayers to Him.

When at Valencia, Spain, he met with an aged man, eminent in his profession as a lawyer, who had become convinced of the evils that flowed from the gross superstitions which abounded. This man had written to the king of Spain, plainly setting forth the sufferings to which many of his subjects were exposed, in his name. The king's prime minister ordered his immediate arrest and punishment; but his life was saved by the judge, who was a personal friend, who had him confined in a cell as a madman. There he remained six months, and was released on a change in the Government, which had taken place shortly before S. Grellet's visit. S. G. says of him: "This aged man appears to be well acquainted with several of our Christian testimonies, especially as regards the influences of the Spirit; hence his views respecting Divine worship and the ministry are pretty clear. He knows a number of persons convinced of the same important truths, who reside in various parts of Spain, but have mostly retired to lonely places, on account of the great persecution that lately prevailed, when many of his friends, spiritually-minded persons, perished. We told those pious individuals who came to see us, that the Lord is very near to those that fear Him; that a book of remembrance is written for those that think on his name; that though they should be so few as two or three only engaged in waiting upon Him, He has promised to be in the midst of them. As we were thus proceeding to encourage them, the dear old man, with brightened countenance and glistening eyes, said, 'O yes, it is a blessed privilege for the two or three, or even the poor solitary one, to wait upon the Lord, and to obtain access to his Divine presence." This he had been very graciously permitted to realize, whilst shut up in his dark cell, and treated by some of his keepers as a madman."

At Brives in France, where Stephen Grellet's mother resided, he had religious opportunities during his successive visits to that country with Roman Catholic nuns, some of whom were engaged in waiting on the sick in the hospital. His "heart was enlarged among them in the love of Christ, who was preached to them as the only Saviour and Bread of life; they were directed to enter into the temple of their hearts, sanctified by the Spirit, and there to offer up to God the worship well-pleasing in his sight, in spirit and in truth." "Several of them," he says, "I believe hold frequent silent communion with God, and amidst the round of forms that their religious order requires, they enjoy Christ, the substance." "My soul does magnify the Lord my Saviour, who has brought me to the knowledge of some among the various nations of the earth, outwardly joined to separate religious names and communities, priests, monks, nuns, &c., to whom my heart is united in the Spirit, and whom I can salute as disciples of the Lord Jesus Christ; by-and-by, I trust, all these will be united as fellow-servants of our Lord in the Church triumphant, harmoniously singing praises, and ascribing glory to their God and Saviour."

The Malakans, who were numerous in Southern Russia, he found to be a people holding pure and spiritual views of Christian doctrine. At a meeting with them, there was present one of the clergy of the Greek Church, named Macarius, who himself seemed to be a pious and spiritually-minded man. After the meeting had ended, he remained for sometime absorbed in silent meditation; and then, with a flood of tears, he cried out, "In what a state of darkness and ignorance have I been! I thought I was alone in these parts endeavoring to walk in the light of the Lord, to wait for and sensibly feel the influences of his Spirit, so as to be able to worship Him in spirit and in truth; and, behold, how great has been my darkness, so that I did not discover that blaze of light here round about me, among a people poor in the world, but rich in faith in the Lord Jesus Christ."

In conversation with Stephen Grellet, this Macarius imparted some of the exercises of his mind, and the way in which the Lord by his Spirit had been pleased to lead him. He said "that formerly he endeavored, and that with much care and labor, to prepare his sermons; but when in the pulpit he attempted to preach them, he felt them to be so dry and lifeless, that his tongue seemed to refuse to perform its office, and he was obliged to stop; when under very deep abasement before the Lord, he felt the quickening influences of his Spirit constraining him to speak, as He then gave him matter and utterance. Now when he ascends the pulpit, his dependence is on the Lord alone, and he has nothing prepared beforehand."

The surprise which Macarius felt, at finding others who had been led in the same path with himself, brings to mind the case of Thomas Story. He had been remarkably visited by the overshadowing of Divine power, and many of the things pertaining to the kingdom of heaven had been opened to his understanding. He knew of no one who had passed through such an experience; and he supposed it was a peculiar manifestation of Divine regard to him personally.

While in this state of mind, he attended a meeting among Friends in Cumberland, where his concern was to know whether they were a people gathered under a sense of the enjoyment of God in their meetings. He says:—

"Not long after I had sat down among them, that heavenly and watery cloud overshadowing my mind, broke into a sweet abounding shower of celestial rain, and the greatest part of the meeting was broken together, dissolved and comforted in the Divine presence of the true, heavenly Lord; which was divers times repeated before the meeting ended. In the same way, by the same Divine power, I had been often favored before when alone, and when no eye but that of heaven beheld, or any knew but the Lord himself; who, in infinite mercy, had been pleased to bestow so great a favor.

"And, as many small springs and streams, descending into a proper place, and forming a river, become more deep and weighty; even so, thus meeting with a people gathered of the living God, into a sense of the enjoyment of his Divine and living presence, through Jesus Christ, the Son of God and Saviour of the world, I felt an increase of the joy of the salvation of God; and the more, by how much I now perceived I had been under the like mistake as the prophet of God of old."

It is interesting to note the effect on the mind of Stephen Grellet, of the extensive intercourse with people of other persuasions into which his religious engagements led him; which he expresses as follows:—

"The more I have mixed with persons of other religious denominations, the stronger has become my attachment to our own Society and the Christian principles which we maintain. I rejoice greatly indeed in having met with individuals, yea many in several nations where I have travelled, who are very near and dear to me in spirit, and who I believe love the Lord Jesus in sincerity; but I met with no *people*, who, as a religious body, maintain doctrines and testimonies so scriptural and agreeable to vital Christianity, as does the religious Society of Friends." J. W.

For "The Friend."

Food and Digestion.

Abstract of a Lecture given at Westtown by DR. MARY E. ALLEN.

The girls, their teachers, and a few other friends, met in the lecture-room. The lecturer began by naming the various tissues of the body and stating their uses; stating also the different elements composing these tissues, of which elements nitrogen, carbon, hydrogen and oxygen are most important.

Seeing that the growth of the tissues depends upon the food taken, it becomes necessary that the latter should supply the different elements in the right proportion: a variety, therefore, of substances is essential. The proportion should be, for the average man, one pound of nitrogenous food to one and a half pounds of non-nitrogenous, taken daily. Animal fluid and tissue, as well as grains and some vegetables as beans and peas, contain the important element nitrogen; while grains—peas, beans, potatoes, cocoa, tapioca, &c., supply starch and fat, of which carbon is a most prominent ingredient. Sugar also supplies carbon.

It would seem from the foregoing that a vegetable diet will give both the nitrogenous and non-nitrogenous elements demanded by the system. Is, then, a vegetable diet alone, good for us? No, the structure of the teeth and stomach of man shows that they are made for both kinds of food.

Digestion begins in the mouth. The saliva is alkaline in its reaction, and changes the starch of bread, potatoes, &c., into sugar. Wheat, after chewing, tastes sweet. The change is similar to that which takes place in sprouting grain. The food should be kept in the mouth long enough, and be rolled about there sufficiently to come duly in contact with the saliva, as, when it passes to the stomach, another part of the work of digestion succeeds, under the influence of the acid juices of that organ. The bile, however, of the liver, continues the work commenced by the saliva. The reason why we feel so uncomfortable when bile gets into the stomach, is because the bile, being alkaline, interferes with the work of digestion which is properly brought about by the acid pepsin secreted.

If starch has to be changed into sugar, why not eat sugar and candy as common articles of diet? The answer is that the sugar made in digestion is not the same kind of sugar as that which suits our palate so well; the former is grape sugar, the latter cane sugar, and has itself to be changed in composition.

The various foods take different lengths of time for digestion. The average is two and-a-half hours. The most digestible food is not always the most desirable. Thus pigs' feet can be digested in one hour, but pork is not the most nutritious article of diet. Young meat may or may not be more digestible than old. Veal is not so digestible as beef. Lamb is more digestible than mutton, and young chickens than those of greater age. Duck is hard to digest; venison very easy, taking only one and-a-half hours; raw oysters very easy, because the main part of the oyster is liver, and contains itself a digestive fluid. Cooking lessens its digestibility. Coleslaw is more digestible than boiled cabbage. Girls should learn how to cook so that their preparations will be most digestible.

Some men and women, boys and girls are afflicted by being too thin, others are equally troubled by over-stoutness. Is there any relief for these? Happily there is, by care in diet and other respects. The following recipe is for the thin:

1st. Eat oatmeal, and bread made of unbolted flour. Drink unskimmed milk.

2nd. Drink a great deal of cold water between meals.

3rd. Exercise considerably, but not so violently as to cause much perspiration. Live in the fresh air as much as can be.

4th. Take plenty of sleep. Sleep from nine to seven, or take even eleven hours a day. Cultivate a habit of sleeping.

If you are too fat, or in fear of becoming so, you must—

1st. Eat little. Take one good meal a day—at the other meals a glass of milk, or a little bread and butter will do. The craving for more food will soon cease to give discomfort.

2nd. Drink little. Don't drink hot water at meals.

3rd. Sleep little.

4th. Exercise several times a day, till a profuse perspiration is excited.

Cleanliness makes thin people fat, and fat people thin.

Tea and coffee should both be made rapidly, but not boiled. Black tea is better than the green, as the latter is colored. Tea and coffee are both stimulants, but different in their action. Tea increases the action of the skin, produces perspiration and cools the body. Coffee diminishes the action of the skin, makes it dry, excites mucous membrane, and quickens the pulse and the action of the heart. Coffee and tea may sometimes be taken with advantage when great work is to be done, but like all stimulants, have injurious effects on most people. Those under forty and those living sedentary lives, should not drink them. Tea-tasters, although they do not swallow the tea, and sometimes only breathe on it, cannot follow their occupation many years they become nervous and trembling. Chocolate and cocoa are real foods, though sometimes too rich for weak stomachs.

Alcohol is not a food: no tissue is built up by it. It does not give heat. It may do good in retarding the change of tissue in fevers; but even in such cases its use is doubtful, and other articles are found to be equally beneficial. Therefore, in view of its many dangers, the wineglass should be turned upside down and kept so.

For "The Friend."

A Short Biographical Sketch of the Life and Religious Labors of Eli Newlin, *a beloved Minister of the Gospel in the Religious Society of Friends.*

(Concluded from page 51.)

The memoranda which Eli Newlin preserved of his numerous travels in the service of Truth are mostly confined to a simple statement of the meetings and families he visited, with occasional references to the incidents which occurred, and to his own feelings and mental exercise. They do not often express the trains of thought, or unfold the doctrines he was called upon to proclaim in the meetings he attended; yet they contain many things which confirm the accuracy of the description of his gospel ministry, given in the Testimony concerning him, issued by his Monthly Meeting.

These memoranda show that in the twenty years which elapsed after his gift in the ministry was acknowledged by his meeting, until he was removed from this scene of labor, he obtained nearly sixty minutes for religious service, several of which were quite extensive in their character. In one of these (which included most of the meetings of North Carolina Yearly Meeting) he was from home nearly six months, travelled 5,000 miles, visited 113 meetings and 150 families, and returned home, "bearing," he says "sheaves of true peace. I don't feel that I can convey with my pen scarcely a faint idea of the feelings of my heart. Blessed and praised be the name of the Lord forever!" During this visit, he at different times experienced much poverty of spirit, and found it to be "hard for flesh and blood" to deal faithfully—especially when visiting families.

During the last fourteen years of his life, he was often engaged in visiting prisons, infirmaries and similar institutions. In the fall of the year 1865, he believed it right to lay before his friends a prospect of such labor in Tennessee and parts of Kentucky, and along the Ohio River, of this he says, "Notwithstanding my mind was weighed down much under the concern, at times I found myself hoping or wishing my friends might be enabled to see that the will might be taken for the deed; yet the unity and sympathy manifested tended to strengthen and encourage my tried mind."

In the course of this visit, he several times experienced the fulfilment of the Scripture language, "He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

At Knoxville, Tenn., he makes this record:—

"My mind much depressed. I have some prospect of visiting the prison here this morning. O! how my soul is weighed down with the prospect. Paid the visit as anticipated, and was favored to leave the prison with a light heart. Our God is indeed worthy to be praised and adored forever."

At Nashville his journal says:—"I set off this morning to see the prisoners in the county jail. Having made an application when I was here last winter and was denied, I felt discouraged. When we arrived at the jail, the prospect was not very flattering. However the jailer at length agreed to conduct me through the prison. There were a number of cells, mostly with several in a cell. I went from cell to cell, and addressed them at some length. When I parted with the jailer, he seemed much reached, and requested me to come again if I could, that I would be welcome at any time if he was about. I returned to my lodging quite wearied with my walk and exercise of mind, as well as considerable speaking. There are 71 inmates, and being many cells made the labor of addressing them very considerable. I feel like recording something of the feelings of gratitude that pervade my heart this evening; and desire to commemorate the goodness of my Heavenly Father, who hath dealt bountifully with me. Exalted be his name forever."

In these visits among prisoners, &c., Eli Newlin was usually provided with suitable tracts, which he distributed to those who could read.

In the year 1871, he believed a similar service was required of him in Southern Indiana and Illinois, and parts of Tennessee and Kentucky, in connection with other religious labor in those parts. In the prosecution of this he was from home about four months.

After his return from this visit, his nervous system became so much deranged by disease, and his hand so paralyzed that he was unable to write, and consequently kept no notes of his subsequent travels and exercises of spirit for the promotion of the cause of Truth. Yet his zeal for the spread of the gospel of peace and righteousness in the earth, and for the advancement of his Master's kingdom, was in no degree abated by his indisposition and feebleness of body; indeed it may be said of him that he was indefatigable in his labors for the salvation of souls, and the reconciliation of man to his Maker; and that he held out faithful to the end, and put not off the armor till he laid down on a bed of languishing.

At Plainfield Monthly Meeting, held Eleventh Month 4th, 1874, he informed Friends that he felt a religious concern to appoint some meetings for Friends and others as Truth might open the way, in the limits of Plainfield, White Lick and Fairfield Quarterly Meetings. His concern was united with and he was liberated for this service. This was the last of his long series of such engagements; and after its completion, he did not live to return to the Monthly Meeting its minute of approval; so that it may be said of him that he died with his armor on.

Many instances might be recorded in the ministry of this dear Friend, of his speaking directly to individuals in his public testimonies, from the impression made on his mind at the time; pointing out hidden misconduct or giving a word of consolation to the humble, contrite, lion-bound traveller, who was under discouragement. On one occasion, when attending a remote Yearly Meeting, he visited the women's apartment, in which he had a short lively testimony—speaking to some young woman who had contended with her mother for more liberty than the Truth allowed; and giving the mother's warning against such liberties; and then adding a general pathetic admonition to children to obey their parents and elder friends in the Truth.

Some time after, a woman Friend said to his companion, "Eli's communication in Women's Yearly Meeting was to me and my daughter; for he repeated very nearly the same words which passed between me and her a short time previous."

His example in meetings for worship and discipline, as well as in social circles, was becoming his high profession. The solemnity of his countenance, and his orderly deportment in religious meetings were instructive, showing that he was concerned to come before his Heavenly Father in humility and abasedness of self, and there to wait to feel the arising of the Holy Spirit to qualify for such service as his Master called for; whether in silent adoration, thanksgiving and praise, or in vocal exercises before the congregation.

He was a firm believer in the influence of the Holy Spirit upon the mind of man, and in the manifestation of the Light or Grace of God in the soul; not only to convict for sin, but also to show man his duty, and to qualify for every act of service in the militant Church. By strictly heeding this inward Teacher, he became what he was, and not by any superior rational or mental faculty.

He often mourned over the declension in our religious Society from its first principles; manifested by a worldly spirit, a love of show, of honor and of ease, and by a conformity to the maxims and customs of the world; not consistent with that humble, self-denying bearing of the cross which distinguishes the followers of Christ.

He gave evidence of the sincerity of his profession by his almost incessant labors, even under much bodily infirmity, to arouse the lukewarm, indifferent and careless; and to reprove the *superficial* activity of others, advising them to a deeper indwelling of Spirit before the Lord, so that they might hand forth to the people that only which the Master had blessed and broken.

As showing the concern felt by Eli Newlin for the preservation of Friends in adhesion to their original principles and practices, the following extracts are taken from a letter written in 1873, the year before his decease.

"The unsettled state of society has caused me many hours of lamentation and sorrow. I have exclaimed with the prophet, "How is the gold become dim, how is the most fine gold changed! The stones of the sanctuary are poured out in the top of every street." Things are introduced into our religious meetings, practices not ever before used among Friends: such as having mourners gathered in some place in the meeting, and some detailed to pray for them; and, again, requiring all to arise to their feet that wish to come to Jesus; and other demonstrations not belonging to the Society of Friends, accompanied by language not clear of abuse, epithets concerning Fathers who had for many years manifested to the world an earnest concern to acknowledge Him [Christ] as their Saviour and Redeemer before men, but had not presumed to claim infallibility, but rather smite upon their breast, exclaiming, "God be merciful to me, a sinner," going down to their house into the valley of true humiliation, where they have been enabled to rejoice in solemn prostration of soul in the silence of all flesh, rejoicing that their names are written in Heaven; though they are charged with being unconverted, and their names cast out as evil.

"There is a great deal of creaturely activity manifested in these days, and grounds to fear that there is much praise from the tongue and the lips, while the heart is far from Him. There is a departure from some of our well known principles and practices; a disposition in the minds of some to ridicule the idea of preaching from revelation, or, in other words, to speak as the Spirit giveth utterance; denouncing silent meetings as something that ought not to be, [and affirming] that unless there is preaching, praying or singing, there is no worship. There appears to be a dissimilarity of views, tending to anarchy and confusion; declaiming against the plain appearance and sound Scripture language which has ever been held by the Society of Friends to be an outgrowth to the Christian religion; denouncing those who believed it right to make a plain appearance and use a pure language, as formalists and devoid of religion; using many abusive epithets, and unkind expressions. Notwithstanding all this, there are a considerable number who seem to be disposed to stand for the law and testimony, though they go upon their way, mourning, exclaiming in the secret of their souls, 'the Glory is departed from Israel, and the daughters of the uncircumcised rejoice; yet these have faith that the Lord will arise for the help of his people; that He will cause that the walls of Zion shall be rebuilded; that Jerusalem shall go forth in her beauty,—that her heavy-hearted shall rejoice, when He shall bring again the captivity of Zion, and Jerusalem shall be the praise of the whole earth.'"

"Having Christ in us."

* * * The highest Christian life is one that is thoroughly pervaded, saturated, so to speak, with the life and spirit of Christ. Far more, certainly, is implied, than mere Divine influence over us or upon us from without, such influence as a friend exerts over a friend, a teacher over a pupil, or even a mother over a child. To become a Christian is to have a new spiritual life enter the soul, as when a seed with its living germ is planted in the dead soil: to grow as a Christian is to have this new life increase in strength and energy, making daily conquests over the old nature, extending itself, and expelling the evil by the force of its own good, and ultimately bringing the affections, feelings, desires, and all the activities, even the thoughts of the heart, into subjection to Christ.

Only as we get Christ into our hearts, and let Him dwell in us by his Spirit, shall we reach the true ideal of Christian life and experience. Then shall we do right, not by direction of written rule, but by the promptings of our regenerated nature, the Christ indwelling. Then shall our dull lives be transfigured by the light that shines in our hearts, and slowly changes all the earthliness to heavenliness.

The Bible emphasizes the fact that all growth of character must begin within. We are to be transformed by the renewing of our minds. Our hearts make our lives. What we are in heart, in spirit, in the inner life, we are really before God; and that, too, we shall ultimately become in actual character, in outward feature.—*From J. R. Miller's "Silent Times."*

God showed me that true religion was union of the soul with God, and Christ formed within us.—*Whitefield.*

For "The Friend."

The Vegetation of a Mud-bank.

On the southern side of the Pennsylvania Railroad Depot at Camden, N. J., there was a large dock, of which comparatively little use appeared to be made. The company, needing more space for tracks to accommodate its increasing business, determined to build a wharf on the river front, enclosing a large area, of which this dock formed a part. The means adopted for filling it, was to transfer there the material taken from the bottom of the Delaware by powerful steam dredges. The work was commenced early in the summer and is still progressing. A month or two since, my attention was arrested by the growth of vegetation on the part filled; which seemed to spring up with surprising quickness. And yet, on reflection, it was reasonable to expect a rapid growth where all the circumstances were so favorable—a rich soil, plenty of moisture and the light and heat of a summer sun.

On the afternoon of the 30th of the Eighth Month, on arriving at the depot, on my way homeward, I found I had half an hour to wait before my train left. So I concluded to gratify my curiosity, by such an examination as time would permit, of the vegetation that pretty densely covered the part of the dock first filled. The seeds from which it sprang, I suppose must have been almost entirely contained in the river mud; for it was too early in the season for them to have been matured by surrounding plants of the present year, and to have been sown by accident.

The mud had so far dried, that by cautious stepping one could move over the surface without being mired. The plants were abundant, and were mostly of those kinds that grow on muddy banks and in miry places. The tallest among them was the common "Reed" (*Phragmites communis*), one of the largest of our native grasses, which grows from 6 to 12 feet in height, and is abundant along the tide-water flats of the Delaware River. At a distance it resembles Broom-corn. Its seeds, which mature in the fall, are a favorite food for some of our birds, especially the Bob-o-link, which in its sober winter plumage, when it is known as the Reed-bird, visits them in flocks, and is shot in great numbers, as a delicate morsel for the epicure.

One peculiarity of the plants growing here was their vigor and size, stimulated by the abundant supply of nutriment and moisture. This was especially conspicuous in the large, almost bush-like specimens of the Burr-Marigold, or Beggars-ticks, or Spanish-needles (*Bidens Chrysanthemoides*), ornamented with large and bright yellow flowers. The word *Bidens* means two-toothed, and has been given to this genus of plants, because the seeds are crowned with projecting awns or teeth, studded with back-ward pointing barbs like those of a fish-hook. When the seeds are mature, a person walking among plants of this genus, will often find his clothes thickly beset with the seed, which adhere firmly by aid of these barbs. The number of awns or teeth is not the same in all of the species, some having 3 or 4 instead of 2. The luxuriance of the leaves of these *Bidens* was very attractive to some large brown hairy caterpillars, which were rapidly devouring them.

In the mass of vegetation around me, I found also the Swamp Beggars-ticks (*Bidens connata*), which is less showy than its cousin, the *B. Chrysanthemoides*, because the heads of flowers are destitute of the large, yellow rays, which render the other so conspicuous. They look very much as the others would, if one should carefully pull off all their rays, and leave only the central florets.

There were numerous specimens of a Butter-cup, with small, inconspicuous yellow flowers, and a smooth, thick and *hollow* stem, much branched, which I recognized as the *Ranunculus sceleratus*, or Wicked Butter-cup, so called by Linnæus, because its juices are very acrid. It grows in streams and ditches, and had here found a locality well adapted to its needs, for the plants were unusually luxuriant.

There were four kinds of Knot Weed (*Polygonum*), a genus of plants closely allied to the cultivated Buckwheat, and some of which are exceedingly abundant in low and moist grounds in the fall of the year. The most conspicuous among those on my mud-bank, was the Prince's Feather (*P. Orientale*), with long, nodding cylindrical spikes of bright red flowers. It is often cultivated as an ornamental plant in gardens.

One of the most attractive of the plants was a delicate grass which crept over the surface of the ground, rooting at every joint and sending up numerous short flower stalks, so as to form beautiful, feathery mats, some of them 2 or 3 feet in diameter. I wondered at the vital energy which had enabled this slender, thread-like grass to produce such a growth in so short a time.

Then there were Monkey flowers, with violet-purple blossoms; Arrow-heads, with white flowers, and Pickerel-weeds with purplish-blue spikes of flowers. One of the most interesting of them all (to myself) was the Mud-Plantain (*Heteranthera reniformis*), creeping over the surface, with round, kidney-shaped leaves of a bright green, whose cellular structure was similar to that of the leaves of the Arrow-head, Pickerel-weed, Egyptian lily, and other water-plants. It is described as a not uncommon plant, and yet I had never met with it before.

When my half-hour expired, I had barely entered on the inviting field before me, and I left with the intention of giving it a more thorough exploration at a future time. On subsequently making a list of the plants growing on it, I remembered 20 species, and there may have been others that I did not recall. J. W.

For "The Friend."

Graft a tree with slips from another of a superior kind, and the tree will bear superior fruit just in degree as is the quality of the slips. But still, the original tree that is grafted will not be one whit better in its nature, and will still continue to put forth shoots of its kind, along the old trunk, and around the roots, which, if not stunted by the lovely grafted branches drawing all the sap, or by the husbandman pruning them off, would grow as rank as they ever did, and bear equally as bad fruit.

This is a true picture of man, and his old Adam nature, and of the entrance of the *engrafted* word, which James says is able to save the soul. Dear Lord! strengthen thy grafts and continue the pruning. T. D.

[Illustrations of the work of grace, such as contained in this short article by T. D., are often interesting and instructive. Comparisons of the kind were frequently made use of by our Saviour; as, for example, where He says, "I am the vine, ye are the branches." A similar instance is that where Paul speaks of the believers as being "grafted" into the good olive tree. In all such cases, care should be exercised not to carry the comparison too far; and not to draw inferences from details or minor points, which were not in the intention of the one who endeavored to illustrate his meaning by the use of the comparison —Ed.]

Selected.

THE HARVEST.

When the world is radiant,
Rich with summer hours,
Wood and field and garden
Gemmed with brightest flowers,
When the wheat is golden,
Gleaming in the sun,
And the scythe and sickle
Harvest have begun,
May our thoughts turn often,
In our gratitude,
To the Lord of harvest—
Giver of all good!

He who in the winter
Clad the ground with snow,
He who in the spring time
Caused the seed to grow,
He who sent the showers,
And the dew at morn,
Then the sunny hours,
Ripening fruit and corn—
He is Lord of harvest,
And to Him we raise
Songs of humble gratitude,
Thankful songs of praise.

Selected.

HYMN.

There's not a leaf within the bower;
There's not a bird upon the tree;
There's not a dew-drop on the flower,
But bears the impress, Lord! of Thee.

Thy hand the varied leaf design'd,
And gave the bird its thrilling tone:
Thy power the dew-drop's tints combined,
Till like a diamond's blaze they shone.

Yes: dew-drops, leaves, and birds, and all,
The smallest, like the greatest things—
The sea's vast space, the earth's wide ball—
Alike proclaim Thee King of kings.

But man alone to bounteous Heaven
Thanksgiving's conscious strains can raise;
To favor'd man alone 'tis given
To join the angelic choir in praise.

—*Opie.*

Selected.

THE ATHEIST AND THE ACORN.

"Methinks the world is oddly made,
And every thing's amiss,"
A dull, presuming atheist said,
As stretched he lay beneath the shade;
And instanced it in this:

"Behold," quoth he, "that mighty thing,
A pumpkin large and round,
Is held but by a little string,
Which upward cannot make it spring,
Or bear it from the ground.

"Whilst on this oak a fruit so small,
So disproportioned, grows;
That who with sense surveys this all,
This universal casual ball,
Its ill contrivance knows.

"My better judgment would have hung
That weight upon a tree,
And left this mast, thus slightly strung,
'Mongst things which on the surface sprung,
And small and feeble be."

No more the caviler could say,
Nor farther faults descry;
For, as he upward gazing lay,
An acorn, loosened from the stay,
Fell down upon his eye.

The offended part with tears ran o'er
As punish'd for the sin;
Fool! had that bough a pumpkin bore,
Thy whimsies must have worked no more,
Nor skull had kept them in.

—*Ann Finch, Countess of Winchelsea*, 1720.

Never associate with those whose influence will be hurtful.

How a Heathen Village Became Christian.

[The following narrative of a change in profession of religion by the people of a Japanese village, and of the causes which led to it, was written by H. Loomis, an agent of the American Bible Society, and is taken from *The Independent*. In such wholesale changes, it must be expected that some will be influenced more by the example of their neighbors than by heartfelt conviction; and that the change to such persons is more in name than in substance. Yet the account is interesting in itself.]

"In the province of Chikugo there is a village of about forty houses called Oyama. The residents of the place are very ambitious, and not satisfied to live on in the old routine if they see that there is anything to be gained by a change. The chief occupation is the cultivation of rice: and about five years ago there occurred a dispute with the inhabitants of a neighboring village about the division of some land. At last they went to law about the matter, and when the decision was adverse to the people of Oyama, they appealed to the Superior Court in Tokio. The result was that they not only lost their case, but were compelled to pay the combined costs of the whole suit. This was a heavy affliction. Many had to sell their houses and lands to pay the debt, and so became very poor. In their deep poverty and grief, they sought the help of their idols or false gods. All sorts of devices were resorted to in order to secure the favor of their deities. Many of them went in the dead of night, in the depth of winter, and without clothing, to the top of a neighboring mountain in order to worship at a particular shrine, and to bathe in the icy water, in the vain hope that by this means the wrath of their cruel gods might be appeased and their distresses relieved.

"But no help or improvement came; and in despair they began to discuss what could be done for their relief. It happened that two or three of their number had attended a Christian service and had some idea of the teachings of the Gospel. One thing, at least, they were sure of, and that was that the religion of Jesus offered peace and blessing without money and without price. Some one then reported that missionaries would pay a considerable sum of money to all converts; and there was a general rejoicing in all that region, and as many as four hundred people resolved to be baptized, or submit to any other ordinance in order to get the needed funds. But further inquiry proved this report to be without foundation, and there was a great feeling of disappointment, and many gave up all further thought of becoming Christians.

"But the residents of Oyama were not so easily turned aside from their purpose. Even if there was no money to be gained, they had become dissatisfied with their old religion, and wanted something better. After much discussion, it was decided that they would become Christians and find some God in whom they could trust.

"The people of a neighboring village, hearing of this decision, resolved to prevent such an event, if possible. First they counselled the people of Oyama not to desert the faith and worship of their ancestors. But this advice not being heeded, they resolved to carry out their plan by force, and so went with their arms to compel them to adhere to idolatry. But the residents of Oyama assembled at the house of the head man of the village, named Anami Morihei, and resolved to take up their guns and swords and sacrifice their lives rather than submit. The neighboring villagers, becoming aware of this decision, gave up their purpose and returned to their homes.

"Then the provincial Governor attempted to prevent them from giving up their old religion and adopting a new and hated form of worship. He was followed by a Buddhist priest and then a Shinto priest, who sought to change their minds and keep them in their old paths; but it was all alike of no avail. They threw away or burned all of their idols, removed their names from the Buddhist records, and the head man of the village, with one other, were sent to Nagasaki to procure a Christian teacher. In order to obtain such a person, a petition was drawn up and signed by the heads of twenty-six families, asking for some one to come and teach them the religion of Jesus. This paper was given to the delegates who went to Nagasaki, as Cornelius journeyed to Joppa to find Peter. And the same God directed their steps.

"On reaching Nagasaki they went to a hotel, and not knowing what was best to do, they began to make inquiries in regard to how and where they could find some missionary. A cunning fellow, learning of their wishes, said that if they would give him the sum of $30 in order to get up a large feast, he would bring one of the foreigners, and so they could become acquainted with him. But the man had never met a missionary and knew nothing of their work or methods; yet the plan was agreed to and the money paid down.

"Then their crafty guide went to a store where Bibles were kept for sale, and said to the man in charge that there were two men who wanted to get a Christian teacher, and he wished to be introduced to such a man. The Bible-seller took the three men to the house of Mr. Hutchinson, and the object of their visit was stated and the written request presented. A careful inquiry satisfied Mr. Hutchinson that the men were honest in their request, and two native helpers were sent to instruct the people as they desired."

The result was that after a few months, it was learned that almost the whole village had determined to embrace Christianity, and accordingly, made profession of their belief in Christ as the Saviour.

Seizing the Opportunity.—An English magazine lately told the story of the keeper of a wine shop in Paris, named Drog, who, in 1871, at the close of the war with Germany, found himself utterly ruined, and with his family on the verge of starvation. In his cellar was a heap of empty sardine boxes. It occurred to him that the solder might be removed from them and sold, and the tin boxes themselves converted into little metal toys for children.

He set at work, succeeded, and in a year or two had established a factory in which thousands of waste sardine boxes were bought, melted and sent out again, glorious in paint, gilding and varnish, as toy soldiers, animals, chariots, Venetian lanterns and buttons.

One of the most prominent financiers in the Southern States found himself penniless and an invalid at the close of our Civil War.

His business had been solely in the manipulation of money, and neither he nor his neighbors had now any money to manipulate. His wife and three children looked to him for support. What should he do to provide them with bread? He would gladly have taken a position as a clerk, but nobody wanted his services.

He still owned a few acres of sterile land, on which once grew a wild plant, with a seed-pod of pungent flavor, from which the negroes expressed the juice to be used as a sauce on their master's table.

Colonel M——, in his perplexity, remembered this sauce. He visited the old patch and found but one bush yet standing. From the pods he distilled juice enough to fill a small bottle with sauce; and this he carried as a sample to the chief caterers and grocers in New Orleans, and took orders for the next season. The seeds were planted. Then followed two or three years of anxiety and hard work; and then came success.

Success in life often lies in trifles; but the keen eye, the ready wit, and above all, patient, tireless labor, are needed to bring it from its hiding place. The secret of the steam engine was within every tea-kettle for thousands of years. But only one man had the vision to see the hidden agent and the skill to set it free.—*Youth's Companion.*

To Richard Reynolds.

Manchester, Twelfth Month 25th, 1804.

My Dear Friend:—I will relate to thee, at this time, a short anecdote which I had from James Thornton, of America, one of the first of the first rank who have visited us from that quarter of the world. He said, when Anthony Benezet was in his last illness, and very near his death, he went to see him.

Anthony had been long distinguished as a lover and benefactor of mankind; but when James came into the room, he said he never had been more deeply impressed with a sense of spiritual poverty, than he was at that time; and, as he sat under these feelings, a view opened, how little all the merits of good works can avail, or be relied on, at such a time, or any thing short of our holy Redeemer. He took leave of him under these impressions, and the good man died I think very soon after, and James attended his burial; but, he said, when he entered into the house, it felt to him as if it were Divinely perfumed; something so like the opening of heaven, and a sense of the Divine Presence, as he had at no other time experienced.

What a striking conformity between the death of this good man and that of his blessed Master! I thought this little story deserved to be remembered.

With the salutation of love, in which I wish us both a continual increase.

I am thy affectionate friend,

JOHN THORP.

—*From Thorp's Letters.*

It is not well to be credulous; neither is it well to be skeptical. But if we must choose between the two, it is better to believe too much than to doubt too often. The darkest creed in all the world is that of the man who says he will never believe what he cannot prove. Suppose a child were to start out with this theory, refusing to love his parents as his parents until he could prove they were his parents! Suppose that a man of any age were to live up to this theory, refusing to accept any truth on the authority of those better informed than himself! What a life that would be, that was limited by the boundaries of mathematical demonstration! After all, the heart is a better guide than the head in matters of the heart; and the proofs which satisfy the heart, are to be preferred in this sphere to the proofs which appeal to the head.—*Sunday School Times.*

For "The Friend."

Let all Things be Done Decently and in Order.

The writer has been impressed with the belief that through the medium of The Friend, a word of caution might be extended to our ministers to guard against the growth of a practice of standing up to speak too quickly after another Friend has been engaged in ministry. Such a course does not seem consistent with a tender regard for the services of others.

The effect of communications in ministry following each other too closely is not wholesome.

One of the most eminent ministers that ever labored in our Society, alludes to this subject in his Journal, and says of it, that it was "an indecency I have ever disliked." R. E.

Adele M. Field, a Baptist missionary in Swatow, in a letter to *The Popular Science Monthly*, says, that what is nothing less than a great revolution has just taken place in the educational system of China. During the past year a remarkable change has been made in the scheme of the competitive examinations, whereby successful candidates for literary degrees obtain honors and offices. In the past only a knowledge of the native classics, with skill in the use of the native hieroglyphics, has been required of the scholar. Now, geography and natural philosophy have been added to the subjects for examination, and this action of the Government has turned the attention of students throughout the empire in a new direction. The indications are, in her opinion, that China is to follow Japan in the path of progress in Western science and philosophy, though it may be with the slow step that accords with the magnitude of the nation. *Exchange.*

How He Measured the Tree.—We sometimes call our Bob the young philosopher, for he is a boy who thinks a great deal. Whatever he sees that he does not understand he tries hard to study out for himself. And he solves some problems which would seem too difficult for such a little fellow.

Bob is the owner of a foot rule and a yard-stick, and he takes great pleasure in measuring garden walks, fences, and many other things about the place.

He will often guess at the distance from one point to another, and then measure it, to see how near he came. He had some difficulty when he tried to find out the length of his own shadow, for sometimes it was quite short, and at other times very long. At length, however, he discovered it was long in the morning, grew shorter till noon; then grew longer all the afternoon till sunset, when it would disappear. He also learned that twice each day (once in the forenoon and once in the afternoon) his shadow was exactly the same length as himself.

There is a beautiful tree near the house which runs up tall and slim. Bob used to say that it almost touched the sky. He often longed to know its real height, but could see no way of measuring it. One morning he noticed the long shadow of this tree plainly marked on the smooth, green lawn. Just then a new thought came to him. Why not find out the height of the tree by the length of its shadow?

He drove a stake into the ground, and found that its shadow was longer than the stake. But he knew that shadows were growing shorter at this hour of the day, so he waited and watched. In about an hour the stake and its shadow were of the *same length.*

Then Bob ran to measure the shadow of the tree. He found it to be thirty-one feet, and he felt sure that this was the height of the maple. He was delighted with his discovery, and he talked about it a great deal, and said he should sometime try to measure the distance to the moon.—*Nursery.*

Natural History, Science, &c.

Artesian Wells in Utah.—It has recently been found that in a considerable area of country in Utah, lying in the San Pete Valley, running water may be obtained by boring artesian wells to a depth of 100 or 200 feet. The farmers are making use of this means of irrigating their lands, as involving less expense and trouble than the old methods of using irrigating ditches.

Manufacturing Salt at Salt Lake.—For this purpose a level meadow is selected only a few inches above the surface of the water in the lake. The ground is scraped and made hard and level. When a storm or high wind occurs, the water of the lake is driven on to this meadow, and is prevented from returning by a low wall. The water gradually evaporates, and leaves a layer of salt, which is afterwards gathered. It is not a very pure article, but is in general use.

Aztec Mummies.—The San Francisco *Examiner* describes some mummies which were discovered about two years ago by an explorer in a closed cave in the Sierra Madre Mountains in Mexico. The floor of the cave was nearly smooth and the vault covered with stalactites. In the far end of the cavern were found four dried bodies, in a sitting posture, carefully shrouded in their burial garments and placed with their faces toward the sun. No embalming process had been used for their preservation —they were dried by the air alone. The mummies were those of a man and woman and a boy and child. The man had so shrivelled, that although he probably, when living, weighed about 200 pounds, he now weighs but 14 pounds and the little boy weighs only 3 pounds.

For Chafed Feet.—The *Scientific American* recommends sprinkling the inside of shoes and stockings with finely pulverized soap-stone, such as may be obtained from dealers in shoe-findings, to prevent the feet from becoming chafed and blistered in hot weather. A preparation for this purpose, used in the German army, is composed of 87 parts of soap-stone, 10 parts of starch, and 3 of salicylic acid.

A Vinegar Well.—The same paper gives an explanation of a mysterious vinegar well which was dug on a farm near Vincennes, Indiana. It appears that about twenty years ago, the owner of the farm had an abundant crop of apples, and made several hundred barrels of cider to be converted into vinegar. While the fluid was fermenting, about 100 barrels burst, and their contents were lost. The cider sank into the ground until it reached an impervious stratum of clay, where it lay until the well was dug on the same spot.

Experiments with Birds.—C. C. Abbott, in his *Upland and Meadow*, states that he tried the experiment of placing a nearly life-size chromo of a cat near the nests of different birds and watching the result.

"This," he says, "depended much upon the character of the bird, whether naturally timid or brave. When a song-sparrow found itself stared at by the cat, it rushed precipitately from the nest and did not return until the picture had been removed. When the chromo was left for several hours near a nest, it was permanently abandoned. In no case did these birds offer to attack the animal, or express alarm, and so call other birds to their aid. It was otherwise with thrushes. I placed the same picture near nests of cat-birds, song-thrushes, and the brown thrush. Immediately a cry of alarm was uttered that brought birds of the same and allied species to the rescue, and the excitement steadily increased, as it was found that no amount of scolding caused the intruding cat to retire. It was particularly amusing to see their puzzled expressions when they chanced behind the picture. Then, of course, there was nothing to frighten, and they were proportionately bold. In one instance, a cat-bird, coming from behind, alighted upon the top of the picture; notwithstanding the warnings of the other birds. Chancing to look down, it saw the cat, and with a scream, gave a double backward somersault and left. This, however, seemed to open the eyes of the other birds, and they gradually became accustomed to its presence, as though they believed the animal to be dead. In no cases were the nests abandoned.

When the same chromo, although now rather dilapidated, was placed near a wren box, the occupants took matters very coolly, and after finding the cat, showed no disposition to leave, determined to drive it off. With impetuous fury they assaulted it. Of course this experience soon told the quick-witted wrens that the cat was harmless, if a cat at all, and they paid no further attention to it. I found this to be true of both Carolina and common house wrens, in every case. Taking the battered picture to the muddy meadows, the marsh-wrens merely glanced at it, as they would at any unusual object, and passed by. They, at least, are not troubled by cats in the marshes.

Items.

The Opium Trade.—The Daily News (London) says: "Indian opium, which the Chinese in other days fought so hard to keep out of their country, is now reported to have become a very small and still diminishing article of import to the Chinese ports; but, unhappily, this is only because the Chinese have taken to growing this pernicious drug themselves. Holland, Acting Consul at Newchwang, a Chinese port in the extreme north of the Gulf of Pe chili, states that the cultivation of the native opium appears to be a profitable labor among the poorer classes, and pays as well again as millet, their chief staple of food, or any other grain. It was the extra tax of eighty taels per chest on foreign opium that gave to the native drug such an impetus — Holland thinks it may safely be prophesied that not only will the foreign drug cease ere long to figure as an import, but the native drug will soon appear as an export."

In commenting on this statement, *The Christian* of London, remarks: "Thus the poisonous plan which we forced upon China degrades and ruins the Chinese who use it; we derive no permanent advantage, even in money; and China will export to other nations, including England, her dependencies and colonies, that mischievous drug with which England obliged China to curse herself. Can we for a moment doubt that, under the righteous government of God, a terrible penalty will fall to the lot of England?"

The Colorado Indians.—The *Public Ledger* of Philadelphia, publishes the following article on the efforts being made to induce the Southern Utes to surrender their lands and remove to another location.

Shall Such Injustice Ever Cease?

[The letter which follows is from a lady uncommonly well informed upon Indian affairs, by extensive travel in the Indian country, as well as by other

investigation and study, and who, moreover, has demonstrated her unselfish interest in the Indians by the expenditure of large sums of her own money (in co-operation with her sisters), and who endeavors to prove her faith by her works:]

For "The Public Ledger."

Mr. Editor:—A conference was held between the chiefs and leading "bucks" of the Southern Ute tribe and the Commissioners, near Ignacio, Colorado, on Thursday, August 9th. Judge Smith told the Indians, through an interpreter, that because of the rapidity with which the country is being settled by the whites, and the scarcity of game on the reservation, it would be to *their advantage* to sign the treaty for their removal to Utah.

We read in the report of the agent of the Southern Utes, August 5th, 1887, as follows: "Since my last annual report there have been no depredations committed by the Indians. They have lived peaceably among themselves and have had no trouble with the surrounding settlements. I have noticed quite a change in the general disposition of these Indians, a desire to desist from wrong and violent acts; also to comply more willingly with such instructions as are from time to time given them. This, I think, is greatly due to the free, and by me, unrestrained mingling with the better element of white settlers, principally farmers surrounding the reservation. If the Indians are to be civilized, they must have a chance to see almost daily how the white man lives, and I give them all required opportunity. Last winter being very open, we had an early spring, which enabled the Indians already farming, to get their crops in early, also to break up some new land and do some fencing. The crops on these farms, 14 in all, consisting of about 250 acres, look flourishing, and an early harvest is expected, with a good yield of cereals and vegetables."

What encouragement is there for Indians to become civilized, and to farm, and to become stock raisers, if their homes are to be broken up, and they are persuaded by commissioners to remove to other reservations in quest of game as soon as the country is "being settled by the whites?"

Is it justice for commissioners who pretend to wish to civilize the Indian to use their influence in pointing out the "advantage" it would be to these Southern Utes, now engaged in farming and stock raising, to sign the treaty for their removal to Utah? The agent of the Utes says: "Upon the whole, I am satisfied that the Southern Utes are making much progress; they are becoming much better behaved, and make rapid advancement towards self-support. On the other hand, these commissioners, near Ignacio on Thursday last, pointed out the "*advantage* of removing to another reservation" on account of the "scarcity of game" on these Ute *farms*, and "because of the rapidity with which the country is being settled by whites!" This is literally civilizing Indians with a vengeance!

D. M. K.

Mohammedanism and the Slave Trade.—In an address on African slavery, delivered at London by Cardinal Lavigerie, he states that it is Mohammedanism that is making Central Africa a hell on earth. The men of this faith are those who burn villages, steal men, kill them ruthlessly when they are unable to march in the line of slave captives, and reduce peaceful homes to a wilderness.

After residing for twenty-five years in Interior Africa, he says, the number who are annually stolen is much larger than 500,000, the estimate given by Commander Cameron, without including the aged, the cripples and the weak, who are slain in the slave-hunts.

Labors on Behalf of Peace by English Friends.—A Committee on Peace appointed by the London Meeting for Sufferings, prepared a Memorial urging the adoption of Arbitration as a substitute for War, in all cases of international disputes. Copies of this were presented to the Pan-Anglican Conference of Bishops of the Church of England; and to the Pan-Presbyterian Conference, held in London in the Seventh Month. The latter body adopted the following favorable resolution respecting it:

"At Exeter Hall, London, July 12th, 1888. The General Council of the Alliance of Reformed Churches holding the Presbyterian system being met and constituted: Resolved *inter alia:*—'The Council, having considered the Memorial from the Society of Friends on the subject of Peace and the use of Arbitration as a substitute for War, are happy to express their entire and hearty concurrence with the sentiments of their brethren. We hail with joy the settlements of International disputes already effected without an appeal to arms, and see no reason why this method of adjustment should not be applied in all cases whatsoever. In view, therefore, of the many miseries of war, and of the intolerable burdens which preparation for it imposes upon the nations, they commend the whole subject to the sympathies and prayers of the Churches they represent, in the hope that He whom we worship as the Prince of Peace will more and more incline the hearts both of people and rulers to settle all their differences by an appeal to reason and forbearance, and not by force.'—*Extracted from the Minutes of the Council, W. G. Blakie, D. D., one of the Clerks of Council.*"

Take Things Easily.—A doctor warns vacationists that their chief danger is in going too fast. "The most common error at the start is overdoing." There is a walk of several miles on a mountain; or, if it is bathing in the sea, an hour is spent among the waves. "Degreeingly to go into anything," says one of the old writers, "is reserved unto the wise men." He adds that any change of life that is made in our mode of life should be gradual. "The first exercise of any kind should be gradual. The first exercise of any kind should never be to the extent of fatigue." As to bathing, it is to be remembered that man is not an aquatic animal. The trouble with those who seek a summer's rest, is that they are carried away by the novelty of new situations, and do not content themselves with peacefully enjoying anything. This is particularly so of the women.

THE FRIEND.

NINTH MONTH 22, 1888.

A letter recently received from a friend on the subject of Family Prayer, has suggested the propriety of making some further remarks in reference to this important duty.

Robert Barclay, in his Apology, defines Worship to be "rendering that reverence, honor and adoration to God, that He requires and demands of us." In this sense, we should worship God always, for we should live in a reverent sense of our dependence on Him, seeking ever to be conformed to his will and to give Him the honor which is his due. But as to outward acts, such as vocal prayers or praises, he says, "We ought not to do it in our own *will, where and when* we will; but *where and when* we are moved thereunto by the stirring and secret inspiration of the Spirit of God in our hearts."

We have no doubt that there are many experienced Christians, who live near to the Fountain of all good, and whose hearts are often turned in secret prayer to our Father in Heaven, who seldom, if ever, feel it their duty to offer *vocal* petitions to Him, either in their solitary musings, or when waiting on the Lord in the midst of their families, or when assembled with their brethren for public worship. The prayers of such are often fervent and effectual, though no ear hears them but that of the Lord of all; and the influence of their spirits is felt by others. If such persons were to follow the advice given by some superficial professors, and enter on vocal expression of their feelings, without first knowing the Divine command, they would but dissipate the solemnity which had clothed their own spirits, encourage a formality which would not promote vital religion, and draw away the attention of others from the inspeaking voice of Christ.

R. Barclay expresses the views of the Society of Friends as to worship, when he says, "The great work of one and all ought to be to wait upon God; and returning out of their own thoughts and imaginations, to feel the Lord's presence, and know a gathering into his name indeed, where He is in the midst, according to his promise. And as every one is thus gathered, and so met together inwardly in their spirits, as well as outwardly in their persons, there the secret power and virtue of life is known to refresh the soul, and the pure motions and breathings of God's Spirit are felt to arise; from which, as words of declaration, prayers or praises arise, the acceptable worship is known, which edifies the church, and is well-pleasing to God."

To be sensible of the Lord's presence, and to learn to listen to and follow his guidance, is the most valuable lesson man can learn. Hence the importance to children and to all, of those frequent seasons of waiting on the Lord in reverent silence, into which early Friends were led; and which many in this day still observe. If these family gatherings are held with a living concern to be benefited thereby, a blessing will attend them; even if no words be spoken therein. For it is the Divine life and power which redeems from evil, and to become acquainted with it, and feel it increasing in our hearts, "is the surest way to become a Christian."

Friends have never rejected vocal offerings in their meetings for worship, or in their more private seasons of drawing near to the Father of Spirits. But they have ever believed that the essential thing was obedience to the Lord's requirings, whether these led into silent waitings or into outward expression. There may be a "withholding more than is meet, which tendeth to poverty" of spirit, as well as there may be the opposite error. And there may be a silence which is the result of coldness and spiritual sluggishness.

SUMMARY OF EVENTS.

United States.—The Senate, on the 17th instant, by a vote of 20 to 21, refused to reconsider the vote passing the Chinese Exclusion bill, so the bill goes to the President.

In the House, on the 14th instant, the Senate joint resolution appropriating $200,000 to suppress infection in our Inter-State commerce was passed.

In Jacksonville, Florida, on the 15th, there were 93 new cases of yellow fever, and one death; on the 16th, 74 new cases, and 9 deaths; on the 17th, 52 new cases, and 7 deaths. Total number of cases to the 17th, 1047 cases, and 133 deaths.

Professor Richard A. Proctor, the astronomer, died at the Willard Parker Hospital, in New York, on the 12th instant, of yellow fever, his death being preceded by black vomit. He arrived in New York, from Oak Lawn, Florida, on the 10th, and was immediately prostrated by the fever. He had engaged passage for Europe, intending to sail on the 15th.

A despatch from Bay City, Michigan, says the forest fires in that vicinity on the 13th, were not subdued. News from various points show that the fires are beyond control. Aranac County is particularly a heavy sufferer. In many places houses have been destroyed, and at others people were fighting for their lives or flying to save them. In the Tawas section the fires were still sweeping on.

Maryland peaches are being sent to Alabama, and thus far good prices have been obtained. It's only an experiment, according to the Birmingham *Age*, and if successful it is thought regular shipments of Northern peaches will be made to Southern cities next year.

The apple crop in Warren County, New Jersey, is reported to be unprecedentedly large, and local dealers offer only 20 cents a bushel for the fruit. The cider production will be proportionately large.

The State Convention of the Personal Liberty League has adopted a declaration of principles, in which it states that it is necessary that the enactment of further laws that interfere with the personal liberties of citizens should be prohibited. Prohibition is declared "immoral and dangerous to the general populace, because it is detrimental to the morals of the people, as it tends to encourage deceit and hypocrisy."

Deaths in this city last week numbered 358, the same as in the corresponding period of last year, and a decrease of seven as compared with the previous week of this year. Of the foregoing 188 were males, and 170 females: 52 died of consumption; 29 of typhoid fever; 28 of marasmus; 24 of old age; 21 of diseases of the heart; 19 of pneumonia; 19 of inflammation of the stomach and bowels; 14 of inflammation of the brain, and 12 of cholera infantum.

Markets, &c.—U. S. 4½'s, 107; 4's, reg., 129; coupon, 130; currency 6's, 120½ a 130.

Cotton was quiet but steady, at 10⅝ cts. per pound for middling uplands.

Feed was quiet, but unchanged, with fair offerings. Quotations: Winter bran, choice and fancy, $17 a $17.25; do. do., fair to good, $16.50 a $16.75; spring bran, as to quality, $16 a $16.50; white middlings, $19 a $21; red middlings, $18 a $19.

Flour and Meal.—Sales of 125 barrels Pennsylvania roller straight, at $4.75; 375 barrels Ohio, straight, at $5; 375 barrels winter patent, at $5.25 a $5.35; 125 barrels do. do., at $5.50; 125 barrels Minnesota, straight, at $5; 375 barrels do. patent, at $5.40 a $5.50, and 125 barrels do. do., at $5.62½. Rye flour was quiet, but firm, at $3.25 per barrel.

Beef cattle.—Extra, 5¾ a 6 cts.; good, 5¼ a 5½ cts.; medium, 4¾ a 5 cts.; common, 3½ a 4½ cts.

Sheep.—Extra, 5 cts.; good, 4½ a 4¾ cts.; medium, 3½ a 4¼ cts.; common, 1½ a 3¼ cts.; lambs, 3 a 6½ cts.

Hogs.—Western, 9 a 9¼ cts; State, 8 a 8½ cts.

Milch calves, 3½ a 6½ cts.

FOREIGN.—The Commission appointed by Parliament to examine into the charges made by the *Times* against C. S. Parnell, and other Irish members of the House of Commons, opened its first session on the 17th instant, in the Probate Court. Owing to the limited size of the court-room it was impossible to admit more than a select few of the public. Representatives of the press occupied the bulk of the space; 200 reporters, representing provincial, London and American newspapers, having obtained tickets of admission. Judges Hannen, Smith and Day compose the Commission. It was decided that the *Times* letters shall be produced and its definite charges be formulated. In regard to John Dillon, now in prison, the Court would order his attendance when the inquiry proceeded, on condition that he abstained from taking part in public matters and entered into a recognizance in the sum of £11,000. The Commission adjourned until Tenth Month 22d.

The French Government has ordered that gunboats proceed to the west coast of Africa for the purpose of pursuing vessels engaged in the slave trade, especially those which fly the French flag.

Intelligence has reached Madrid that the steamer La France, when entering Port Luz, Canary Islands, on the 13th instant, ran into the Italian steamer Sud America, from Montevideo. The latter vessel, which was lying at anchor, sunk in a few minutes, in ten fathoms of water. The Sud America carried 216 passengers, and had a crew of 67 men. Eighty-one passengers, mostly emigrants, and six members of the crew of the steamer Sud America are reported lost. La France is badly damaged.

The rivers Xenil, Guadalfeo and Granada, in Spain, have overflowed their banks, causing great destruction to property in the adjacent country. Villages have been destroyed and bridges swept away. The people have become panic-stricken, and have taken refuge in the mountains. Many persons have been drowned. Twelve corpses have already been recovered.

Increased floods are reported at Innsbruck, Austria. The dams have burst, and the part of the town nearest to the Inn is submerged. The rain is incessant, and the water is rising everywhere. Traffic on railways to the south is stopped beyond Roveerdo.

An Austrian Pompeii, a special says, has just been unearthed near Zara. Zara is the capital of the Austrian province of Dalmatia. Thousands of coins of the Diocletian period and of other early times, rare specimens of Grecian and Roman sculpture and Byzantine architecture were discovered along the Dalmatian shores. Amphitheatres, temples, catacombs, and other evidences of a busy and highly civilized community were unearthed.

London Figaro says:—It is proposed to commence a canal upon the western shore of Italy, just above Civita Vecchia, at Castre, and to cut through to Fano on the eastern or Adriatic shore. A glance at the map of Italy will show that in this line two lakes are met—those of Bolsena and Trasimeno—and it is proposed to drain these two lakes, thus securing the area for cultivation. The length of the canal will be about 169 miles, the width of it 110 yards, and its depth is to be about 13 yards, so that ships of any tonnage, and even men-of-war, will be able to pass through it. The cost of the canal is reckoned at 500,000,000 francs, that is £20,000,000. It is estimated that the work could be completed in five years from its commencement. The Italian journals are highly interested in the project, and are taking up the matter warmly, and when the fact of the long sea passage round the south coast of Italy and up the stormy Adriatic to Trieste and Venice is remembered, certainly the canal would be of immense service to the whole of Southern Europe.

There is no abatement of the floods in Mexico. Railroad travel between Vera Cruz and the City of Mexico remains suspended. The town of Medillin is completely under water and abandoned by its inhabitants. These, and the inhabitants of Jalapa, Soledad and Boca del Rio, are in a state of destitution. At the Paso Solis de Soledad ranch, 20,000 animals were drowned. At Tlacotalplan 31 houses have fallen, and railway travel is stopped. The towns of Simgolca and Tequila were destroyed on the 11th instant, and those of Orizaba and Jalacingo are overflowed. Many lives have been lost throughout the State of Vera Cruz, but the number is not yet known.

Every paper in the city of Havana, Cuba, continues to receive detailed accounts from correspondents in the interior of the island, showing that the first reports of the damage done by the recent hurricane were not exaggerated. The number of dwellings, huts and out-houses blown down in the district is estimated at 3500, and the loss at $1,500,000. The entire fruit and vegetable crop is completely lost, which must entail much distress. The total number of deaths throughout the island is stated at 800.

The steamer Gaelic, from Hong Kong and Yokohama, arrived at San Francisco on the 12th instant. The Mayon, an old volcano in the Philippine Islands, was in a violent state of eruption in Seventh Month. It is thought that over 100 persons were destroyed by lava and ashes. Further particulars of the floods in Gifu show that terrible distress has been caused and 150 lives lost.

RECEIPTS.

Received from John B. Evans, N. J., $2, vol. 62; from Dr. Isaac Huestis, Agent, O., $4, being $2 each for Hannah Ann Vanlaw, and Hanna P. Smith, vol. 62; from Daniel Williams, Agent, O., for Edward B. Hoge, Pa., $2, vol. 62; from Lindley H. Bedell, Philada., $2, vol. 62; for Jacob M. Bunting, N. J., $2, vol. 62; from Thomas E. Smith, Agent, Io., $11, being $1 for himself, to No. 52, vol. 62, and $2 each for Joshua P. Smith, Mary H. Bracken, Edward G. Vail, and Thomas Blackburn, vol. 62, and $2 for John Q. Spencer, to No. 17, vol. 63; from Joshua Haight, Agent, N. Y., $2, vol. 62; for Mark B. Taylor, Philada., $2, vol. 62; from Jacob Tucker, Neb., $2, vol. 62; from Mary E. Dickinson, Pa., $2, vol. 62; from George Rhoads, Pa., $2, vol. 62; from Samuel A. Bacon, N. J., $2. vol. 62; from Russel Taber, Io., $2, vol. 62; from Richard Patten, Io., $2, vol. 62; from Samuel L. Moore, Pa., $2, vol. 62; from Joseph Eastburn, Pa., $2, vol. 62; from Deborah Paxson, Pa., $2, vol. 62, and for Elias E. Paxson, $2, vol. 62; from Ellen M. Whipple, Io., $2, vol. 62; from Isaac N. Vail, Cal., $1, to No. 27, vol. 62, and for Ann Eliza Wilson, $1, to No. 27, vol. 62; from Nathan F. Spencer, N. C., $2. vol. 62, and for Reuben Davis, $2, vol. 62; from Amelia Smith, O., $2, vol. 62; from Thompson Frame, Cal., $2, vol. 62; from Elwood Cooper, W. Philada., $2, vol. 62; from Lydia Lee, Pa., $2, vol. 62; from Mark H. Buzby, N. J., $2, vol. 62; from Jonathan Chace, R. I., $2, vol. 62; from Joshua C. Smith, Md., $2, vol. 62; from Richard Henry Thomas, Md., $2, vol. 62; from Mary Anna Matlack, N. J., $2, vol. 62; from John Thomas, Io., $2, vol. 62; from Caroline Cope, Cal., $2, vol. 62; from David Holloway, Io., per Thomas E. Smith, Agent, $2, vol. 62; for Sarah A. Love, O., $2, vol. 62; from Mary Ann Wright, Philada., $2, vol. 62; from Levi H. Atwater, Md., $2.50, to No. 52, vol. 62; from Reece L. Thomas, Pa., $2, vol. 62; from Deborah B. Webb, Pa., $2, vol. 62.

Remittances received after Third-day, will not appear in the Receipts until the following week.

NOTICES.

WESTTOWN BOARDING SCHOOL.—The Committee who have charge of this institution, meet in Philadelphia on Sixth-day, Ninth Month 28th, at 11 A. M.

The Committee on Admissions and the Committee on Instruction meet the same day, at 9.30 A. M.

The Visiting Committee meet at the School on Second-day evening, Ninth Month 24th. For the accommodation of this committee, conveyances will be in waiting at Westtown Station on the arrival of trains which leave Philadelphia at 2.47 and 4.55 P. M.

WM. EVANS, *Clerk.*

EVENING SCHOOLS FOR COLORED ADULTS.—Teachers are wanted for these schools, which will open on the 1st of Tenth Month next. Apply to

Edward S. Lowry, 2220 Pine St.
Joseph J. Walton, 924 Chestnut St.
Thomas Woolman, 858 Marshall St.

DIED, Fourth Month 14th, 1888, at the residence of his mother, Deborah G. Brinton, HOWARD BRINTON, in the 38th year of his age, a member of Birmingham Monthly and Preparative Meeting. We believe, in reviewing the self-sacrificing life of this afflicted young man, there is much comfort in the remembrance of the Scripture promise, "He that is faithful in the little, shall be made ruler over more."

——, at his residence, near Westfield, Hamilton Co., Ind., on the 9th of Fifth Mo. 1888, JOHN HAWORTH, a member of Westfield Monthly Meeting of Friends, aged 30 years, 2 months and 9 days. This dear Friend remained a member of the larger body until after he became afflicted with the fatal disease, consumption. About this time he was convinced it would be right to request for himself and his two little children to become members of Westfield Monthly Meeting of Friends; which was in due time accomplished. Throughout his sickness he manifested a concern for the support of the doctrines and testimonies of our Society, and wished his children might be carefully trained therein. His bodily suffering at times, was very great, which he bore with Christian patience to the last. He was often heard to say, "How long, how long will it be until I am released; but I desire to be patient until the right time comes." His bereaved relatives and friends have the consoling evidence that their loss is his eternal gain.

——, Fifth Month 20th, 1888, at the residence of his son-in-law, Aaron Frame, near Barnesville, Ohio, WILLIAM WRIGHT, in the 86th year of his age. He was one of those whose circumstances placed him where he was surrounded by the modern element of departure from the doctrines and principles ever held by all true Friends. Although almost alone in the meeting where he belonged, in bearing his testimony in defence of the ancient landmarks, he felt it his duty to do so, year after year, even in the face of continual opposition and repeated criticisms. Way opened, however, in 1885, for his removal to within the limits of Stillwater Monthly and Particular Meeting of Friends, Ohio, to which he became united as a member, continuing so to the end. The patient and lamb-like disposition of mind which he manifested under the infirmities and afflictions of his declining old age, together with his occasional utterances relative to the hope that was in him, gave evidence of his preparation for the enjoyment of endless peace and happiness with the redeemed of all generations.

——, at his residence in Westmoreland, Oneida Co., N. Y., the 23rd of Eighth Mo. 1888, ROBERT TOWNSEND, aged 87 years. He was a beloved and useful member, and for many years a worthy elder of Westmoreland Monthly Meeting; was strongly attached to the principles and testimonies held by early Friends and faithful in supporting them. He was of a happy cheerful disposition, respected and beloved by all, ever ready to render assistance to others; and was remarkably smart and active till near the close. During his short illness he dropped many comforting expressions showing the gathered happy state of his mind, saying, "All is well; yes, all is well." "Happy, happy," thus exemplifying the words of the prophet, "Thou wilt keep him in perfect peace whose mind is stayed on thee;" and so passed quietly away, we trust, to rest and glory.

THE FRIEND.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 167.

PEACE IN DEATH.

The Memoirs which Daniel Wheeler has preserved of his own life contain an interesting illustration of the danger of concluding, that because a person is willing to die, it is sufficient proof that he has passed through that spiritual change which is necessary to prepare him for happiness hereafter.

During the days of his estrangement from God, he had enlisted in the British army, and was sent about the year 1794, with a detachment of troops to Holland, to operate against the French, with whom England was then at war. The English forces were inferior in number to the French and were forced to retreat before them under the most distressing circumstances. They were often poorly supplied with shelter and provisions; and in addition to those who were killed in the frequent battles and skirmishes, many perished through exposure and from a peculiarly fatal form of typhus fever which attacked the disheartened troops. Daniel Wheeler gives a pathetic account of his own sufferings from fatigue and sickness. The retreating army had reached the town of Nimeguen, where they were crossing the River Waal on a floating bridge, amid frequent interruptions caused by the fire of the French upon it. When his own regiment came in sight of the bridge, his gradually increasing illness became so severe that he was unable to proceed, and leaving the ranks leaned against the wall of a house. As he beheld the last of the rear of the regiment pass on and leave him behind, there seemed no hope left, but, he says, "in adorable mercy, my gracious Lord was pleased to put into the hearts of some of the regiment to send two of the men back to endeavor to find me out, and render every assistance in their power." These men placed him in charge of a picket of cavalry, which was left to cover the retreat of the army through the city; and in the morning he was placed on board a vessel provided for the reception of the sick and disabled. In two or three days they reached the town of Rhenin, close to the bank of the Rhine, and he was transferred to an old monastery that had been fitted up for a hospital.

Whilst in this hospital, he says, "I was brought so near the brink of the grave, that, to all appearance, no alteration for the better could be expected. I am not aware that I had even a wish to live; but my mind was so reconciled to the prospect of death, which then seemed near and inevitable, that I had given my watch into the hands of an acquaintance, with a request, that he would inform my family where I had ended my days. Indeed, when some expectation of recovery was at last held out, I could not help looking forward with a feeling of regret, to the probability of having again to encounter the series of hardships and distress to which I should unavoidably be subjected."

Many years after, in commenting on his feelings at this time, Daniel Wheeler makes the following instructive remarks: "I cannot avoid adverting to that period of my illness, when my mind felt so reconciled to the prospect of death, as before mentioned; and I now fully believe from what I have since been mercifully favored to experience, that so far from being in any degree prepared for such an awful event, a deceptive feeling must have been superinduced by the state of torpor and insensibility in which I then was, and which totally benumbed any better feelings and desires as to the future. To this may be added a predominating fear of having to endure more of those sufferings, of which I had had no small share; which, the probability of being again restored to health seemed to banish every hope of escaping. Truly awful is the thought which this view of my then lost condition occasions. And yet, when my end was apparently so near and inevitable, if such questions as are frequently proposed on the like occasions had been put to me, I have little doubt but satisfactory answers would have been returned, as to my belief and hope in the essential truths of the Gospel. But alas! this would have been from hearsay and traditional report, and not from any heart-felt saving knowledge of my own; for it is now plain to my understanding, that no man can have saving faith in Jesus Christ, who is unacquainted with, and does not walk in, the light of that Divine Spirit, which is so justly styled the Spirit of faith. It is through this alone, that the death and sufferings of Christ and his whole sacrifice for sin are availing, and truly applied to all those, who through faith lay hold of Him, the true Light and Saviour of them that believe in his inward and spiritual appearance." "A man may yield an assent to all the great and solemn truths of Christianity; the miraculous birth, holy life, cruel sufferings, ignominious death, and glorious resurrection and ascension of our blessed Redeemer; he may believe, in the abstract, in his inward and spiritual appearance in the hearts of mankind by his Holy Spirit; and yet he may fall short of the prize immortal, —unless he comes to witness the saving operation of the Holy Spirit in his own heart, and to know thereby, through faith in it, a purifying preparation for the kingdom of righteousness, peace and joy in the Holy Ghost."

The deceptive quiet which is sometimes the result of the benumbing of the faculties on the approach of death, and of which Daniel Wheeler speaks, is no more an evidence of the peace and favor of God than is the anxious concern which at others covers the mind at this solemn season, a proof of the Divine displeasure. The previous course of life furnishes much more reliable ground for confidence as to the state of preparation for futurity, than do the words of those whose faculties may be weakened by disease, or by the decay of nature. Yet even those who have lived godly and upright lives are often led to review the ground on which they are building their hopes, and made sensible, as expressed in his last hours by that dedicated minister Samuel Emlen, that "it is a serious thing to die."

Margaret J. Preston describes the struggles of mind passed through by a godly shepherd, as related in her hearing at Torquay, England, by a Scotch minister. The account is substantially as follows:—

"I was sitting in my study one evening when a message came to me that one of the godliest among the shepherds who tended their flocks upon the slopes of our highland hills was dying and wanted to see the minister. Without loss of time I crossed the wide heath to his comfortable little home. When I entered the low room I found the old shepherd propped up with pillows, and breathing with such difficulty that it was apparent he was near his end. 'Jean,' he said, 'gie the minister a stool, and leave us for a bit, for I wad see the minister alone.'

As soon as the door had closed he turned the most pathetic pair of gray eyes upon me I had ever looked into, and said, in a voice shaken with emotion, 'Minister, I'm dying, and—and—I'm afraid!'

I began at once to repeat some of the strongest promises in the Bible; but in the midst of them he stopped me.

'I ken them a',' he said mournfully, 'I ken them a'; but somehow they dinna gie no comfort.'

'Do you not believe them?'

'Wi' a' my heart!' he replied earnestly.

'Where, then, is there any room for fear?'

'For a' that, minister, I'm afraid—I'm afraid!'

I took up the well-worn Bible which lay on his bed. 'You remember the twenty-third Psalm?' I began.

'Remember it?' he said vehemently 'I kenned it long afore ye were born; ye need na' read it; I've conned it a thousand times on the hillside.'

'But there is one verse you have not taken in.'

He turned upon me with a half reproachful and even stern look. 'Did I na' tell ye I kenned it every word lang afore ye were born?'

I slowly repeated the verse, 'Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me.'

'You have been a shepherd all your life, and you have watched the heavy shadows pass over the valleys and over the hills, hiding for a little while all the light of the sun. Did these shadows ever frighten you?'

'Frighten me?' he said quickly. 'Na, na!

Dave Donaldson has Covenanter's bluid in his veins; neither shadow nor substance could weel frighten him.'

'But did these shadows never make you believe you would not see the sun again—that it was gone forever?'

'Na, na, I cudna be sic a simpleton as that.'

'Nevertheless, that is just what you are doing now.' He looked at me with incredulous eyes.

'Yes,' I continued, 'the shadow of death is over you, and it hides for a little the Sun of righteousness, who shines all the same behind; but it's only a shadow; remember, that's what the Psalmist calls it; a shadow that will pass, and when it has passed, before you will be the everlasting hills in their unclouded glory.'

The old shepherd covered his face with his trembling hands, and for a few moments maintained an unbroken silence; then, letting them fall straight before him on the coverlet, he said, as if musing to himself, 'Aweel, aweel! I have conned that verse a thousand times amang the heather, and I never understood it so afore—afraid of a shadow! afraid of a shadow.' Then turning upon me a face now bright with an almost supernatural radiance, he exclaimed, lifting his hands reverently to heaven, 'Aye, aye, I see it a' now! Death is only a shadow—a shadow with Christ behind it—a shadow that will pass—na, na, I'm afraid nae mair.'"

It is no unusual experience for those who have endeavored to serve the Lord in their time of active service, to be brought into deep thoughtfulness, and even anxiety of mind, as they approach the end of life. They are led to try the foundation on which they are building their hopes of happiness hereafter—like one preparing for a long journey, who examines and re-examines, to see whether he has provided every thing that will be needed, and has made all the necessary arrangements for the successful prosecution of his travels.

In such cases there is nothing that can give solid comfort and peace of mind, that can dispel the "shadows" of doubt and of death, but the shining of the "Sun of Righteousness" on the soul, the renewed sense of the love of God shed abroad in the heart, giving the consoling assurance that "amid all our conflicts of flesh and spirit, an interest is mercifully granted in Him who giveth the victory over death, hell and the grave." J. W.

For "The Friend."

A Vacation across the Atlantic.

Sixth Mo. 5th, 1888.—Once more I will note my wanderings in search of rest and health, and once more the ocean is supposed to afford the means by which these ends are to be obtained. This hastily written diary will, I trust, tell some at home of my few weeks' experiences.

The voyage so far has been an uneventful one. Our first day out was so very smooth that I had visions of escaping the horrors of sea-sickness; but by our second day a rougher sea brought me, along with a large majority of the passengers, to terms, and the inevitable tribute to Neptune was paid. The first day out on a big steamer cannot but afford amusement to anyone not sick. The poor victims, in spite of an assumption of cheerfulness, will gradually obtain a pale yellow or greenish hue; and one after another can be observed, with tottering steps, to seek the lower regions, there to battle it out with their relentless foe. My battle this time has lasted longer than usual.

The *Egypt* is a comfortable boat, and one of the largest in the transatlantic trade, and although not as fast as some, is a steady vessel in an ordinary sea. The saloon accommodates 120 people, and is full on this trip. The table on our boat is pretty good, yet it had no charm for most of the passengers the first three days out. As usual on ocean steamers, the bread and butter is poor; yet the meats and fresh fish and strawberries have seemed very good. Still, on the ocean, one wants heavier food than on land, and even when part seasick, salt fish, ham, bacon and hard biscuit are preferable to lighter diet. We have now been out six days, and have seen only two or three vessels. Constant rains and fog have been our portion, and the mournful fog horn has often broken sleep at nights.

There are on board the usual miscellaneous sort of travellers. There a few typical Englishmen, who, as usual, think "the States" are a fine country, with great natural resources; but that we have a very imperfect Constitution, and are very poorly governed. They have a right to their opinions, and are part right and part wrong. Then we have a good percentage of Western people, who have no especial graee of manner or conversation, but who possess a wonderful amount of hard common sense, and have apparently all the better a time, beeause they are not bothered with the conventionalities that cling to Eastern people. We have also on board six elergymen, some of whom I find to be excellent men. There are several families in the ship going out for their summer's vacation; and the heads of these families have on hand just about as much as they can manage. A small army of children make things lively—all sizes being represented—from those earried in their nurses' arms up. It is amusing to see the little people toddle up and down the deck, soberly sueceeding in maintaining the centre of gravity in spite of the motion of the vessel. Little children seldom become sick on the ocean. In addition to all the above, there are a few stage-players, and the usual assortment of fast young men, who drink ale and wine on every possible pretext; also there are quiet and sensible people, whose hidden ability it is a pleasure to draw out. There are two Friends in the ship besides myself, whose eompany is exeeedingly agreeable to me.

I pity the sailors on these ocean steamers. They are always kept busy at something or other, the officers rightly fearing that if unoccupied they may get into mischief. The poor fellows will run around deck in bare fect when my big overcoat feels good to me. They get $15 per month and their board; and are generally guaranteed a good soaking some time or other during each voyage. The look-out away up on the prow must of stormy nights feel dismal enough, yet there he has to hang on in the spray and darkness, and at every strike of the bells, sing out, "all is well."

The stewards also get nominal wages and have to depend on fees for most of their pay. They are invariably nice, obliging men, and will do anything for you. Tommy, the deck steward on the *Egypt* and myself have had several conversations. He has followed the business eighteen years, has been almost everywhere, has waited on all kinds of people, and has learned the art of accommodating them all. He gets up at 5 A. M., and spreads out the 100 steamer chairs, and from that time on till night he looks after the siek ones with all their fussy ways. If any one thing will make people fussy and unreasonable, sea-sickness will; so his task is a hard one. Then, at midnight, he sees that every one has gone below, piles up the chairs, puts out the lights, and turns in. Poor patient cheerful Tommy! I wonder how long he will continue to carry bottles and glasses and soups and wraps for seasick and dizzy Americans.

9th.—The other evening one of the officers informed me that the glass had fallen very low for this season of the year. The next morning the effects were decidedly apparent, and we were iu for two days of solid discomfort. A storm at sea is graud to look at, but after that is said, all is said. There is nothing to be frightened at, but entirely too much to feel. I have felt much used up with the unusual motion, and not being at all well, anyhow, I am glad enough that the sea has now subsided.

10th.—Going into the Liverpool docks is an interesting and tedious performance. The utmost care has to be exercised lest the huge boat should run against the massive stone walls. A big man, wonderfully arrayed in blue and gold lace, gave the orders to the panting tugs that pulled us around through the narrow gates, and finally, after several turns and much delay, we were hauled up to our pier. These docks are remarkable evidences of what man can do when he attempts to overcome natural obstacles; and there are over twenty miles' wharfage in the Liverpool docks. They are made necessary by the rise and fall of the tide in the river Mersey. We have nothing like them in Ameriea—not as the English like to intimate, because we are unable or unwilling to build them—but because our harbors do not require them, and to build such works would be a useless expense.

12th.—I came up to London yesterday. Everyone says "up" to London from all over England, just like in ancient days all roads led to Rome.

I went over the large conglomeration of buildings known as the Tower this morning. The far-famed crown jewels were first visited. They are kept in an eight-sided room, in the centre of which they are exhibited on a stand, formed like a large pyramid. On the top of this pyramid is Queen Victoria's crown, blazing with diamonds. There are also several other crowns, including those of the Prince of Wales, the Prince Consort, and some of the monarchs since the time of Charles II. The latter individual had a great many gold trinkets made for himself, and judging from this eollection, must have been a very expensive sort of a person to have around. The "white tower" dates back to William the Conqueror's time, and is an immense structure, with stone walls 14 and 18 feet thiek. In those days, I presume that walls were not built by money-making contractors, but were intended to last. In this tower are shown the arms and armor of former ages, besides suits of armor and coats of mail, worn by different sovereigns for centuries back. Some of the workmanship displayed in these things is really beautiful; and they show that even 400 or 500 years ago more skill was displayed in manufacturing weapons of war than was devoted to the arts of peace. I also saw the old beheading block, with its ugly axe scars, and some old thumb screws, and other miserable instruments of torture. How thaukful we may be that our lot is not cast in those "good old days," as some call them.

(To be continued.)

When Melanthon, on his death-bed, was asked "Is there anything else you want?" he replied, "Nothing but heaven."

For "The Friend."

Spiritual and Temporal Life and Death.

We might suppose that all Bible readers are sufficiently enlightened to see that a temporal life and death, and a spiritual one, are spoken of. But some appear to look upon things very imperfectly. And, having their eyes only partially anointed, they look, in a religious point of view, upon some of their poor fallible teachers as greater than they are; or "as trees walking." But the best of us, while in this state of mutability, only see in part, and prophesy in part. But we see that there is a seed of sin which produces spiritual death, pervading the whole posterity of fallen Adam, until it is expelled, or removed out of the way by the effectual working of the law of the Spirit of life in Christ Jesus, who never fell, but who now offers himself in spirit to all mankind, as the light and life of the world. So it is now, in Him, the second Adam, the Lord from heaven, that we are made free from the law of sin and death which comes upon all as the effect of disobedience. For as in Adam all have died, or lost their spiritual life, so in Christ all have a chance to be made alive. But spiritual life and spiritual death, cannot dwell together, no better than light and darkness: for they are contrary one to the other. The one being from Christ, the other from Belial. So their effects upon mankind are antagonistic; producing a warfare as between two opposing elements. But thanks be to God who giveth his saints that rely on Him for all their spiritual life and strength, the victory.

A few living ones are going about, often in sackcloth and mourning, with the living Gospel message, shedding forth the savor of life unto life: while such as think they are alive when they are dead, spiritually, are going about in their own strength, with a counterfeit gospel, giving forth the savor of death unto death to the deluded ones. "To be earnally minded is death; but to be spiritually minded is life and peace." Death is the wages which we receive for sin and unrighteousness; while eternal life is the gift of God, which we receive as wages for righteousness and true holiness. So, if we live after the gratifications of our fleshly desires, a spiritual death will be our just reward; but if we, through the assisting grace of God, do mortify the deeds of the body, we shall live.

So the terms on which we obtain spiritual life or death appear to be conditional. If we do our part, in obedience to the Divine will, we shall live. But if we, through disobedience or neglect fail, and follow the lust of the flesh, the lust of the eyes, or the pride of life, we shall lose the little spiritual life which we in mercy have received.

It was said of Cain, after he had come under the condemnation of the Lord, "If thou doest well, shalt thou not be accepted? But if thou doest not well, sin lieth at the door." Paul, in allusion to his spiritual condition, said, "I die daily." And I suppose he did, until he witnessed the old persecuting, Saul nature to be overcome. Then he could say, "I am crucified with Christ, nevertheless I live," spiritually.

These expressions of Paul, about dying daily, and being crucified with Christ, and mortifying the deeds of the body, do not favor the views which some have of a sudden death of the sinful nature. Neither does the expression of John the Baptist, where he speaks of the axe being laid at the root of the corrupt trees. But it does signify that it is laid there, for use, until every tree that bringeth forth not good fruit, is hewn down by repeated blows, and cast into the fire. We are not going to be alive unto God and to good works, until we are first dead unto sin. And while our faith stands more in the wisdom and eloquence and power of men, than in the living power of God, we shall remain under sin, and be left in death and darkness, and cease to be as lights in the world: because the light that was in us has become darkness, and the darkness is very great. Some have mixed and mingled with the world, that lies in wickedness, until strangers have devoured their strength, and they have not life and light enough to know it. But they have become partly sensible of their lack of Divine life, and are striving to supply a human life and power as a substitute. And this substitute is so mixed with the appearance of fervent devotion, that their religion has become popular; but when it is weighed in the balance it may be found wanting. For that which is highly esteemed among men, is abomination in the sight of God. I see that many, like Ephraim, have so joined themselves to their idols that we might about as well let them alone. But I do believe there are "a few names, even in Sardis," or in our once highly favored Society, that have not defiled their garments. These, I humbly hope, will continue to shine as lights in the world, and amidst a crooked and perverse generation, who have a name to live while they are dead.

But we, as a people, have great need of more spiritual life: especially in our religious organizations and meetings for worship. But how are we to get it, except as we ask of Him who giveth liberally to all who rely on Him? We shall not find it by seeking the living among the dead. We shall not get it in the ministry, except it comes through the Minister of ministers—the Minister of the sanctury and of the true tabernacle which the Lord pitched and not man. This great change from death to life, is not of ourselves, lest any man should boast of his own ability to save himself. It is all the gift of God. But we have our part to do. And while we have the light, we must believe in the light, and walk in it. And walking signifies a moving forward, which requires an exertion of our own. So I do not believe in our sitting down as at ease in Zion, having a name to live while we are dead. Neither do I believe in so much mere human life, or activity of the natural man, as is generally used in propelling the machinery of the different churches. Yet I do not believe that a Christian's life is a life of idleness; but that we should be ready to communicate in all good things; not slothful in business, but fervent in spirit, serving the Lord; apt to teach, distributing to the necessity of saints; given to hospitality. So our life or death will be known by our fruits, whether good or evil.

When Christ was personally among men, He went about doing good to the bodies and souls of men. He opened the eyes of them that were outwardly blind, and raised the dead to life. So that the Jews marvelled that He who came to save others, could not save himself. But He came to save us from a spiritual death; and died that we might live: as He was the resurrection and the life. That as He was raised from the dead by the glory of the Father, even so we might be raised from spiritual death and walk in newness of life as He did. He not only gave his life for us that we might walk in newness of life while here, but that He might redeem us from all iniquity, and prepare us to enter with Him into the heavenly mansions, where nothing impure or unholy can ever come; and where death will be swallowed up in victory through Him who has the power over death, both temporal and spiritual. D. H.

Dublin, Ind., Ninth Mo. 3rd, 1888.

Worship of the Dervishes in Cairo, Egypt.

BY CAROLINE R. WRIGHT.

While in Cairo we attended a morning service at the "Temple of the Dervishes." The temple, or building, is a most unpretentious looking edifice, nothing whatever indicating a place of worship.

It is built in circular form, and consists of one vast room, the center of this room (or auditorium) being separated from the visitors by a low, open railing, extending around the inclosure about twenty feet from the surrounding walls. In this space the visitors stand during the ceremonies. But in the entire temple there is not a chair or table, book or bench seen; the only visible object being an elegant oriental mat spread upon the floor near the rail opposite the gate of entrance.

In a few moments after our arrival the high-priest entered the inclosure, directing his steps to the mat, and, kneeling upon it, kissed it most fervently, then prayed (apparently) in the most devout manner to the mat, alternating his devotions in bowing, kissing and praying, with eyes fixed upon it. These devotions of the priest lasted about fifteen minutes before the members of the sect began to assemble, each on entering bowing devoutly to the mat before taking his seat on the floor, in close proximity to the surrounding rail, the audience having a clear and unobstructed view of all the ceremonies. There were no females to be seen among the worshippers; the men varying in age from 18 to 70 years.

Seated in a balcony built on the wall (opposite the entrance) were the musicians, who poured forth the most weird and unearthly music, when, at a certain strain (which proved the signal for the devotees to rise) they all rose, and, removing their wide-spreading mantle from their shoulders, folded it carefully, and put it on the spot they had occupied, thus revealing their peculiar dress, which consisted of wide, loose trousers, over which they wore a thickly plaited skirt, confined at the waist, but reaching to the neck, with open sleeves. On their heads they put a close-fitting felt hat, without a particle of brim, from twelve to fourteen inches in height.

At another strain in the music, the whole number commenced gradually to whirl around, with outstretched arms, increasing in the rapidity of movement, with such force that their skirts stood out from their waist like a large opened Japanese umbrella; yet strange to say, the movements of every one were so gracefully skilful, they never touched each other, neither did their extended arms come in contact. Continuing these exercises for twenty-five or thirty minutes (without a moment's cessation), one after another becoming weary, walked to their seats—not forgetting in passing, however, to offer their accustomed devotion to the mat.

After the necessary rest of ten minutes, the music again resounded through the temple, when all instantly arose, and with the accelerated strains of the music, commenced whirling with even greater rapidity than before. And it was a matter of great surprise to all the visitors to find the oldest men held out (apparently with less fatigue) longer in this laborious exercise than the younger members—doubtless owing to

their longer experience in this whirling worship. It was not only a comical, but wonderful sight, to witness such rapidity of movement, when the beholder could scarcely distinguish one skirt from another, or to which body the outstretched arm belonged.

When the second part of the services closed, the worshippers (after bowing to the mat) repaired to their seats, and made ready to follow the priest when he left the temple. One singular fact was that *not one word had been spoken* during the entire services, and none of them appeared to notice the large number of visitors present, being so rapt in devotion, with their eyes uplifted.—*The Christian Advocate.*

For "The Friend."

What Constitutes a True Friend.

"Ye are my friends, if ye do whatsoever I commaud you." A true Friend is one that is following the blessed Master in the way of his requiring.

We have ample proof from the Scripture, that it is the privilege of the humble follower of Christ to know of beiug led by the blessed Holy Spirit, for it says: "When He, the spirit of truth, is come, He will guide you into all truth; will take of the things of mine and show them unto you; will bring all things to remembrance, whatsoever I have said unto you." His office is to "Convince the world of sin, of righteousness and of judgment;" bringing the unregenerate heart uuder conviction for sin; and, as this visitation is yielded to, leads to repentance and faith in the great atonement that was made for sin and transgression, applying the benefit thereof to the repeuting, believing soul; for, "to as many as received Him, to them gave He power to become the *sons* of *God*, even to them that believe on his name."

There are no meetings that are better calculated to meet the needs of the masses of the people, than a good old-fashioned Friend's Meeting,—a meeting in which the people are gathered under the power and presence of the great Head of the Church, and in which the Master who has the right to rule and reign, directs the exercises.

I hope the time may never come when waiting in silence is looked upon as a waste of time. There is a silence that is worship, and there is a silence that may be entirely formal. "Keep silence before me, oh islands, and let the people renew their strength; let them draw near, and then let them speak." Silence may not be the end of worship, but a means to an end.

When first meeting together, it is befitting a set of worshippers to drop into silence, that they may realize the Master's will. As we follow this, in simple obedience, we are enabled "to offer spiritual sacrifices, acceptable to God, through Jesus Christ our Lord." A ministry rightly brought forth by the anointing from on high, will reach the witness for truth in the hearts of the hearers, and prove a great blessing to the church. The truth as promulgated by Fox, Penn, and others, has never changed, and never will; yet the administration of the truth may change according to our surroundings and needs.

George Briggs.

New Sharon, Iowa.

Some very good and thoughtful men have given it as their judgment that more can be done by parents at home in the proper care, control, and teaching of their children, from the first to the seventh or eighth year, to shape their future moral and religious character, than by all other means combined.

THE TRUE REFUGE.

[A minister in England died from the effects of cancer. One day, after his daughter had made him comfortable by placing three pillows under his head, a friend called and inquired: "How are you to-day, Mr. Parsons?" "Very comfortable, indeed. See! I lie on three pillows. They remind me of the pillows on which my soul lies." Putting his hand on the undermost one, he said: "This is the pillow of God's infinite power; the second is the pillow of God's infinite wisdow; the third and top one is the pillow of God's infinite love in Jesus Christ. '*The eternal God is thy refuge, and underneath are the everlasting arms.*'"

Hast thou within a care so deep,
It chases from thine eye-lids sleep?
To thy Redeemer take that care,
And change anxiety to prayer.

Hast thou a hope, with which thy heart
Would almost feel it death to part?
Entreat thy God that hope to crown,
Or give thee strength to lay it down.

Whate'er the care that breaks thy rest,
Whatc'er the wish that swells thy breast,
Spread before God that wish, that care,
And change anxiety to prayer.

—*Exchange.*

Selected.

CHOSEN IN THE FURNACE OF AFFLICTION.

How long! how long! the furnace-fires rage high,
Hath God forgotten me as here I lie?
Is there no silence. Is my soul all dross?
That I must witness trial, pain and loss?
Oh! for the Master's voice!
Will He forsake?
Here in the fires alone
Must my heart break?

"Be patient, suffering soul! I hear thy cry;
The trial fire may glow, but I am nigh.
I see the silver, and I will refine
Until my image shall upon it shine.
Fear not, for I am near
Thy help to be.
Greater than all thy pain
My love for thee."

Thy love for me, Oh, Lord! is this the place
Where I may see the shining of thy face?
Here may I learn thy Holy will to know,
And into thy dear image nearer grow?
Unto this blessedness
May I aspire
To glorify thee
Even in the fire?

"Yea! even here! oh suffering one, be strong,
This trial of thy faith may not be long—
Even now, thy soul, submissive to my will,
Is learning how to trust me and be still.
My everlasting arms
Do thee enfold;
Precious thou art to me,
As most fine gold."

I hear thy voice, my Lord; I fain would rest
Secure in all my weakness on thy breast.
But even now, though furnace fires burn low
My spirit trembles underneath thy blow:
Must there be trial still?
Is there no sign—
No likeness yet, upon
This heart of mine?

"The silver truly may reflect thy face,
Yet must I fashion it until the grace
And fair proportion of its form I see,—
A chosen vessel, consecrate to me.
As many as I love
I thus refine;
Thou shall be fair indeed,
For thou art mine!"

I listen and am still: I doubt no more,
All quietly I rest—the strife is o'er,
Thy chosen one! can I resist thy will
Or fear to follow thee through joy or ill?
I may not understand
The way I go;
The perfect day will come
Then I shall know!

Selected.

THE CHILD'S WISH.

I think, when I read the sweet story of old,
How Jesus, when here among men,
Called dear little children, as lambs to his fold,
I should like to have been with them then.

I wish that his hands had been laid on my head,
That I had been there by his knee,
And had watched his kind look, as He lovingly said,
Let the little ones come unto me."

Even yet, to his footstool, in prayer I may go,
And ask for a share of his love,—
And if I but seek Him, and serve Him below,
I shall ever be with Him above,—

In that beautiful home, He has gone to prepare
For all, who are cleansed and forgiven;
And many dear children in glory are there,—
"For of such is the kingdom of heaven."

For "The Friend."

"The Word of Life, Jesus Christ, which we have seen with our eyes," said the Apostle John, "and our hands have handled, do we declare unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son, Jesus Christ."

It is true that John had seen Jesus with his natural eyes, and even laid his hands upon this God-man; yet now, in writing to the saints, many years after Jesus had ascended to Heaven, he desires that they also with him may have fellowship with Him; and adds, "truly our fellowship is with the Father, and with his Son, Jesus Christ."

By this, then, we see that John was still present with Jesus, that so loved him, and in a manner more real than when they travelled together over the hills and vales of Judea. (Read John xvii: 21, 22 and 23.) For, no hands animated by blood can so really handle our risen Lord as can these spiritual hands, animated by the inflowing of that same Life, whereby He now lives in Glory; and a measure of which enters into all those who open their hearts to receive it.

Neither did earthly eyes ever see Him so plainly as do those eyes which are anointed with that true Light that cometh from Him, (Acts vii: 55, 56.)

It is evident, then, that it was this kind of seeing and handling that John desired the Christians of his day to possess with himself; so that they all might have fellowship together with their Lord.

And it is this earnest desire of our ever-loving Lord that we of this day would also enjoy the same oneness with Him.

T. D.

Frankness and Harshness.—How often a bitter speech, which has caused keen pain to the hearer, has been followed by such words as these, as if in justification of the unkindness shown:

"I'm a plain, blunt person, and I have to speak out just what I think. People must take me as the Lord made me."

Anything meaner than such an attempt to throw the responsibility for one's ugliness of temper off upon the Lord it would be hard to imagine. Frankness of speech is one thing, but harshness is a very different thing. The Lord never endowed any man with such a disposition, or put him in such circumstances, that he was obliged to make stinging, cruel remarks. Some people have more difficulty than others in being sweet-tempered and kindly spoken, but when one fails it is his own fault.—*The Work at Home.*

For "The Friend."

The Outlook as to Peace and War.

In The Friend several weeks ago, regret was expressed (editorially) that in the formal announciation of principles or so-called "platform" of one of the two principal political parties, so much stress should have been laid upon the asserted) need of more war vessels, and of sea-coast fortifications.

In the debate upon the urgent necessity for providing more guns, war-ships and coast fortifications, Senator Hawley asserted that "other nations had this country at their mercy," and that "the English themselves were surprised at the carelessness of the United States in regard to war preparations, and asked, was there ever such a happy-go-lucky reliance on luck since the world began." Alas, that such carnal arguments should be advanced by the legislators of a professedly Christian State! How far more truthful is the thoughtful reflection contained in this extract from a private letter from England:—

"If you once begin to spend money on fortifications, it will be merely the beginning of a sinking fund. Every pound spent raises a vested interest—a military interest, which will demoralize public opinion, and brutalize the mind so that life will be cheaper. We are watching you with very great interest. We see in it a great moral revolution, in which is involved an incalculable quantity of happiness, freedom and peace for the world-wide human race."

Referring again to the Senator's asseveration that Englishmen were surprised at America's carelessness concerning its defenceless condition, I would quote the following opinion, expressed by a very sensible Briton, Charles Kingsley. In an address before the Ladies' Sanitary Association of London (1859), in drawing a parallel between the losses by bad sanitation and those incurred through war, he remarked: "War, we are discerning now, is the clumsiest and most expensive of all games; we are finding that if you wish to commit an act of cruelty or folly, the most expensive act that you can commit, is to contrive to shoot your fellow-men in war." Only a year ago, when the British delegation representing 234 members of Parliament were in this country as bearers of the arbitration memorial to our President and people, it seemed as though the sentiment in favor of the amicable determination of international differences was pretty generally accepted. With the rejection of the Fisheries Treaty, however, the long discussions in Congress over the navy, arsenal and fortification bills, and the grants for those purposes, we seem to have waxed much more belligerent.

It is not improbable, also, that we may have to confront, in the not distant future, a "Chinese question," of more threatening character than any with which we have yet had to deal. A generation or two ago, the Mongolians were very much assailed for their injustice and folly in keeping themselves aloof from the civilizing influences of foreign nations. In what manner, have we commended to them our Christianity and civilization? When Hong Kong was opened to the English and French, the American consulate being on the ground, and identified as a party to the transaction, the concession was one which was granted at the cannon's mouth. It came with that opium-introduction war which brought unspeakable woe to the Chinese people. It is not often that we get an unprejudiced declaration upon this subject from the papers of the Pacific sea-board, but within a few days I have seen an extract from a letter of evident fairness, published in the *Pacific*, a Congregationalist journal of San Francisco. The writer, who is a graduate of the University of California, writing from Hong Hong, says, that the ever-remembered wrong of the opium-war, with the anti-coolie persecutions and exclusions on the part of America and the British colonies "have developed such a bitterness among the people, that as I go along the streets with a missionary, ever and anon we hear the muttered words, 'foreign devil.' The lady walking with me said, 'If they called us no worse than that, we would be very well satisfied.'

"No Christian can live or travel in China without being ashamed of the name America. Our treatment of the Chinese, to use a Scripture expression, has made our name to stink in the nostrils of this people.

"The greatest difficulty to-day that the missionaries have to contend with, is that they are foreigners, protected by foreign guns. As foreign nations, we have treated this people so brutally, that to-day, if the fear of cannon were for one hour removed, there is no doubt that every foreigner—man, woman and child, missionaries and others, would be slaughtered, saving only the miraculous intervention of God in their behalf. Not only so, but may God have mercy on us when this mightiest nation of earth awakes from her slumbers."

Had the person who penned the above lines foreseen that in the course of a few weeks, while a treaty between this country and China was pending, our Senate should have passed (as a mere political bid for votes, in view of the near-at-hand presidential election) a second and more rigorous Chinese Exclusion bill, he would undoubtedly have felt that the lives of all the Americans dwelling in that land were placed in extremest jeopardy. The most urgent missionary labor on behalf of China, at present, would seem to lie by way of Washington. May the veto of the President prevent the consummation of this hasty, unrighteous, and war-provoking legislation!

Josiah W. Leeds.

From The Australian Friend.

Why do Friends Meet in Silence?

Dear young Friends:—The most noticeable difference between Friends and others is in our mode of worship. I shall, therefore, in this letter endeavor to answer the query at its heading.

Our Lord Jesus Christ told the woman of Samaria that "God is a Spirit, and they that worship Him, must worship Him in Spirit and in Truth;" also, He said to his disciples, "Without me ye can do nothing." The Apostle Paul told the Athenians that "God dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed anything."

We therefore cannot worship God acceptably by any thing we may do in our own will, without his assistance, and as our access to Him is through the Spirit, we consider it best to meet in emptiness of self, bringing nothing of our own, silently waiting for that Spirit which will enable us to worship in Spirit and in Truth; not necessarily requiring words, because He who is a Spirit understands the language of the Spirit.

However, words have a very useful place in our meetings, whether in prayer, praise or ministry, when uttered under the influence of the Holy Spirit; and Friends wish to encourage the right exercise of such spiritual gifts by any of the congregation feeling it laid upon him or her—for in holding back from following the leadings of the Holy Spirit, not only the individual, but the meeting suffers loss.

If we, each one, younger and older, were more willing to take the part our Master would have us take in our Meetings for Worship, would they not show much more life than they do at times? Let us see to it, then, that we are each one doing our part, as members of the congregation, when we come together.

By our mode of worship we are not dependant on any one man—looking to Christ alone, and each individual worshipper is free to follow the dictates of the Holy Spirit in his heart—which is not the case with a pre-arranged service.

I will conclude with a quotation from Barclay: "The worship, preaching, praying and singing, which we plead for, is such as proceedeth from the Spirit of God, and is always accompanied with its influence, being begun by its motion, and carried on by the power and strength thereof; and so is a worship purely spiritual, such as the Scripture holds forth."

Your sincere friend,

T. B. R.

"Here is a curious thing," said a doctor, as he walked through an Erie railroad train the other day. "This smoking car seats fifty persons, and yet there is seldom a chance for a seat after the train starts out of New York. The men in this car have gone into the country at considerable expense and disadvantage for the sake of their health. The only time they spend at home is at night, and most of it in their bedrooms, in heated houses, where the air is very little different from that in a city bedroom. They spend from two to four hours of the only leisure they have in this car, where the air is so vitiated with tobacco, that though I am an old smoker, it makes me as sick in fifteen minutes as did my first cigar. It is safe to say that the health of these men would have been better guarded had they stayed in town.—*New York Sun.*

Natural History, Science, &c.

Flowers in China.—The Chinese have a passion for flowers. You may see, on the hundreds of canals that cut up the country around Shanghai, boats whose dingy and miserable appearance betokens the poverty, even the beggary, of their occupants; and yet near the stern, on the top of the *saw-bang* or cooking canopy—the "galley"—you will see from two to a dozen pots of flowers. Little Chinese girls nearly always place a sprig of some bright flower in their glossy tresses of raven black, and they sometimes show a good deal of taste in the arrangement of their nosegays.

Just about the first of February, or near the Chinese New Year, one may see men and boys selling branches of a small bush that bears a yellow flower, somewhat resembling the Spice-bush flowers of Virginia. This flower has, to a Chinese, associations bright and pleasant as those that clung around the far-famed Hawthorn that bloomed in Old England on "Old Christmas Day." You can buy in the market for a few *chien* or *cash*, a little flower pot with a few bulbs of Daffodil in it, and by keeping it in the window of your room, soon have a few bright looking flowers. The Chinese do not

plant in their parks such elaborate flower beds as the Americans and Europeans, but they are very fond of pot flowers.

The Dodder.—Those singular parasite plants, known as dodders, start life by seed in the ground, and continue as terrestrial growers until they find a post plant along which they twine. Then they send out "hausteria"—a kind of penetrating sucker by which they extract the living juices from the plant they have embraced. From this time forward they sever their connection with the earth. In what manner they sever this connection has not been known until recently, when Hanker of Mt. Holyoke Seminary, discovered that the warm stem contracts, thus drawing the root up out of the ground, which root then withers and dies.

The Barramunda.—In the oldest secondary rocks of Britain and elsewhere there occur in abundance the teeth of a genus of ganoid fishes, known as the Ceratodi. The teeth reappear from time to time in several subsequent formations, but at last slowly die out altogether; and, of course, all naturalists naturally concluded that the creature to which they belonged had died out also, and was long since numbered with the Dodo and the Mastodon. The idea that a Ceratodus could still be living, far less, that it formed an important link in the development of all the higher animals, could never for a moment have occurred to anybody. As well expect to find a palæolithic man quietly chipping flints on a Pacific atoll, or to discover the ancestor of all horses on the isolated and crag-encircled summit of Roraima, as to unearth a real live Ceratodus from a modern estuary. In 1870, however, Krefft took away the breath of scientific Europe by informing it that he had found the extiuct ganoid swimming about as large as life, and six feet long, without the faintest consciousness of its own scientific importance, in a river of Queensland at the present day. The unsophisticated aborigines knew it as barramunda; the almost equally ignorant white settlers called it, with irreverent and unfilial contempt, the flat-head. On further examination, however, the despised barramunda proved to be the connecting link between the oldest surviving group of fishes and the lowest air-breathing animals like the frogs and salamanders. Though a true fish, it leaves its native streams at night, and sets out on a foraging expedition after vegetable food in the neighboring woodlands. There it browses on myrtle leaves and grasses. To fit it for this strange amphibious life, the barramunda has both lungs and gills; it can breathe either air or water at will, or, if it chooses, the two together. Though covered with scales, and most fish-like in outline, it presents points of anatomical resemblance both to salamanders and lizards. It is very interesting to find that this fossil link between fish and reptiles should have survived only in the fossil continent, Australia. Everywhere else it has long since been beaten out of the field. In Australia alone it still drags on a lonely existence as the last relic of an otherwise long-forgotten and extinct family.—*Cornhill Magazine.*

The Home of the Guillemot.—A writer in the *London Friend* gives an interesting account of the collecting of the eggs of this sea-bird; which nests in great numbers on the high chalk cliffs which border the sea about Flamborough Head, on the coast of Yorkshire. The eggs are about the size of those of a hen "with a ground color of cream, buffish white, or pea-green, blotched and smeared and streaked and daubed with bright red, a rich brown or black, in every fantastic pattern and hue." The process of collecting them is thus described:—

"A party of four assign themselves a portion of the cliff; one of the number then puts on what he calls his 'breeches,' which consist of a piece of horse-girth under each thigh, with a strap round his waist, and this is connected with a strong line attached to the middle of his body, in front. His wrists are protected with strong calf-skin gauntlets, two bag-pockets are under his arms, his hat is felted, and tied upon his head, and he is armed with a sort of scoop-net, which is passed over his neck, leaving his hands quite free. Two ropes are then given him: the one is made fast to his 'breeches;' the other made tight to a spike on the top of the rock. The one is used to lower him down by; the other he helps to pull himself up with, and uses also for telegraphic purposes.

"All being ready, the three companions place themselves as near the edge of the cliff as they can well get, planting their heels in holes cut for the purpose, passing the tight rope over the edge, and the line attached to the climber through a small spiked swivel, which is driven into the top of the rock. The strougest man has a buckler of strong calf-skin over his waist, round which the line is allowed to run; and so he serves as a lever to steady his companion by. Now, then, over the climber goes into space, and down the giddy height, and as you run round to some other point or promontory, in order to be able to witness his proceedings, you see him perhaps first of all, taking immense giant strides down the perpendicular face of the cliff; now touching the rock with one foot, and then again swinging off and striking it very many feet below with the other, until he comes to an underhanging piece, where he appears suspended in space, like a spider from his thread. Now a ledge is reached, and at a signal with his telegraph line he is instantly stayed, and begins to explore its recesses, putting the eggs into his bag-pockets, scooping them out with his net, and terrifying the poor lawful occupants of their homes with his presence. Again, answering to his telegram, he is off, lower, lower, until some 300 feet or more have been reached, and all the eggs within his limits have been gathered, when again, at the well-known signal, you begin to see him ascend, sometimes stopping, searching, examining and climbing, until, as you run round back again to your friends on the top, you see him emerge from out of the unlookable depth with his bags full, and a smile upon his face. Sixty-two eggs were counted from one haul."

The number of eggs collected during the season is about 30,000. Many of these are sold as specimens of Natural History; and a large number are eaten.

Items.

The Churches of the United States.—Under this heading *The Independent* of Seventh Mo. 26th, gives carefully prepared statistics of the different denominations of Christians for the present year; a summary of which follows:

Adventists.—These are divided into several bodies, the most of which are Congregational in their polity. They have in all 1563 church edifices and 100,441 communicants.

Baptists.—Including under this head not only the regular Baptists (much the most numerous of the divisions), but also the "Disciples of Christ," "Christians," "Church of God" and "Dunkards," who all baptize by immersion; the number of meeting-houses is given as 45,434, and of communicants 3,971,685. The most of these are Calviuistic in doctrine.

Christian Union Churches.—This body arose in the West, a quarter of a century ago. It protests strongly against sectarianism and practices baptism by immersiou. Meeting-houses, 1500; members, 120,000.

Congregationalists.—Among these all ecclesiastical power is vested in the congregations, which are thus independent bodies. The prevailing doctrinal belief is in accordance with what is called Evangelical. Meeting-houses, 4,404; communicants, 457,584.

Friends.—"Orthodox Friends hold to the inspiration and sufficiency of the Scriptures, to immediate revelation by the Holy Spirit to the heart of the individual, and that the only baptism essential to salvation is the 'washing of regeneration and the renewing of the Holy Ghost.' The Lord's Supper is not to be observed by the use of the visible elements, and no one should exercise the ministry without being moved thereto by the Holy Spirit. There is much discussion at present concerning the ordinauces. The 'Hicksite' Friends (as they are usually called) date from 1827. They are regarded as Unitarian in doctrine." "Orthodox members, 72,968; Non-affiliating Orthodox, including Philadelphia and Wilburite bodies, 12,000; Hicksite, 23,000. Total 107,968."

German Evangelical Church.—This body occupies the same position theologically as the State Church of Prussia, which was formed by the union of Lutheran and Reformed bodies. Meeting-houses, 675; communicants, 125,000.

Lutherans.—These are subdivided into several Synods. Meeting-houses, 7,992; communicants, 987,600.

Mennonites.—"Mennonites baptize 'penitent believers' by pouring or sprinkling, practice close communion, observe feet-washing, refuse to take judicial oaths, are nou-resistants, and use the ban against unworthy members. Their bishops, elders, or ministers, and deacons are chosen by lot. The number of ministers always exceeds the number of places of worship, as there are almost always two ministers to each place of worship; but many of the churches have two aud sometimes three places of worship. The literal ban is not in general use among the Old Orthodox Meunonites; nor among the New School. The Amish Branch and the Reformed Branch, however, hold strictly to the ban. The chief cause of separation between the Old Mennonites and the Amish, about A. D. 1700, was the ban. The chief cause of separation of the New School, in 1848, was a determination on the part of the New School representatives to enjoy a greater degree of worldly conformity, both in doctrine and practice." Old Mennonites, 60,000 communicants; Amish, 20,000; Reformed Mennonites, 3,000; New School Mennonites, 10,000.

Methodists.—These are divided into numerous branches; most of which have bishops at the head of their organization; but others are Presbyterian or Congregational in their polity. They all substantially agree in doctrine and practice. Several of the divisions were the result of slavery. Total number of communicants, 4,699,529.

Moravians, whose official title is *Unitas Fratrum*, have 10,966 communicants.

Presbyterians.—The divisions among these are principally due to doctrinal differences, and to the influence of slavery. All accept the Westminster Confession of Faith, save the Cumberland Church, which was organized near the beginning of the present century, in the Cumberland Valley. It takes a theological position between Calvinism and Arminianism. Total number of communicants, 1,136,685.

Episcopalians.—Including the Reformed Episcopalians, who reject certain doctrines in the Prayer Book which they regard as erroneous; and oppose the ritualism which is spreading in the old church there are 446,785 communicants.

German and Dutch Reformed have 269,523 communicants.

Roman Catholic.—The total population is estimated at 7,200,000. The number of communicants is probably about equal to that of the Presbyterians and considerably less than that of the Methodists.

There are a few other small bodies of professors, including whom the grand total is about 19,800,000 church members; showing an increase during the past year of about 775,000.

Philadelphia Meeting for Sufferings.—At a meeting of this body, held Ninth Mo. 21st, a satisfactory report was received from a committee appointed several months ago in reference to the rights of our American Indians. They had had a relieving opportunity with the President of the United States, and had presented to him an Address, in which they endeavored to persuade him to exercise the discretionary powers entrusted to him in such a manner as to protect the Indians from injustice and oppression.

Two appropriations out of the Charleston Estate, were directed to be made to aid in the erection or repairing of meeting-houses in North Carolina. In the consideration of these cases, some reference was made to the care exercised by the Trustees of said Estate, not to recommend appropriations in aid of any meetings where the manner of public worship hitherto maintained by the Society of Friends was not in good degree observed; and to the amount of correspondence and exercise of mind which accompanied a conscientious discharge of this part of the duties entrusted to them.

When some ministers were disputing at John Newton's house, whether faith or repentance were first, he was silent till the debate was ended. Then, he said, "I have a question to ask. Are not the heart and the lungs of a man both equally necessary to the life of a man?" Yes, surely. "Well, tell me, which of these began to play first? This resembles the point you have been discussing."

The Wrong Excuse.—Two workingmen were talking about a comrade who had lately "got into trouble," as the saying is.

"He oughtn't to say he was led into it," said one; "he *lent* himself to it."

The remark struck me as a thoughtful one. When a man, open-eyed, goes into dangerous places, associates with questionable characters, surely he lends himself to evil—he is not led into it.—*Selected.*

THE FRIEND.

NINTH MONTH 29, 1888.

We have received a communication from our esteemed friend, Josiah W. Leeds, commenting on some of the warlike tendencies exhibited in this country at the present time. The only hesitation which we felt to publishing it, arose from the fear lest any person might suppose it was inserted in our columns from a desire to promote the interests of some one of the political parties existing in our country. We should much regret giving just occasion for any such supposition; for the object of The Friend has ever been, not to promote the success of any political party, but to promote the welfare of the whole community by its advocacy of those principles of morality and religion which underlie its spiritual and temporal prosperity.

But in its support of these principles The Friend has often, in the past, found it necessary to criticise and condemn those movements which were adverse to them; and we trust this will be its course in the future, independently of the consideration as to who may be affected thereby. The views advanced by our friend, W. L., have such important bearings, that we have not felt satisfied to withhold them. The danger that our country may be placed in a hostile position towards other countries, with whom she ought to hold the most friendly relations, is greatly increased by the strong tendency among active politicians to subordinate national interests to party claims. Of this, we have recently had several examples, calculated to cause blushing and confusion of face to those who love their country and desire to preserve its honor untarnished. The effect of this wicked political system is to deprave the national conscience, and to lead many to sacrifice right and justice to what they regard as present expediency—to do evil that good may come. It is a well-established principle, that national crimes meet with national punishments. And it would not be very surprising if contingencies should arise in which a desire to conciliate popular favor should so overbalance the good sense and right feeling of those in positions of influence, as to induce them to support measures that may lead our country into the expenses and horrors of war.

In reference to the political contest now carried on in this country, we believe it is very desirable that our members should be on their guard, not to become too much imbued with a party spirit; while they may take an intelligent interest in the discussion of measures which will affect them in common with the rest of the community. The following minute of advice adopted by Philadelphia Yearly Meeting in the year 1800, seems appropriate at the present time:

"The necessity of a faithful maintenance of the testimony to the purity and increase of the kingdom and government of the Prince of Peace, which we in an especial manner believe ourselves called to, being with renewed weight, and in lively pertinent observations spread before us, it is afresh desired that our members may be duly sensible of the magnitude and extensive importance of this profession; that it becomes us to dwell much alone in order to experience preservation from mixing with the unsettled restless disposition prevalent in party disputations and plausible reasons relative to human policy and the exercise of civil government, in which the spirit of man is often or mostly involved: by countenancing or joining therein, some have been imperceptibly drawn from a tender feeling of the influence of that heavenly principle of Gospel love which embraces the well-being of the whole bulk of mankind."

A letter has been received by the Editor, commenting on the Editorial in the last number of The Friend, on the pecuniary support of ministers. With the views expressed in that Editorial, the writer unites; but he thinks that it would have been well to have gone further into the subject of the ministry. An extract from the letter will explain his feelings.

"What is said is very good so far as it goes; but it is to my mind more important to insist that the first question is that the ministry that is exercised among us must be, to be what it ought to be, the outcome of a Divine gift, and from that only. Not from mere recollection of subjects, or from a desire to be made use of to promote the cause of religion, or suggested to the mind by any circumstances; none of these rise to the character of a ministry exercised in the authority of the Truth; and the result of all this is sensibly felt by the mind that is capable of right discernment. And in a word, says Robert Barclay, 'We are for a holy, spiritual, pure, and living ministry, where the ministers are both called, qualified and ordered, actuated and influenced in all the steps of their ministry, by the Spirit of God: which being wanting, we judge they cease to be the ministers of Christ.'

So I verily believe such ministers, so called and qualified, could never be found in our Society willing to receive pecuniary or other consideration by way of compensation for such ministry."

Similar views have so often been expressed in our columns, that it is scarcely necessary for those who have long been readers of The Friend to be assured, that they are those which the Society of Friends have upheld from the early days of its existence as a distinct body.

We believe that no other doctrines so practically distinguish our Society from most other bodies of professing Christians, as the views we hold on worship and ministry; and that a departure from these will open the way for such changes as will destroy our right to claim the ancient and honored title of the *Society of Friends.*

Henry B. Leeds, of Moorestown, Burlington Co., New Jersey.

Luna Otis Stanley, Danville, Hendricks Co., Indiana.

Clinton E. Hampton, Dwight, Morris Co., Kansas,—

have been appointed Agents for The Friend —the last named one in the place of William D. Smith, who has removed to another neighborhood.

SUMMARY OF EVENTS.

United States.—The President has received official information of the refusal of the Chinese Government to ratify the amended treaty.

The large new silver vault in the Treasury building at Washington is so damp that the canvas bags containing the silver stored there are actually rotting away. Measures are being taken to improve the ventilation of the vault, and arrangements are also being made to substitute small rough pine boxes for the canvas bags for holding the silver. These boxes will each hold 3000 silver dollars, and it is proposed to store 30,000 of them in the vault. The silver is still coming in at the rate of $500,000 a day.

Eight hundred pounds of quartz, carrying $8000 in gold, is said to have been dislodged by a single blast at the Michigan mine, at Ishpening, on the 19th inst. The shaft is now 14 feet deep, and over $20,000 of gold has been taken from it in less than a month. The Lake Superior Company is getting gold from the shaft west of the Michigan, but no one is allowed to know how much, or to enter the workings of the mine.

Libby Prison was sold at public auction in Richmond, Virginia, on the 20th instant, for $11,000. It was sold privately some months ago, to W. H. Gray, of Chicago, for $23,300. He paid one-fourth cash and resold it to a Chicago syndicate, who failed to make the second payment; hence the second sale.

On the 18th instant, several cities in Wisconsin voted whether to fix the saloon license fee at $500 or retain it at $200. High license was carried in Dodgeville, Marinette, Depree, White Water, West Depree; and low license prevailed in Oshkosh, Janesville and Mauston.

The city of Winchester, Virginia, voted on local option on the 20th, and went "wet" by 111 majority. Two years ago it went "dry" by a majority of 169.

Massachusetts is beginning to rank high as a beer-drinking State. According to the Internal Revenue Department, the revenue from malt liquors manufactured in Massachusetts for the fiscal year just ended, amounts to $959,942. The Collector at Boston says: "This represents considerably over 1,000,000 barrels of malt liquors, containing 31 gallons each. The population of the State, in round numbers, is 2,000,000. This would give every man, woman and child half a barrel apiece. But 500,000 barrels of malt liquors are imported into the State every year. This would raise the amount to 23 gallons per capita, or 368 half-pints—a schooner a day for every one."

The total visible supply of cotton for the world, is 761,182 bales, of which 491,282 bales are American, against 1,345,540 bales, and 765,810 bales respectively last year.

During the week ending Ninth Month 21th, there were 944 new cases of yellow fever, and 84 deaths reported in Jacksonville, Florida. In Decatur, Ala., and in Jackson, Mississippi, a few cases have occurred, but the disease appears to be abating in these places.

It is now believed that many hundred colored people have had the fever, and recovered without treatment of physicians. The old theory that negroes are not liable to the disease is exploded; but it seems that the fever is rarely or never fatal with them, unless complicated with organic diseases. An old and eminent local physician of Jacksonville is quoted as saying: "Negroes never die of yellow fever unless they call in a doctor."

Deaths in this city last week numbered 329, a decrease of 29 from the previous week, and a decrease of 27 compared with the corresponding period last year. Of the foregoing 180 were males, and 149 females: 36 died of consumption; 23 of typhoid fever; 22 of marasmus; 16 of cholera infantum; 16 of convulsions; 16 of diseases of the heart; 15 of old age; 14 of inanition; 14 of inflammation of the stomach and bowels, and 11 of paralysis.

Markets, &c.—U. S. 4½'s, 107⅜; 4's, reg., 129; coupon, 130; currency 6's, 121 a 130.

Cotton was very scarce and official quotations were 10⅝ cts. per pound for middling uplands, but sellers were asking more for old crop.

Flour and Meal.—Sales of 125 barrels Pennsylvania straight, at $4.75; 250 barrels Ohio and Illinois straight, at $5; 125 barrels winter patent, at $5.10; 375 barrels do., do., at $5.35 a $5.50; 250 barrels Minnesota, clear, at $4.80; 125 barrels do., straight, at $5, and 750 barrels do. patent, at $5.75 a $5.90. Rye flour was scarce and firm, at $3.30 per barrel for choice.

Grain.—No. 2 red wheat, 97 a 97¼ cts.

No. 2 mixed corn, 51½ a 52½ cts.

No. 2 white oats, 34¾ a 35 cts.

Beef cattle.—Extra, 5½ a 5¾ cts.; good, 5 a 5¼ cts.; medium, 4¼ a 4¾ cts.; common, 3 a 4 cts.; fat cows, 2 a 3¼ cts.

Sheep.—Extra, 4¾ a 4⅞ cts.; good, 4¼ a 4½ cts.; medium, 3½ a 4 cts.; common, 1½ a 3¼ cts.; lambs, 3½ a 6¾ cts.

Hogs.—Extra western, 9¼ a 9½ cts; common, western, 9 a 9⅛ cts.; State, 8¼ a 8¾ cts.

Milch cows moved slowly at $25 a $55.

Milch calves were active at 5½ a 6½ cts.

Foreign.—Two Irish priests have each been sentenced at Arklow to six weeks' imprisonment, without hard labor, for inciting their parishioners to boycott certain residents of their parish. John Dillon, who is to appear before the Parnell Commission, at its next session, has been released from the Dundalk jail. His release had no connection with the action of the Parnell Commission. The Marquis of Londonderry, Lord Lieutenant of Ireland, on account of the medical report on the state of J. Dillon's health, granted him an unconditional release. The full term of his imprisonment would not have expired until the end of the year.

General Bazaine, a famous French Commander under Louis Napoleon, died in the city of Madrid, of heart disease, on the 23rd instant.

An abstract of a diary kept by the late Emperor Frederick, of Germany, has been published. It shows that the writer, and not Bismarck, was potential in the unification of Germany. Altogether the impression is left that Frederick was a statesman of high order, and one of the most remarkable men of his time.

The Swiss press is unanimous in protesting against the report that Switzerland is favorably disposed toward an alliance with France.

The Hague, Ninth Month 21st.—The Minister of Finance to-day presented the Budget to Parliament. It is estimated that the deficit at the end of 1888, will amount to $3,250,000, and the total deficit at the end of 1889, to $10,417,000. The credits required for the national defences in 1889, exceed the amounts expended for the same purpose in 1888, by $850,000. The Minister of Finance says he will be able to avoid new loans for a long time in consequence of the abundance of money in the treasury. He states that it has not yet been necessary to provide for the demonetization of silver.

The volcano on the Island of Stromboli is in a state of active eruption. Steamers passing the island report that instead of the usual thin vapor which arises from the crater, there is a constant column of flame. The deck of the steamer Duchess of Sutherland, while passing the island on her way to Naples, was covered with ashes. Clouds of dust surround the mountain for a distance of ten miles.

The *Svoboda* of Sophia, in a threatening article, says: Unless the Porte relieves Bulgarians in Macedonia from the dominance of the Greek clergy, and grants autonomy in conformity with the Berlin treaty, and surrenders the administration to Bulgaria, the Eastern question will soon be re-opened.

One hundred and fifty square miles of land in the Burdwan district of Bengal is flooded. The crops in Bombay and Deecan are threatened by drought. The Government is preparing to take measures of relief.

The number of deaths in Havana from yellow fever during Seventh Month, was 86. During Eighth Month the deaths numbered 114.

RECEIPTS.

Received from John Evans, Ind., $2, vol. 62; from Joshua Taylor, Mich., $2, vol. 62; from Albert L. Hilles, Fkfd., $2, vol. 62; from Levi B. Stokes, Gtn., $2, vol. 62; from Edward B. Jones, N. J., $2 vol. 62; from Martha L. Scott, Pa., per Larkin Pennell, $2, vol. 62; from Rebecca P. Brooks, Philada., $2, vol. 62; from Matilda W. Warner, Pa., $2, vol. 62; from Charles Walton, Philada., $2, vol. 62; from Edward Reeve, Philada., $2, vol. 62, and for Elizabeth L. Dutton, $2, vol. 62; from Aaron P. Dewees, Pa., $2, vol. 62, and for Susan H. Sharpless, $2, vol. 62; for P. M. Haines, N. J., $2, vol. 62; from Nathan Cope, Pa., per Joshua T. Ballinger, Agent, $2, vol. 62; for Henry Cope, Pa., $2, vol. 62; from Wilson C. Hirst, Io., $4, vols. 61 and 62, and for John E. Michener, $2, vol. 62; from Thos. Driver, Cal., $2, vol. 62; from Walker Moore, Pa., $8, being $2 each for himself, Asahel W. Moore, and Paschall Moore, Pa., and Caleb Moore, Kans. vol. 62; from Celina T. Pratt, Pa., per James R. Cooper, $2, vol. 62; from Richard B. Bailey, Pa., $2, vol. 62; from Joseph Tatnall, Del., $2. vol. 62, and for Ashton R. Tatnall, $2, vol. 62; from John W. Buzby, N. J., $2, vol. 62; from Elnathan Roberts, N. J., $2, vol. 62; from George Russell, N. J., $2, vol. 62; from Samuel Baker, Philada., $2, vol. 62; from James Thorp, Pa., $2, vol. 62; from Anna J. Cooper, N. J., $2, vol. 62; from Elhanan Zook, Pa., $2, vol. 62; from Elwood Comfort, Mich., $2, vol. 62; from Jonathan G. Williams, W. Town, $14, being $2 each for Edwin C. Forsythe and George G. Williams, Philada., William Forsythe, Pa., and Edwin Thorp, Ann Sharpless, Watson W. Dewees, and James E. Armstrong, W. Town, vol. 62; from Joseph Hall, Pa., $2, vol. 62, and for James Davis, $2, vol. 62; from Grace Williams, Gtn., $2, vol. 62; from Mary P. Smith, Kans., $2, vol. 62; from George C. Webster, Pa., $2, vol. 62, and for Owen Y. Webster, $2, vol. 62.

Remittances received after Third-day, will not appear in the Receipts until the following week.

Correction.—In the account of North Carolina Yearly Meeting, in No. 7 of The Friend, there are some mistakes which require correction. In the 4th paragraph, the statement respecting epistles should read "from other *Yearly* Meetings," instead of "from other *Quarterly* Meetings."

In the proceedings of Second-day, 13th, there should be a full stop at the word "minuted;" and the following sentence should read, "At a subsequent sitting a minute was read from women Friends," &c.

In the next paragraph, there is an omission, in not stating that the "strong set of resolutions adopted," related to the "Temperance cause."

We regret that there should be occasion to make so many corrections in one article; but we do not know who is to blame, whether the writer of the account, the printer or the proof-reader.

The Friend who forwarded the obituary notice of Hannah Ford, (published in No. 7 of The Friend,) omitted to mention her age; she was in her 46th year.

NOTICES.

Westtown Boarding School.—The Committee who have charge of this institution, meet in Philadelphia on Sixth-day, Ninth Month 28th, at 11 A. M.

The Committee on Instruction meets the same day at 9 A. M., and the Committee on Admissions at 9.30 A. M.

The Visiting Committee meet at the School on Second-day evening, Ninth Month 24th. For the accommodation of this committee, conveyances will be in waiting at Westtown Station on the arrival of trains which leave Philadelphia at 2.47 and 4.55 P. M.

Wm. Evans, *Clerk.*

The Corporation of Haverford College.—The Annual Meeting of the Corporation of Haverford College will be held in the Committee-room of Arch Street Meeting-house, Philadelphia, on Third-day, Tenth Mo. 9th, 1888, at 3 o'clock P. M.

Elliston P. Morris, *Secretary.*

Died, on the 1st of Fourth Month, 1888, at his home, near Springdale, Iowa, Miriam, wife of Thomas Heald, aged 83 years, 11 months and 2 days. She was a member of Hickory Grove Monthly and Particular Meeting. During eleven weeks of illness she suffered much, at times, but was enabled to bear it with patience and Christian fortitude, and prayed to be released from her sufferings, and enter into the joys of her Lord.

——, on the 4th of Fourth Month, 1888, at his home near Springdale, Iowa, Thomas Heald, an esteemed member and elder of Hickory Grove Monthly and Particular Meeting, aged 90 years, 10 months and 2 days. During a long life he had borne a faithful testimony to the principles of the Society of which he was a member, often mourning over the many innovations that have crept in, laying waste the unity among Friends. His last illness was of short duration. His mind being in a peaceful quiet state, he expressed a desire that he might go with his beloved companion (who deceased three days previous to him), rehearsing the Scripture language "Oh death, where is thy sting? Oh grave, where is thy victory?" The remarkable occurrence of these two Friends having lived united as husband and wife for more than 66 years; retaining their faculties so near the close, their deaths occurring only three days apart, and their being laid in the same grave, seems worthy of notice; and calls to memory the language of David concerning Saul and Jonathan, "Lovely and pleasant were they in their lives, and in death they were not divided.

——, on the 18th of Sixth Month, 1888, at the home of his daughter, near West Branch, Iowa, John Hirst, aged 89 years, 8 months and 22 days, a member of Hickory Grove Monthly and Particular Meeting. Although for many years previous to his decease he was afflicted with partial paralysis, yet he manifested a mild and amiable disposition toward all around him, often referring to the time of his departure with a willingness to go whenever the solemn summons should come. When nearing the final close, although unable to hold converse, yet the brightness of his countenance and the tenderness and sweetness of his spirit, evidenced to those around him that his was a peaceful close.

——, at her home, near Port Burwell, Elgin Co., Ontario, on the 7th of Fifth Month, 1888, Ethelind, widow of David D. Willson, in the 82nd year of her age. She was the daughter of Peter and Catharine Lossing, formerly of Dutchess Co., N. Y. She passed through a suffering illness in much patience and resignation, often desiring to be released; believing an acceptance into a mansion of peace was granted to her by the Redeemer of sinners. She was a member of Norwich Monthly Meeting of Friends, and firmly attached to the principles of religion as professed by early Friends.

(*Western Friend*, please copy.)

——, on Sixth Month 28th, 1888, at the home of her daughter in New York City, Hannah L. Jennings, in the 79th year of her age. She was a grand-daughter of Peter Lossing, formerly of Dutchess Co., N. Y., also grand-daughter of Peter and Abigail Howard, of Cranston, Rhode Island. She had a clear understanding of religious truth as promulgated by early Friends, and was a member of Norwich Monthly Meeting of Friends. She suffered many years of feebleness of body. In a letter to a sister she expressed that "Home was near." We trust her close was in peace.

(*Western Friend*, please copy.

——, at his residence in Vaneleve, Marshall Co., Iowa, on the evening of the 20th day of Ninth Month, 1888, after an illness of 3 weeks, Thomas E. Bunting, in the 50th year of his age. Possessing a kind and generous heart, his sympathies were enlisted from youth up in the cause of the oppressed of whatever nationality or color, as well as the too often abused animals. Entirely free from all intemperate habits his influence was given, as occasion opened, to spread correct principles amongst others, while his pure earnest nature won him many sincere friends. It is believed he has been gathered from the toil and weariness of earth into the rest prepared for the merciful and pure in heart.

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THE FRIEND.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 168.

FAITHFUL TESTIMONY BEARING.

The servants of Christ are sometimes brought into situations in which faithfulness to their principles compels them to decline conforming to the practices of those around them. The Journal of Stephen Grellet mentions an instance of this, in which his adherence to his own convictions opened the way for profitable service to others. When he was at Madrid in Spain, in 1833, he visited a nunnery chiefly used for training young women for hospital work. A hospital was connected with it, and some of the nuns accompanied him through its wards, and interpreted to the patients the words of counsel and consolation which he felt it his duty to offer. The Journal says:—

"Their chapel stands in the centre of the wards, by which we were brought several times into straits; many wax-lights were burning on the altar, before which we had to pass in going from one ward to another. On entering the chapel some of the nuns, dipping the finger in a basin containing their 'blessed water,' handed it to us to make the sign of the cross as they did. I succeeded in making them understand, quicker than I expected, our reasons for not conforming to such a practice; but, when we passed close before the altar, they all knelt down, and those by me, taking hold of my hand, urged my doing the same by saying, 'The holy sacrament (*i. e.* the consecrated wafer) is now exposed.' I could then only say, 'By and by I will tell you why we cannot do this.' And though our going in and out of the wards brought us repeatedly through the chapel, they did not ask us again to bow down to the altar, and they finally omitted to do it themselves, neither did they take any notice of our keeping our hats on except when we were engaged in proclaiming the Gospel of Christ to the sick. Our visit to these being accomplished, I said to the nuns, 'Now I will explain to you what are our reasons for not using your *blessed water*, as you call it, or bowing before your altar;' upon which the Superior brought us to her apartments, where, with most of the nuns, we sat down. They very quickly understood that the sign of the cross, as it is called, cannot be the real cross; or that cross that a man must bear if he will be a disciple of the Lord Jesus Christ. The Superior said, 'My dear father used to speak exactly so.' Then respecting the chapel, the altar, the burning of tapers upon it, the consecrated wafer to which they bowed and worshipped, I opened to them those various subjects, according to the Scriptures; a wide door also was open to preach to them the Lord Jesus Christ; the nature of the offering that He has made of himself, once for all, for the sins of the world; that the temple in which He is to be received by faith, is that of the heart, where He is to be found ever present, and to be worshipped in spirit and in truth; there also it is that the true light, Christ the Light of life, is to shine with brightness. The nuns seemed to feel deeply, and several times the Superior said again, 'My dear father, my pious father, used to speak to us exactly so.' We parted from them in Christian love, and they evinced much tenderness."

Stephen Grellet's religious engagements often brought him into the presence of the great men of the earth, and of those who were not accustomed to see men stand before them with hats on their heads. He regarded the removal of the hat in honor of man as a compliance with a corrupt custom, which he was conscientiously restrained from yielding. Frequent reference to his trials on this account are contained in his Journal. When at Naples, in 1819, he went to the Police to present his passports. He says,—"They were much offended at my hat; neither could they for some time understand the reasons I gave them for keeping it on. Finally they asked what I should do if I met what they call 'Saint Sacrament' in the street, when carriages stop and every body uncovers himself, whatever be the state of the weather; many even falling down on their knees. I explained to them why I could not even then uncover my head, as a mark of veneration or religious worship to this, or to any kind of imagery. 'Then,' said they, 'you must abide by the consequences.'"

On reaching Rome, he called on the Cardinal Consalvi, the Pope's Prime Minister, for whom he had letters. While waiting for the Cardinal's appearance, among a crowd of priests, monks, military and strangers from all nations, who were all uncovered, his own dress and hat attracted general observation. "As the Cardinal came, each as he passed, presented his papers, which were placed in the hands of his attendants. As he came towards me, by my dress, he probably recognized who I was, so that before I could hand him my letters, he politely asked, 'Are you not Mr. Grellet?' to which answering in the affirmative, he said, 'Please to call on me at my own palace to-morrow morning.'" At the interview next day, S. Grellet says, "I had to expose pretty fully some of the superstitions of the Romish Church, and to make my confession that the Lord Jesus Christ is the only Head of his Church, and the Saviour of man. I also gave him a full statement of the conduct of their missionaries in Greece, the mischief they are doing there; I represented to him, also, the very unchristian and unbecoming conduct of those who in the south of Russia, did hang and then burn the Scriptures; and of the public burning of the Bible, at Naples, by the bishop and his clergy." Neither his plain dealing, nor his hat, seems to have offended the Cardinal, who showed his friendly feeling by opening the way for such visits to prisons and other places as S. Grellet felt required of him to make. In these visits, he felt himself to be an object of much curiosity; but the Lord made him "as an iron wall, and a brazen pillar," and strengthened him to proclaim his holy name, without equivocation, in simplicity and truth. Yet he felt at times as if he was among lions and serpents, and treading over scorpions.

In an interview with the king and queen of Spain, when their little daughter was present, S. Grellet says, "I noticed that the young princess looked at us with great earnestness, which the queen also observing, I said that it was probably the first time that she had seen two persons like us, stand with their heads covered before the king and queen. This led to subjects of a religious nature, and an inquiry into some of our Christian testimonies and practices. Then, under a sense of the Lord's power and love, I uncovered my head and proclaimed to them, as the Lord through his Spirit gave me, the word of reconciliation and of life and salvation through faith in Christ."

That this visit was kindly received appears to be shown by the fact, that an order from the king was published in the Madrid *Gazette*, to the Governors of the Provinces and the public authorities, and the people where they might travel, directing that due civilities should be shown to the strangers by all, and that free entrance should be allowed to any place they might wish to visit. The order stated that they were members of the Society of Friends called Quakers; that it is a part of their religious scruples to enter all places and appear before every body, without uncovering the head, considering that real honor or respect cannot be properly manifested by taking off the hat; that accordingly they had been before the king and queen, and their young princess, with their hats on. No molestation was to be offered to them on this or any other account.

In reference to this, S. Grellet remarks: "We are thereby rendered very public characters. It places us, in some respects, in a trying situation; but in others, the Lord's hand may be seen in it, for it furthers the object for which we have come to Spain; pious and serious persons are attracted to us, with whom we might not otherwise be able to become acquainted."

J. W.

The Apostate Burned.—Richard Denton, a blacksmith, residing in Cambridgeshire, was a professor of religion, and the means of converting the martyr William Woolsey. When told by that holy man that he wondered he had not followed him to prison, Denton replied, that he could not burn in the cause of Christ.

Not long after, his house being on fire, he ran in to save some of his goods, and was burned to death.

For "The Friend."

A Vacation Across the Atlantic.

(Continued from page 66.)

The visitor, passing from the above relics of a bygone age, goes through a court-yard over the spot, marked by a tablet, on which Anne Boleyn and Lady Jane Grey and other unfortunates were executed. Then we pass on and up into the Beauchamp Tower. I had an old man to escort me through, who was dressed in a suit doubtless intended to be very effective in appearance, but which, with its blue cloth and wide skirt trimmed with red ribbon, made it look wonderfully like an American sea-side bathing suit. He was a very nice old man, however. The Beauchamp Tower was used for the imprisoning of political offenders. Doubtless many an innocent man has suffered here. Some of the prisoners cut on the stone walls strange figures, or verses of Scripture, or words of their own composing, moralizing on the uncertainties and trials of life. Some of these inscriptions are quite original and ironical in tone, being carved in both the English and Latin languages.

Almost in the centre of the buildings constituting the Tower of London, is a large open space, in which I saw a company of red-coated young soldiers going through a drill. It was a pretty sight to watch the precision of their movements—they all moved like machinery; it was unquestionably fine gymnastic exercise, yet it was sad to think that these bright and active young men were being trained for purposes of war. Even in quiet times, life in the barracks must be demoralizing to those who could far better promote national prosperity by following the pursuits of peace.

To-day I went out to see George Fox's grave. It is near St. Luke's Hospital, in the E. C. In his day it was out in the open country, but now is surrounded by huge factories and warehouses. It is in a lovely little park, about an acre in extent, I presume; and pretty walks and trees and flowers are to be seen around, while a high brick wall separates it all from the street. The grave is the only one remaining in the place. There is no mound—only a plain head-stone about eighteen inches high, on which are recorded the name and dates of birth and death of the deceased. It is a quiet resting-place, in the heart of the great city, of one who, although a constant warrior for Christ, was yet a lover of peace and quietness. Adjoining the park are several large buildings devoted to benevolent purposes by and under the care of Friends. A self-sustaining coffee-house is also included. In these buildings, some temperance or children's or mothers' meetings are held. Their First-day school has several hundred pupils. A physician attends three times a week to the needs of the poor in the locality, who call and receive his care and advice in exchange for any little sum they may feel able to give him.

Sixth Mo. 13th.—Having often heard of the Jordan's graveyard, where William Penn is buried, and this being a delightful morning, I resolved to hunt it up and view its interests for myself. Taking the Great Western R. R., I went to the little old town of Uxbridge. Here I interviewed a cabman, who, sizing me up, at once inquired if I was not an American, and if I was not wanting to go to Jordan's. We soon struck a bargain, and immediately drove out into the country, which here is only about fifteen miles from London. The distance over to our destination was eight miles, and was through typical English country scenery all the distance, everything seeming very primitive considering the short distance from London; and not even a railway is met with during the whole drive. On the way the little country inns bear names indicating an old time love of sport—such as the "Fox and Hounds," the "Hare and Hounds," and the "Dog and Duck." When near Jordan's we passed Stoke Pogis, once the residence of William Penn, but now occupied by a clergyman of the Church of England. It is situated in a very pretty park, in which is massed the beautiful foliage of grand old trees. As we neared Jordan's, the narrow lanes romantically wound into a most lovely bit of country; and suddenly descending a steep hill, the old meeting-house and adjoining graveyard opened to our view. There they were, down in the tiny valley, hedged on all sides by the fragrant woods, and only the narrow highway, with its old brick wall, to indicate that humanity ever trod the quiet spot. Truly it seemed a fit resting-place for the mortal remains of one who in his day had sought to live at peace with all mankind.

After a general survey, I went into the old meeting-house. It is built of brick. The cellar has a stable, in which the horses could be hitched during the hours of worship. The meeting-room is, I should say, about thirty feet by twenty feet in size, with a good high ceiling, and is paved with brick. The windows admit light through little diamond-shaped panes of glass. At the far end was the one ministers' gallery, with its quaint and angular railing, and facing it were the uncushioned and narrow forms. There are now hardly any Friends in that section, and this old house, once the scene of pure religious zeal, has a Monthly Meeting held in it once a year. A Monthly Meeting convened there a week or two previous to my visit, and I am told, that after a luncheon, the assembled Friends had their pictures taken in a group, amid these beautiful and historic surroundings.

The graves of the Penn family lie only a few feet away from the side door. They are marked by head-stones, which give the names only. William Penn's grave and that of his wife are in the same row with those of Isaac and Mary Penington, whose names are also inseparably connected with the history of the early Friends. Penn's children are buried at his head and feet; and just a little piece in the rear two stones tell us that the good and able Thomas Ellwood and his wife also rest in this quiet spot. After looking around a little further, I left this beautiful yet simple resting-place of the honored dead, and was driven back to Uxbridge.

14th.—I came up to London, because one can always have something new to see in London. I like to walk around the busy streets, and see the people, and look in the shop windows, with their splendid array of goods. The people all walk just as fast in the streets as Americans do. I have yet to find the Englishman who does not think that we on our side of the ocean are always in a rush. Doubtless we are; yet in their great cities I see just as many people running for the trains. There is more nervous haste observable in crowds and at stations, and there are more shop windows open late in the day than can be seen in our big towns. London looks like it did three years ago, only I see that it has grown since then. The men with their tall hats and umbrellas and walking-sticks, are as numerous as ever. The magnificent pavements are crowded with all kinds of vehicles drawn by splendid horses; while the never-ending line of two-storied omnibuses seem to forever carry their human burdens. The tall and polite policemen disperse the crowds that threaten to block up the street corners. The street venders cry their wares in husky tones. Out of doorways and recesses dart poor, ill-clad flower girls and thin-faced little match boys, begging you to buy only a penny's worth. Out in the west-end, in the broad streets and great parks, is displayed every afternoon the immense wealth gathered by the money-making English from every corner of the globe. So this mass of humanity continually jostle each other; and one wonders how long marvellous London will continue to grow, and what dimensions it will finally reach. How do the great majority manage to live? Is it not wonderful that nearly five millions of people, nearly all of whom are seeking their own interests, do not clash oftener than they do; and that such perfect obedience to the law can be maintained in such a mixed community!

(To be continued.)

For "The Friend."

Divine Visitations.

How shall we attempt to limit the power of Divine visitation? From childhood to (at times) old age, we find ourselves under the influence of these visitations, and why is it that they are repeated from time to time, even when we reject these heavenly calls? Is it not the great love of a long-suffering God, "Who willeth not the death of any; but that all should repent, return and live?" What a clear view the Apostle Paul had of the long-suffering on the one hand, and the proneness to reject on the other, when he wrote to the Church of Rome saying, "Despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, treasureth up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God."

Oh how lovingly the Lord calls! times without number, and still we, too often, put away carelessly, or it may be, rashly, his gentle entreaties again and again, till the language is sometimes, nay often, applicable to our condition, "He that, being often reproved, hardeneth his neck shall suddenly be destroyed, and that without remedy." Some there are who will not think that He who is a loving Heavenly Father, will ever cast any away. True, He never does so without first calling many times in many ways; but He has plainly laid before us the dread truth of a possibility of too often shunning his blessed calls.

In early Bible history we find the language, "My Spirit shall not always strive with man." How necessary, then, that we take heed to his tender entreaties whilst time and opportunity are afforded us, whilst our day of visitation is lengthened out to us. We cannot of ourselves come in a time to suit ourselves and offer ourselves to God. It is only through his Spirit that we are brought to feel our sinfulness and the need of a Saviour, and our duty to Him who has done so much for us.

Some may say in their hearts, "I have never had any Divine visitations." We are assured that the "Spirit is given to every man to profit withal." Even very young children experience Divine visitations, as Samuel who was called whilst still so young that he knew not who called

him. It is the influence of this Spirit, or witness in the heart, which makes even very small children feel guilty when they do wrong, and happy when they do right. There have been many instances of quite young children being much broken and tendered thereby.

How apparent then it is, that these Divine visitations are bestowed on *all;* on the sinner to lead him to repentance; and on the Christian in order that he may be led as he can bear it, into the mysteries of the Kingdom of Heaven; for it is in this way that we are enabled to sup with Christ, to enter into that communion of spirit which will build us up in the most holy faith, and at last enable us to triumph over death, hell and the grave. M.

Blind, Deaf and Dumb.

Such is Helen Keller, whose very remarkable history is likely to surpass in interest the famous case of Laura Bridgeman. Helen Keller was born June, 1880, at Tuscumbia, Alabama. When she was nineteen months old, just as she was beginning to talk, a violent attack of disease left her without sight, hearing and speech. In a few years she gave evidence that her mind was not impaired. She was animated, and evidently trying to find out what was around her. She would pass her little fingers in all directions around an object and her countenance would indicate that she was studying its nature. A shade of perplexity or a smile of satisfaction would cover her face.

By touch she learned to distinguish the several members of the household. Her parents were persons of culture and discrimination, and when Helen was six years old it became evident to them that signs and gestures were insufficient to the child. Her mind seemed to be growing as well as her body; but she could not make known her thoughts. Then her parents determined to place her under the care of some competent teacher. But to find one who would be equal to the task was no easy matter. At last, through the agency of Mr. Nuagnos, who married a daughter of Dr. Samuel G. Howe, who was one of the pioneers in the education of the blind in this country, and bequeathed the work to his son-in-law, who is now at the head of Perkins' Institution for the Blind in Boston, a suitable teacher was procured, Miss Sullivan. She entered with devotion and enthusiasm upon this strange work; and soon found that she had a remarkably apt and even gifted scholar. Already Helen had discovered some things by herself. She would run around and play "tag" with the children, and this she enjoyed exceedingly. She felt the vibrations of the ground through her feet so that she knew which course to take and what to avoid. Just as sound is conveyed to the auditory nerve through an audiphone, many sounds seem to be recognized by Helen by the delicate vibrations which they produce upon her nerves. She knows when an organ is played in church, and in some way great delight is created in her by it.

She is very fond of dancing, and learned in this way. She tried one day to join a little group of children who were dancing, but she could not keep step with them. Suddenly she stooped down on the floor and motioned the girl, whose hand she held, to go on with the motion while she felt the movement of the fect and the bending of the knee. This was enough, she sprang to her feet again, having caught the motion through her fingers, and then danced in unison with the other girls.

Her sense of smell is so keen that she will recognize different roses by their fragrance, and by the same sense she can separate her own clothes from the garments of others. This marvellous delicacy of touch was possessed by Laura Bridgeman. One who witnessed the experiment, told me that he was at the same table with Laura when he was on a visit to the institution where she was educated; and he saw another cup returned to her in place of the cup of tea which she had emptied. Immediately she detected the change, and her countenance displayed the displeasure she felt.

Such was the bright girl of seven years whom Miss Sullivan took in charge for the purpose of making known to her the things she could not see and the words she could not hear. It seemed well nigh a hopeless task, yet her pupil acquired with almost incredible facility. The method with which she began was this: Miss Sullivan took a doll, and after Helen had felt all over it she made the letters d-o-l-l very slowly in the finger alphabet, while Helen felt the motion of her fingers as she made the letters. This was repeated several times. Helen was made first to feel the doll, and then to feel the motions of her teacher's fingers. Finally the doll was laid aside, and she was induced to follow the movements of Miss Sullivan's fingers with one hand, while with the other hand she made the same motions. This lesson was repeated, and then she was made to feel a table and spell out its name in the same way. By this method she was taught that every object had a name. She grasped this idea with quick intelligence; and then an almost insatiable desire for knowledge was manifested. The readiness with which she comprehended that these letters formed an alphabet, and that by them thonghts were expressed, appears like an intuition, rather than as the results of teaching.

The next step was to teach her verbs. She was seated, and then the letters t-o s-i-t were formed on the fingers. In like manner she learned the verbs *to stand, to walk,* &c. Then she was taught the alphabet, in raised letters, and how to spell words and read sentences. In four months she mastered nearly five hundred words which she could use and spell correctly—so rapid was her progress. She had learned to read raised letters readily, and to converse freely with the manual alphabet, and to write and to cipher. She is very fond of reading to her mother; which she does by feeling the raised letters with one hand and forming them with the fingers of the other hand. She writes by the process, in use among the blind, of pricking the letters. In this way she keeps a diary, in which she puts down what she has learned and what she does.

A few sentences taken from this diary will illustrate her mode of expression as well as her acquisitions. On the 26th of March she wrote: "I had letter from Mr. Nuagnos. He does love me. He saw thirty-four little blind boys in Nashville, Tennessee. . . . To-day I did learn to write examples on the type slate, and I learned many new words. Flock does mean many birds near together. Brood means six little chickens."

She easily comes into connection with the new circumstances into which she may be brought. For example, she was taken to a menagerie. She learned the names of the animals at once, and made many inquiries about their habits and why they were there. When riding on a railroad train she inquires how many are in the car and the name of every station where a stop is made; how many get in and go out. She was delighted with a visit to the Memphis Exchange where she received many attentions, and remembered the names of those members she met. A convention of clergymen met at Tuscumbia a few months ago and some of them were entertained at Mr. Keller's house. They were charmed by her cheerful disposition, and she was delighted to communicate with them in her way.

Now, when we remember that this girl is only eight years old, and compare her with children of that age who are blessed with sight and hearing, we must confess that she is one of the prodigies of the age. The readiness and fulness with which she has come into fellowship with the unheard and unseen, almost surpass belief. The intuitive quickness with which she has laid hold of that which conld be presented to her so inadequately, furnishes a most instructive psychological study. Could she recall the action of her mind, and adequately express it, we might have light thrown upon the query how far we can think without a language. For in her first efforts to discover what these things are which she could touch and feel, but could neither see nor hear, she was led by a spirit of inquiry which we might call elevated instinct. And yet when that was satisfied, as for example, when she found the difference between persons, could she think about it? And if she did she could not think in a language, because she knew nothing about words.—*George S. Mott, in the Presbyterian.*

For "The Friend."

Further Appeals for Simplicity.

The following letter was lately addressed by Elizabeth Thompson to Frances E. Willard. The latter describes the writer as one "who gives her entire income, which is very large, to various enterprizes for the benefit of humanity, retaining for herself only enough to meet the simple needs of her quiet home life." E. T. writes:

"I wish the women of the world would call on the men to give up this wild, ungovernable chase for more money, and the women govern themselves accordingly. Who is the happier for such extravagance in dress, furniture, useless decorations, grand equipages, &c.? Are they not more or less procured at the expense of the moral and spiritual nature? What is there that many men, and women too, will not sacrifice for a few dollars more to be spent for that which enriches them not, but makes them poor indeed? Are they wiser, better, or any way happier for having gained this surplus sum? In my experience I have found more health, more contentment, more kindly feeling, among the better laboring class, than I have ever seen among that class who make money merely for the sake of display. There is more truth than poetry in the saying that 'enough is as good as a feast.' Few realize the true significance of industry and economy. But why do I talk? I am so weary of words, words, words; and yet some good may come of words. Are not all great and good things simple? And might it not be well for more people to set the example of a simple and well-ordered life, that the young might not be tempted into such extravagance as is now the bane of life?"

One of the editors of the *Union Signal,* in the course of some very sensible counsel addressed "to country girls," remarks:

"I have seen women whose daily life led them to the performance of hard and responsible toil, who dressed themselves and comported themselves like giddy revellers at a fancy ball. They resemble cheap fashion plates rather than earnest

bread-winners, responsible to the Lord for the fulfilment of every task, the meanest as well as the grandest. The outlay for dress forces them into cheap and demoralizing boarding-houses. So that while their outward adornment is brave and fine, their souls, like carelessly handled laces, are acquiring the soil of imperishable defilement. The love of dress and the desire to attract attention are the foundation follies of half the lives that go astray. A pink-cheeked girl who has always worn calico and sunbonnets in her country home, makes up her mind to accept an offered situation in the city, and straightway the calico is dropped, and on comes the flashy suit and the cheap jewelry. * * The hand of Providence may interpose between you and your fate; but the moment a girl gives way to an inordinate love of display in dress, she is on the main track to ruin. * * Never be ashamed to adhere to your principles. If you have been brought up to believe that old-fashioned truth, and modesty, and loyalty to God and friendship, are worth adhering to, do not be turned from such faith by the laughter of fools. Be quiet in dress, remembering that, although the peacock wears fine feathers, it is not a favorite bird."

Whence do the fashions that so please the world generally, originate? A recent writer, in speaking of some of the much affected styles of female attire, says: "The Paris stage is the originator of fashions in the female dress. The costumes of the actresses in the Comédie-Française are those usually copied by the society leaders of Paris, and when these ladies adopt a style, the whole world follows suit."

I believe the above to be no fanciful statement. It was only yesterday that the daily papers announced the reconcilement, at Paris, of two much talked-of rival actresses, their "exhibiting to each other master works of milliners' art"—with other like prattle of "Vanity Fair."

Surely the testimony of our Society concerning simplicity of attire is well-taken, on many accounts. Two years ago a physician in a Western city, after stating that in the course of his professional visiting he had observed that it was the love of dress which had led so many young women astray, remarked, that he hoped "the Quakers would maintain their high standard as to dress, and continue to let the light of their testimony shine in that matter."

J. W. L.

For "The Friend."

Prayer is the desire of the heart begotten there by the Spirit of God, which breathes upon the soul, giving life and begetting petitions and thanksgiving unto God, who is the author of every good and perfect gift. "He who searcheth the heart, knoweth what is the mind of the spirit, because He maketh intercession for the saints according to the will of God." And if made in accordance thereunto, we may expect that He will both hear and answer such prayers. We are commanded to pray, consequently it is our duty and privilege to pray always in the spirit, watching thereunto. "Watch and pray;" watching precedes prayer: watching to know the mind of the Spirit. R. Barclay says, they that are neglecting prayer do sin, or "such sin as are neglecting prayer." But their sin is in that they come not to that place where they may feel that which would lead them thereunto. "So that through neglect of this inward watchfulness and retiredness of mind, they miss many precious opportunities to pray, and thereby are guilty in the sight of God." I believe if there were more watchfulness unto prayer and obedience, we would more often hear the voice of supplication, thanksgiving and praise among us.

P. A. E.

For "The Friend."

ANOTHER BIRTH-DAY PIECE.

My years to-day, through mercy given,
Are lengthened out to eighty-seven.
But still with tottering steps I go
On little errands to and fro;
And to our meetings, mostly walk;
And sometimes join with those who talk
Of heavenly things, and strive to show
That all, while living here below,
Must walk within that narrow way,
Which leads from darkness into day.
But 'tis a tribulated road,
That leads through crosses up to God.
Though, if our trials we abide,
We find we are more purified;
And that they wisely were designed,
To subjugate the wayward mind;
And fit us for that home above,
Where all is harmony and love.
So, fellow trav'lers, let me say
To those who are now on the way,
But who have not yet lived so long,
We plainly see that right and wrong
Are placed before us as we go
Through checkered scenes of joy and woe;
And that we have the power to choose
The good, and evil to refuse;
So that our fate will, in the end,
Quite much on our own choice depend.
"But through the journey I have past,
I've met with many a bitter blast;
Upon my head the storm has beat,
While many a thorn has pierced my feet."
I strive to bear, and to forbear,
And seek God's helping grace and care.
I've fought through inward battles sore;
But hope for rest, without much more.
So now, in thankfulness I raise
A grateful heart in cheerful praise.
And when my time of life shall end,
If Christ should then be still my friend,
A crown of life He will bestow,
Which compensates for all the woe
And tribulations, which are given
To fit us for the joys of heaven.
But if I should not live to see
Another birth-day come to me;
I hope to reach that brighter shore,
Where solar lights need shine no more.
For there all darkness flees away,
Or is absorbed in endless day.

D. H.

Dublin, Ind., Tenth Mo. 6th, 1888.

A MEMORIAL OF MARY DYER.

ONE OF THE EARLY WORTHIES AND MARTYRS IN THE SOCIETY OF FRIENDS.

We, too, have had our martyrs, such wert thou,
Illustrious woman; though the starry crown
Of martyrdom has sat on many a brow,
In the world's eye, of far more wide renown.

Yet the same spirit graced thy fameless end,
Which shone in Latimer and his compeers;
Upon whose hallow'd memories still attend
Manhood's warm reverence, childhood's guileless tears.

Well did they win them; may they keep them long;
Their names require not praise obscure as mine;
Nor does my muse their cherished memories wrong,
By this imperfect aim to honor thine.

Heroic martyr of a sect despised!
Thy name and memory to my heart are dear,
Thy fearless zeal, in early childhood prized,
The lapse of years has taught me to revere.

Thy Christian worth demands no poet's lay,
Historian's pen, nor sculptor's boasted art;
What could the brightest tribute these can pay
To thy immortal spirit now impart?

Yet seems it like a sacred debt to give
The brief memorial thou mayst well supply;
Whose life displayed how Christians ought to live;
Whose death—how Christian martyrs calmly die.

—*Bernard Barton.*

Selected.

"BEAUTIFUL HANDS."

The beautiful hands are the useful hands
That are ready for any work;
That improve the moments that others waste
And the duties of life never shirk.

The beautiful hands are the helpful hands
That lighten a mother's toil;
That cheer up her heart—weighed down with care,
And bring to her lips a smile.

The beautiful hands are the loving hands
Which smoothe a father's brow,
When it aches with the worries and cares of life,
Or smarts 'neath affliction's blow.

The beautiful hands are the clever hands
That make home attractive and bright,
With their skill and cunning, in many odd ways,
To charm and gladden the sight.

The beautiful hands are the willing hands
That gladden many a home,
With their tireless devotion, and ready aid,
When hours of affliction come.

The beautiful hands are the kindly hands
Dispensing good to all;
Smoothing the pathway for others' feet,
And raising those who fall.

The beautiful hands are the reverent hands
Which, clasped in earnest prayer,
Bring blessings down from heaven to earth
For weary hearts to share.

—*Philadelphia Ledger.*

My dear friend Samuel Emlen:—Thy acceptable favor of the 19th came in course, and I had sooner acknowledged it, had not an event daily expected for two weeks suspended my writing until I saw the issue.

Our worthy friend and kinsman, G. T., hath been in a declining state for some time, and of late seemed to decay so very fast as to call in question his surviving one day: he finished his course about midnight, Sixth-day last, and is to be interred to-morrow. I have often been with him to my humbling instruction. For some time his journeying was in the region of the shadow of death. I have often sat by and accompanied his spirit under the load of death, and the heavens as brass, sensible of deep distress, but seemingly excluded from good. This led to deep searching of heart; even as he said, to holes and corners he had not suspected. He said that he had been short in the performance of that service Truth would have led him into, had he been truly dedicated in heart to know and do his Master's will. But adorable condescension visited afresh, revived a degree of hope, fed him with a little bread when nigh to faint, and caused a part of that crystal stream, which, is the sanctification and consolation of the whole city of God, to rise in his soul, and it increased from time to time, until it became like the waters Ezekiel saw issuing out from the threshold, in time a river to swim in; a river that can never be past. The holy canopy was often over our spirits when I visited him, which I often did, to my comfort. I never so fully, my dear friend, understood the force of the remark, "if the righteous scarcely are saved." The applause and esteem of injudicious and judicious, regularity of conduct, his arrival at Bethel, the remembrance of many bedewing seasons, all proved insufficient for his repose, and were amongst the heavens that might be shaken, and must be removed; that that which cannot be removed may remain. He languished long in great pain. Great was the conflict previous to the separation of body and soul, and it livingly opened to my mind, with the conviction of an audible voice, that had his spirit

en more disentangled from the love of lawful ings, his warfare would have been more easily complished, the fetters of mortality more easily oken and his spirit sooner rose triumphant er death, hell and the grave, and on the ngs of refined, seraphic love, with holy ease cended to the realm of purity, peace and love. ut all is well, and he admitted to peace, and rough his deep wadings, instruction given to with diligence, yea with all diligence, to fill the measure of revealed duty, and to stand the watch for further discoveries, what is the ll of the Lord our God respecting us. I may ve been too prolix on the subject, but Oh, y heart is fuller than to gain adequate vent my pen. SAMUEL FOTHERGILL.

FOR "THE FRIEND."

Botanical Notes.

Last spring I noticed in the yard about our mble dwelling, a nnmber of blue Violets, the ves of which were heart-shaped, and in their ung condition the two lobes at the base of the f were curled over so as to form a kind of od. It was the *Viola cucullata*. So far as I served, very few of the flowers were followed seed-vessels. I think they geuerally withered thout producing fruit. Yet as the summer me aud went, aud autumn approached, the mber of these Violet plants in the yard ap- ared to increase, till now they are so abun- nt that they must be treated as weeds (*i. e.* nts out of their proper place) aud be rooted . By what means have they managed so to ltiply?

To answer this question, I this morning (Ninth . 25th) dug up a vigorously growing Violet, d fouud numerous short flower or fruit stalks ojecting from the fleshy root-stock, ou the sur- e of the ground, or just beneath it. They re in all stages of development, from minute ds to fully matured seed-pods. There were traces of the colored petals that give such uty to the flowers that are exposed to the ht and air,—they were simply seed-pods, and thing more. On cutting open one that seemed er than the others, I found the oval pod con- ned upward of 60 seeds, each of which might oduce a new plant. I couuted 25 of these pods this Violet, and it is quite likely that others ght have been produced (if the plant had n allowed to grow) from some small projec- ns with which the root-stock was studded.

So it would seem that this plant while it bears ft a beautiful blue blossom to please the eye he spectator, quietly produces its seeds under und, out of sight, and more out of the way ccident and injury.

Two evenings ago, while at the house of a nd, my host came into the room holding in hand the unexpanded bud of a species of ge-flowering Morning Glory. As I watched I could see the bud gradually untwisting lf, showing more and more of the thin white mbrane which conuects the outer green por- ns of the flower, till, in the course of a few utes it had unfolded itself into a beautiful te flower of more than 4 inches in diameter. h a rapid exertion of vital energy in a plant d never before witnessed; and it was very resting. The vine which produces this flower he *Ipomœa bona nox*, or Moon-plant. The ers open soon after sunset. The plaut is a rous grower, aud to see 30 or more blossoms ning themselves so rapidly on a siugle vine lose succession, or at the same time, is a curi- and attractive exhibition. J. W.

The Heights of the Himalayas.

The highest mountains in the world are these Himalayas, stretching for fifteen hundred miles aloug India's northern frontier, where the Aryan and Turauian meet; but which of the peaks is the highest is uot really known. The Hindus, followiug the great rivers as they came southwards and settling first on their banks, naturally looked on the mountains in which the rivers rose as the highest and most inaccessible.

The world's highest peak is yet to be found. The encyclopædias tell us it is Mount Everest, and give its height in due number of feet, 29,002, but they do not mention that this is merely the greatest height yet measured by an Euglishman; that no Englishman is at present allowed by the Nepalese Government to go within eighty miles of the peak so measured, and that the ranges to the north are still unexplored. Only five persons thought competent to judge have yet seen this northern region, and returned to us, and they all report mountains of enormous height, seemingly higher than Everest. But until such measurements cease to be matters of estimate and become matters of fact, Everest may well retain its position in our books as monarch of the hills.

W. Graham found the snow ten thousand feet above the sea; the rhododendrons, in a thick impenetrable jungle, rising above the trees and leading up to it. From his camp on the moraine of the noble saddle glacier ou the summit of the Kangla pass, Kiuchinjanga lay to the north-east of him; to the north of him lay Junnoo, with its awful southern cliff; to the east lay Kabru, with its western face like a wall, over which hung glaciers as a cornice breaking off into thundering avalanches. Up among the avalanches and the granite peaks he made his way; but he was too early in the season for his enterprise, and Kinchinjanga remained unwon. Later on in October, he attacked Kabru and reached the greatest height on this earth yet trodden by civilized man. His way lay up the mountain's eastern glacier.

"On its banks," he writes, "we met with immense qnantities of Edelweiss, the climber's flower, and success was prophesied accordingly. We climbed up the highest moraine I have seen, fully 800 ft. to the base of the eastern cliff of Kabru. There was only one route to the higher slopes, and that we could not find in the mist. Heavy snow fell, and we camped where we were. Next day we found our opeuing, and worked up it. We then went on ahead, and pnshed straight up the face of the ridge, intending, if possible, to camp on its summit. This we reached at midday, but found that we were cut off from the true peak by a chasm in the arête, so that we were on a detached buttress. We descended, met the coolies ascending, and turned north along the steep snow-slope, finding at last a small ledge just big enough to accommodate the Whymper tent. This was I think the highest camp we had, being certainly 18,500 feet. The night, however, was mild and the coolies, who were very tired, preferred to stay up instead of desceuding as before. We were off next morning at 4.30, and found at once all our work cut out for us. The very first thing was the worst. A long couloir like a half funuel crowned with rocks had to be passed. The snow was lying loose, just ready to slide, and the greatest possible care had to be taken to avoid an avalanche. Then a steep ice slope led us to a snow incline, and so to the foot of the true peak. Here we had nearly 1000 feet of most delightful rockwork, forming a perfect staircase. At ten we were at the top of this, and not more than 1500 feet above was the eastern summit. A short halt for food and then came the tug of war. All this last slope is pure ice, at an angle from 45° to nearly 60°. Owing to the heavy snow and the subsequent frost, it was coated three or four inches deep with frozen snow, and up this coating we cut. I am perfectly aware that it was a most hazardous proceeding, and in cold blood I should not try it again, but only in this state would the ascent have been possible in the time. Kauffmann led all the way, and at 12.15 we reached the lower summit of Kabru, at least 23,700 feet above the sea. The glories of the view were beyond all compare. North-west less than 70 miles, lay Mount Everest, and I pointed it out to Boss, who had never seen it, as the highest mountain in the world. 'That it cannot be,' he replied; 'those are higher'—pointing to two peaks which towered far above the second and more distant range, and showed over the slope of Everest, at a rough guess some eighty to one hundred miles farther north. I was astonished, but we were all agreed that, iu our judgment, the unknown peaks, one rock and one snow, were loftier. Of course such an idea rests purely on eyesight; but looking from such a height, objects appear in their true proportions, and we could distinguish perfectly between the peaks of known measurement, however slight the differences. We had no long time for the view, for the actual summit was connected with ours by a short arête, and rose about 300 feet of the steepest ice I have been. We went at it, and after an hour and a half we reached our goal. The summit was cleft by three gashes, and into one of them we got. The absolute summit was little more than a pillar of ice, and rose at most thirty or forty feet above us still, but independently of the extreme difficulty and dauger of attemptiug it we had no time. A bottle was left at our highest point and we desceuded. The descent was worse than the ascent, and we had to proceed backwards, as the snow might give way at any moment. During the ascent we saw a pair of snow-white hawks at a height of quite 22,000 feet, and their flight did not seem to be in the least impared by any atmospheric effect."

This is the highest climb yet recorded. Mount Blanc is, it will be remembered, 15,781 feet, and this was half as high again! But there are many mouutains higher than Kabru. Kinchinjanga is 28,160 feet above the sea, and the so-called K2, once claimed to exceed Gaurisankar, attains 28,278 feet. In the central range, near the Dras Pass, are Nun and Kuu, each over 23,000 feet, and Nanga Parbat, whose summit has been seen from a distance of two hundred and five miles, has an unbroken slope of almost as much and a total height of over 26,000.

Such a gathering of giants cannot but be impressive. Taking the range as a whole, with its three parallel chains, it is, at a moderate estimate, fifty miles wide, aud fifteen hundred long, aud there must be quite a hundred peaks in it over four miles high.—*Sunday at Home.*

Palestine in the Time of Christ.

PRAYER.

Every morning and evening the Jew repeated a prayer called the *Shemă*, because it began with this word, which means "Hear." Women, childreu and slaves were alone exempted. This Shemă was indeed rather a repetition of verses than a prayer. It consisted of three passages: "Hear, O Israel; The Lord our God is one Lord, ("Blessed be the name of His glorious

kingdom forever.") "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart; and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house, and upon thy gates."

This Shemă was used everywhere—in the synagogue, on the market-place, in the streets, in the houses—in a word, wherever anyone might happen to be when the set time came. "A man surprised by the hour of prayer while in a tree, gathering fruit, is bound to say his Shemă." Christ was evidently protesting against this vain repetition when He said: "And in praying, use not vain repetitions, as the Gentiles do." We have in the Jewish liturgies numerous examples of these "vain repetitions."

In the morning, beside the Shună, three forms of thanksgiving were used, two before reciting the Shemă, and one after. In the evening, there was one more form of benediction, making four in all. Nor is this all. There was another vain repetition in as common use as the Shemă, and still longer, against which Christ also protested. We refer to the *Shemonēh esreh* (meaning eighteen) called also *Amīdah*. This was the name given to the eighteen thanksgivings which every Israelite—man, woman, child or slave, was bound to recite three times a day—in the morning, in the afternoon at the hour of sacrifice, and in the evening.

The most beautiful of all prayers, however, may become a "vain repetition" if uttered mechanically. The rabbis sometimes tried indeed to set themselves against these meaningless repetitions. "If a man says his prayer as if to get through a set task, that is no prayer." "Do not look upon prayer as a formal duty, but as an act of humility, by which to obtain the mercy of God." This last utterance is attributed to Rabbi Simeon, who lived at the very time of which we speak; but these protests of the rabbis went for nothing. There was but one remedy; to do away with these daily repetitions; and this was what the first Christians made up their minds to do.

Natural History, Science, &c.

Two Good Swimmers.—One bright summer morning, as I was strolling toward the beach on the Island of Mackinac, I saw, a short distance ahead of me, two little pigs, one perfectly white and the other perfectly black, both the same size, trudging along side by side in the same direction as myself.

They seemed so out of place, and I was so curious to know whither they were bound, that I followed them unobserved. They did not walk aimlessly, but as if they had some special object in view, and some definate destination.

I wondered what they would do when they reached the water. I was not long in being answered. Without a moment's hesitation they plunged into the waves, side by side, and swam out and away toward another island, six miles distant. I stood and watched them until their two little heads looked like balls bobbing up and down, side by side all the time.

When I related the incident to the landlord, a little later, he looked astonished and annoyed. "Those pigs," he said "were to have been served up for dinner to-day. They were brought here this morning in a boat from that island, six miles away, and we thought we might allow them their freedom, never thinking of their making an attempt to go home.

"And did you notice," he continued, "they chose the point of land nearest the island where they came from to enter the water? Singular that the little animals should have been so bright. And furthermore, they weren't landed there; that makes it more strange."

I, too, left the island that day, and I have never heard whether these brave little pigs ever reached their destination or not.—*Harper's Young People.*

Yellow Fever.—A writer in the "Sanitary" column of the *The Independent* says of this dreaded disease, that if once it gets a foot-hold in any Northern city, it is not more likely to be checked than in a Southern city, except by the occurance of frost." Some suppose that it was the bilious fever of Africa modified and made more deadly by the animal accumulations in the slave ships during the long voyages. To prevent its spreading, the most scrupulous isolation and careful disinfection are needed. When the disease occurs frequently there can be no doubt the ships and the ground become intensely infected. It will apparently travel along the ground, making about so many yards of distance each day. Physicians acquainted with the locality, can almost calculate what will be its spread from day to-day. In the case of one of the last epidemics in New Orleans, Dr. White the health officer, caused a certain infected district to be surrounded by a small stream of water from the Mississippi River and the disease, or contagion, did not cross the stream. It is wonderful how quickly it will disappear from the inhabitants of a locality when they are quickly removed to an encampment in the country. It is for this reason that depopulation, if conducted with the precision of military discipline, checks and well-nigh conquers the disease.

The Drying of Mosses.—The power of the mosses to endure repeated desiccation has recently been experimentally treated by G. Schröder, who obtained the interesting results that many of these plants can not only resist months of dryness without any harm, but also that they do not perish even under the strongest desiccation carried on in a drier with the aid of sulphuric acid. Plants of *Barbula muralis*, which were exposed for eighteen months in the drier, after a few wettings resumed growth in all their parts. Other species of *Barbula* behaved similarly. A curious experiment was performed with *Grimmia Pulvinata*, in which a stock which had been cultivated far some time in a moist atmosphere under a bell-glass was suddenly exposed, to a warm and perfectly dry current of air. It became so dry in a short time that it could be pulverized. Then it lay in a drier for ninety-five weeks. But the quickening moisture was still competent to awaken it to renewed life. The most rapid drying which could be performed in the laboratory could not destroy the plant. It even showed greater power of resistance than would correspond with its real necessities, for so speedy and complete a drying out as was effected in the experiments never occurs in Nature.—*Popular Science Monthly.*

The Tetse Fly of Africa.—This fly in its bite or sting emits a red, deadly poison, capable of destroying an ox in a minute of time. Livingstone declares that about twenty of these flies killed forty-three oxen in about as many minutes. Specimens of these flies are now advertised for sale in Prague, by a dealer in Natural History objects.

The Kangaroo Grass.—The Kangaroo grass of Australia, follows the track of these creatures much as the Buffalo grass followed these cattle in our own country. The botanical name of the Kangaroo grass is *Anthistivia Australis.* Its drouth-resisting qualities are said to be at least equal to any grass known, and the French are taking measures to introduce it for forage in their dry possessions in Africa.

How Gourds Climb.—The way the gourds climb is by means of spiral, curled tendrils, which are in reality small abortive stipules or leaf appendages, specialized for the work of clinging to the external object, be it bough or stem of some other plant, over which the beautiful parasite rapidly spreads itself. The tendrils push themselves out on every side, revolving as they go, till they reach some tender twig or leaf stalk to which they can attach themselves. It is curious and interesting to watch them as they grow, and to see how closely their movements simulate intelligent action. The little curled whorls go feeling about on every side for a suitable foot-hold, groping blindly, as it were, in search of a support, and revolving slowly in wide-sweeping curves, until at last they happen to lay hold with their growing end, of a proper object. Once found, they seem to seize it eagerly with their little fingers (for in the gourd the teudrils are branched, not simple), and to wrap it round at once many times over in their tight embrace. It is wonderful how far they will go up out of their way in their groping quest of a proper foot-hold, and how, when at length they stumble upon it, they will look for all the world as if they had known beforehand exactly when and where to search for it. These actions come far closer to intelligence than most people imagine; they are deliberately performed in responsive answer to external stimuli, and only take place when the right conditions combine to excite them.—*Popular Science Monthly.*

Arctic Flowers.—Lieutenant Schwatka tell us in *Woman* that there are 762 kinds of flowers in the Artic regions, while within the Antarctic circle not a flowering plant has yet been found. About one-half of the 337 flowering plants on Alpine heights—that is, between 8,000 and 13,000 feet above the sea—originated in the Arctic regions, and came from Scandinavia with the ice of the glacial period. They were "stranded on the Alps when the ice receded, as a floating object is left by the ebbing tide."

The polar flowers seldom have any perfume, and the few that exhibit that delightful quality however feeble, are from that class that have crept over the cold border marked by the Arctic circle; none of the fifty Eskimo flowers have any appreciable odor.

"The colors of these boreal blossoms are generally of the cold tints, white and yellow predominate."

"Nearly all the plants of these cold countries are of the biennial or perennial sorts, as the season is too short to give annuals the whole length of time they demand for the maturiug of their fruit to insure the next season's growth. These perennials act like our hardy spring flora, by rapidly pushing their growth before the snow is all off the ground, and with the very first cessation of the vernal cold. I have seen flowers in bloom so close to the snow, on King William's

ınd, that I think the foot could be put down
d leave an impression on the edge of the snow
d crush the flowers at the same step; while
iddendorf, a Siberian traveller of note, says
ıt he has seen a rhododendron in that country
full flower when the roots and stem of the
ınt were completely encased in soil frozen as
id as a stone.

"In that boreal zone, and in the snow-swept
ountains, we find another kind that actually
re to burrow and spread their species in and
the bare snow and ice itself. Naturalists
ve succeeded in separating forty-two species of
rely snow and ice plants from the many that
ve been submitted for examination. All these
quire the microscope to determine what they
e in the kingdom of nature, and nearly all of
em depart from the rule of pale hyperborean
es, and give us rich crimson, or some of the
ts of red, which would look cheerful enough
this desolate region, were it not for the fact
at the great red splotches on the snow resem-
e blood."

A lecture on Lapland and the Lapps, told us
t winter that the beauty of the Lapland
wers is marvelous. Acres on acres of the
hest bloom are spread out before the eye.
me expanses are blue with violets, some pur-
e with a flower whose name we cannot recall,
d the richest golden bloom covers other large
eas. In the long summer's day, when the
n is never below the horizon, but "ricochets"
om hill-top to hill-top, from the east point
und to the same point again, every twenty-
ır hours, vegetation makes wonderful strides;
arley stalks have been known to grow two-
d-a-half inches during this interval," and in
e place in Norway, on a certain farm, three
ops were grown in one season. It is not un-
ıal in Norwegian valleys to secure two crops
one season. So the "rapidity of polar growth
der a never setting sun" gives some of our
etic brethren abundant bloom and cereal
owth.—*Christian Advocate.*

Items.

School Savings Banks.—In France in 12 years,
000 school savings banks have been opened,
ich now hold $2,225,000, owned by about 500,-
children.

Evil Tendencies of Clubs.—In a sermon before the
ial Purity Alliance, Archdeacon Farrar drew a
eous picture of London morals, declaring that
re were in the city 4,000 clubs which initiated
ng men into the ways of vice. There *may* be
bs, of course, for praiseworthy purposes, but, as
y are now being established in all our cities and
ıe towns, they are generally for the indulgence
hose amusements which are by common consent
ught unfit for the home. Here fathers, sons and
bands, free from the restraints of home associa-
ıs, indulge, under special fascinations, in things
ıore than doubtful propriety, while mothers and
es are left to the lonesomeness of the long even-
s. If these could settle the matter, the whole
iness would be abolished instantly and almost
nimously. Even if the things done at the club
e innocent in themselves, the system is evil, and
continually, because it does not permit those
m business claims during the day to return to
family in the evening; but in most clubs the
gs done are grossly evil—gambling, drinking,
ns in libertinism, &c.

The Ninth Centenary of Christianity in Russia.—On
15th of Seventh Month, Russia solemnly cele-
ed the ninth centenary of the official introduc-
of Christianity into that country. In 988, on
eturn fron the Khersonese of Tauris, where he
accepted Christianity, Prince Vladimir ordered
all the residents of his capital city of Kieff,
ld appear on the shore of the Dnieper and be
baptized by Byzantian clergymeu. This order was
duly obeyed, and thus paganism, in the form of
polytheism, was replaced in Russia by Christianity
according to the teachings of the Greek-Eastern
Church. Since then that Church has been the es-
tablished Church of Russia.

In compliance with the order of the Holy Synod
of Russia, issued some years ago in all the cathe-
drals, churches and chapels of that country, count-
ing about sixty thousand, there was performed a
solemn liturgy and a special thanksgiving service
in which the Orthodox people, over sixty million
strong, thanked God for saving their country,
through St. Prince Vladimir, the Isapostolos, "from
the darkness of idolatry and for shedding on it a
light of the true faith." After these services the
clergy, counting over a hundred thousand, led their
parishioners respectively to rivers, lakes, springs and
wells, where the service of consecration of water was
performed. On this occasion there were formed
grand religious processions perhaps never witnessed
in any land of Christendom. Resplendent holy and
(the so-called) miraculous images, glittering crosses,
costly banners of golden brocade, and the Books in
jeweled bindings were carried in every town and
village of the Empire, followed by the clergy, the
monks and nuns, the religious brotherhoods, the
pupils of every kind, civilian authorities, the parish-
ioners and the military regiments in full uniform,
while all the church bells were ringing.

When in the seventeenth century the Raskol, or
schism, took place in the Orthodox fold of Russia,
the Church authorities instituted a persecution al-
most equalling the one pursued under the auspices
of Roman Catholic Inquisition. Tortures, gibbet,
imprisonment for life, or exile to Siberia or to the
Caucasus were freely resorted to against those who
refused to pray according to the newly translated
books, or who protested against the centralization
of the religious authority in one person. And even
to-day over fifteen millions of Raskolniks are de-
prived of many civil rights solely because they dare
to hold a different opinion from that of the estab-
lished Church, on some insignificant rites.

A strange condition of *double belief* has been de-
veloped under the pressure of a law forbidding the
Orthodox subjects of the Czar to ever change their
faith. A man, Orthodox for his majesty's and the
Holy Synod's sake, and Protestant in his conscience,
such a man could be raised only in Russia, under
the despotic lay and clerical *regime*. And as the
double-belief at length leads to *no belief*, it can be
safely stated that the Government of Russia is sys-
tematically fostering infidelity. Thus despotism
undermines itself, and when the last hour of Czarism
shall strike, it will be also a funeral bell of the Or-
thodox Church.

For the time being, Protestant subjects of the
Czar are treated as harshly as the ones holding
liberal political views. While teaching the Gospel
the Protestant pastors always labor under the fear
lest they should meet somewhere some one who,
perhaps unknown to himself, has been registered
in an Orthodox fold.

The Roman Catholics of Russia fare still worse
than the Protestants do. Every Catholic is also a
Pole, and therefore a doubly suspicious person.
Under Nicholas bayonets have been repeatedly re-
sorted to in order to convert the Catholics to the
Orthodox faith. Later on milder means were used
for the same purpose. Catholic children were forced
to attend the schools placed in charge of the Rus-
sian Orthodox teachers. Then the Russian lan-
guage was made an obligatory one in all official
transactions. And now the Czar is negotiating with
the Pope with view of introducing the Russian
language into the Catholic churches.—*The Inde-
pendent.*

Close of the Summer Session at Westtown.—The last
session of Westtown Boarding School closed Ninth
Month 27th. It was a beautiful autumn day, and
as the graduating class numbered ten, very many
visitors, mainly their relatives and friends, were at-
tracted to assemble in the new lecture-room, the
seating capacity of which was taxed to accommo-
date all, the audience being estimated at not less
than 350. Nine girls and one boy received di-
plomas; four having followed the classical, and six
the scientific course. The essays were creditable to
the class, and were well delivered—a member of
the committee afterwards addressed them briefly.

During the last session, eight horizontal and two
large upright cases have been placed in the museum,
and two of the teachers have been industriously en-
gaged, in spare hours, in preparing, labelling and
arranging mineral specimens. It is contemplated
to place a revolving dome upon the tower of the
centre building, to cover the 4½ inch telescope
lately presented to the school. The grading about
the school-house has been completed, and the
grounds sown with grass seed. The effect of the
recent rains has been to cover the earth with a
lively green, presenting a beautiful appearance.

A PASSIONATE reproof is like a medicine given
scalding hot; the patient cannot take it.

THE FRIEND.

TENTH MONTH 6, 1888.

At Iowa Yearly Meeting (the Larger Body), in the early part of Ninth Month, a meeting was held of the ministers of that body and of some of the other members. At this conference the statement was made, that the previous year there were four *regularly supported pastors* reported; but this year the number had increased to sixteen, together with about twenty others who spend quite a portion of their time in pastoral work.

We suppose the duties expected of a "regularly supported pastor," are to preside over the meetings for worship, provide a sermon on every occasion when no one else is likely to officiate, visit the members, and in a general way perform the same services which are expected of ministers in other religious societies, excepting such difference in duties as grow out of differences in church organizations.

It is not stated whether the twenty persons who "spend quite a portion of their time in pastoral work," receive any measure of pecuniary support or not. However this may be, the whole statement discloses on the part of that Yearly Meeting a most sorrowful and rapid departure from the principles and practices of Friends—a departure which, if not arrested, must eventually deprive that body of any just claim to be regarded as a true representative of the doctrines and testimonies of our Society.

There is perhaps no more characteristic feature in the system of Quakerism, than that true worship consists in drawing near unto God in spirit, and endeavoring to feel the extension of his Divine life and power, which alone can qualify us to worship Him in spirit and in truth; that in meetings for worship, it is the duty of every individual thus to feel after God, if haply they may find Him; and that this is a work which no one can perform for another.

Vocal ministry holds but a second place in this system; and unless it flows from the fresh feeling of Divine life impressing on the mind of the speaker a sense of present duty to speak, it will be a hindrance instead of a help in the performance of spiritual worship. Where it is statedly exercised in a meeting, there is a strong tendency for the hearers to depend upon it instead of laboring for themselves to draw near to the Fountain of life in their own hearts. The employment of persons to preach in our meetings, no matter under what plausible excuses the practice may be defended, is a radical departure from our principles.

Scarcely less objectionable is the system of

hiring a man to spend his time in looking after the spiritual interests of the individual members of a meeting—which we suppose to be one of the objects contemplated in the appointment of a "pastor." It is the duty of *all* the living members of the Church to watch over one another in love, to caution a brother who seems in danger of going astray, to encourage those who are depressed, and to sympathize with those in distress. To those who are alive in spirit, services of this kind will be assigned by the Head of the Church, as He sees meet, and as their degree of spiritual experience may qualify. These individual duties cannot rightly be deputed to another. We cannot hire a man to do them for us, and hope to receive the blessing which attends the faithful performance of duty. The extension of such a system of doing duty by proxy, when fully developed, ends in priestcraft—where a man is employed to attend to the spiritual interests of others, who in the meantime may give their time and thoughts to merely worldly pursuits, and yet vainly hope to secure the favor of Him who looketh upon the heart.

In the Christian dispensation, Christ himself is the only High Priest of his people; and all the true members of his Church, as the Apostle Peter declares, become "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

SUMMARY OF EVENTS.

UNITED STATES.—On the 1st instant the President approved the Chinese Exclusion bill, and submitted to Congress some recommendations on the subject.

The Senate joint resolution appropriating $100,000 for the relief of yellow fever sufferers, was passed on the 26th of Ninth Month, amended so as to make the appropriation for the purpose of "preventing the spread of yellow fever and cholera."

The President has approved the joint resolutions appropriating $200,000 to suppress infection in the inter-State commerce of the United States.

The conferrees on the Sundry Civil bill have reached an agreement on the only point of difference left—that in relation to the new Library building. They have fixed a limit at four millions for the cost of the entire building, and appropriate $500,000 for this year.

The present session of Congress has now become the longest in American history. The longest preceding session was that of 1850, the year of the Missouri compromise, which adjourned at noon on Ninth Mo. 30th. Constructorily, the session of 1868, following the impeachment proceedings against President Johnson, was longer, the adjournment *sine die* having taken place on Eleventh Mo. 10th, but, as a matter of fact, Congress took a six weeks' recess from Seventh Mo. 27th, and never afterwards had a quorum or attempted to transact any business.

The conference with the Indians at the Lower Brule Ageucy, in Dakota, has resulted in a failure. The Indians refuse to sell their lands at the price fixed in the bill, and the Commissioners will return to Washington. "The prospect is that some concessions will be made and some new plans agreed upon."

Our Consul to Guatemala, in a report to the Secretary of State, says there are few factories worthy of the name in Guatemala, and that there are favorable inducements for the establishment of factories for glass and chinaware, furniture, wagons, agricultural implements, cotton and woollen goods, all of which, and many others, are now imported and command exorbitant prices.

Many retail bread dealers in Chicago have raised the price of bread one cent per loaf, owing to the continued advance in wheat and the consequent increase in the price of flour.

The debt statement issued at the Treasury Department on the 1st instant, showed that the decrease of the public debt during the Ninth Month amounted to $12,247,026. Total cash in the Treasury, $636,376,287.

The total collection of internal revenue during the first two months of the present fiscal year amounted to $20,954,325, an increase of $4289 on the collections for the same period of the last fiscal year.

The number of immigrants arriving in this country from the principal foreign countries during the Eighth Month was 35,812. For the eight months ending Eighth Mo. 31st, the number foots up 362,839.

The yellow fever continues to rage with unabated violence in Jacksonville, Florida. The cooler weather which prevailed during a part of the week had the effect of reducing the number of cases; but on the 1st instant an increased number were again reported.

The total number of new cases during the week ending Tenth Mo. 1st, was 734, and 46 deaths. Twenty-five new cases of the fever are reported under treatment in Fernandina. Seven new cases and three deaths are reported in Decatur, Alabama. Two new cases and two deaths are reported in Sanderson, and one new case at Callahan.

Deaths in this city last week numbered 329, the same number as in the previous week, and a decrease of 33 compared with the corresponding period last year. Of the foregoing, 40 died of consumption; 27 of marasmus; 21 of typhoid fever; 15 of cancer; 13 of diseases of the heart; 16 of convulsions, and 19 of old age.

Markets, &c.—U. S. 4½'s, 107⅝; 4's, 128⅞ a 129¼; currency 6's, 121 a 130.

Cotton was in light supply and firm: Official quotation was still 10⅝ cts. per pound for middling uplands.

Flour and Meal.—Flour was in light supply and held with increased firmness, in sympathy with the sharp advance in wheat. Nearly all desirable brands were limited above jobbers' views. Quotations: Western and Pennsylvania super., $3.35 a $3.60; do. do., extras, $3.60 a $3.80; No. 2 winter family, $4 a $4.50; Pennsylvania family, $4.60 a $4.75; Pennsylvania, roller process, $4.95 a $5.25; Ohio, clear, $4.75 a $5; do. straight, $5 a $5.25; Minnesota, clear, $5 a $5.40; do., straight, $5.50 a $6; do. patent, $6 a $6.50. Rye flour was scarce and firm. Sales of 150 barrels choice at $3.50 per barrel.

Grain.—Wheat was very strong, and further advanced 1 a 1¼c. per bushel, influenced by the sharp rise in Chicago. No. 2 red wheat, $1.02; No. 2 mixed corn, 50 cts.; No. 2 white oats, 33⅝ cts.

Beef cattle were in fair demand at a decline of ⅛ a ¼c. Extra, 5¼ a 5⅝ cts.; good, 4¾ a 5 cts.; medium, 4 a 4½ cts.; common, 3 a 3¾ cts.; fat cows, 2 a 3¼ cts.

Sheep were in fair demand, and extra stock advanced ¼c. Extra, 5 cts.; good, 4½ a 4⅝ cts.; medium, 3½ a 4¼ cts.; common, 2 a 3¼ cts.; lambs, 3½ a 6½ cts.

Hogs were in moderate demand. Extra Chicago, 9¼ a 9½ cts; Western, 9 a 9⅛ cts.; State, 8½ a 8¾ cts.

Milch calves were active at 3 a 6½ cts.

Milch cows were firm at $25 a $60.

FOREIGN.—London, Ninth Mo. 30th.—This morning the whole city was again startled by the news that two more murders had been added to the list of mysterious crimes that have recently been committed in Whitechapel. At an early hour it was known that another woman had been murdered, and a report was also current that there was still another victim. This report proved true. The two victims, as in the former cases, were dissolute women of the poorer class. Great excitement prevails, but, up to the 1st inst. no trace of the murderer had been discovered.

Paris, Ninth Mo. 28th.—A council of the Ministers was held to-day, at which Tenth Mo. 15th was fixed as the date for the meeting of the Chambers. Admiral Krantz, Minister of Marine, declared that he would not agree to additional reductions in the naval budget. Viette, Minister of Agriculture, reported that the grain harvest amounted to 96,000,000 hectolitres, against an average annual yield of 108,000,000 hectolitres.

The *National Gazette* states that the recently published extracts from Frederick's diary have been compared with the text of the original, and have been found to agree with the latter, word for word.

St. Petersburg, Tenth Month 1st.—The *Svet*, in view of the influx of Chinese into Siberia, urges that measures be taken to regulate their immigration into that country.

The Government has granted a subsidy of $65,000 annually to a private firm to run a line of steamboats between Russian Pacific ports and Corea, Japan and China. In the event of war, the steamers are to be placed at the disposal of the Government.

Brussels, Tenth Month 1st.—Janssen has been appointed Governor of the Congo State, in place of Gen. Strauch, resigned. In future the post will be held by three functionaries—one in the Congo State and one in Brussels—to attend to administrative duties, and a third on leave, ready to relieve either of the others. Captain Thys will devote himself to the finances of the Congo State, and Captain Coquillat will attend to native affairs.

Rome, Ninth Month 26th.—The Government has ordered that protective measures be taken at Italian ports against vessels arriving from districts in America infected with yellow fever.

During a storm at Valparaiso, Chili, about two weeks ago, the French bark Etoile de Sud, and the British bark Cambrian were dashed against each other and sunk. Their crews, thirty in number, were drowned, only Captain Strong, of the Cambrian, escaping. A number of other vessels were driven ashore and many lives were lost.

One hundred and forty cases of a malignant type of typhoid fever are reported in Kingston, Ontario.

RECEIPTS.

Received from William Harvey, Agent, Ind., $12 being $2 each for Ruth Ann Stanton, Nancy T Hadley, Sally Allen, William Airy, Ashley Johnson, and Thomas Elmore, vol. 62; from Exum O. Griffin, N. C. $2, vol. 62; from Lydia Waring, Md., $2, vol. 62; from Joseph G. Eldridge, Io., $2, vol. 62; from Samuel Morris, Olney, $2, vol. 62, and for Jonathan Cox, N. J. $2 vol. 62; from Dorcas G. Collins, N. Y., $2, vol. 62 from Joseph N. Taylor, Ind., $2, vol. 62; from Thomas E. Smith, Agent, Io., $4, being $2 each for Ruth Edmundson, and Benjamin Coppock, vol. 62; from Neal Madson, Io., $2, vol. 62, and for Isaac Walker, $2, vol 62; from John O. O'Neill, D. C., $2, vol. 62; from Anna Cooper, Pa., $2, vol. 62; from Henry C. Welty Kans., $2, vol. 62; from Frank H. Davis, Md., $2, vol 62; from Daniel B. Price, Pa., $2, vol. 62, and for Hannah Child, N. Y., $2, vol. 62; from John Blackburn, $6, being $2 each for Wilson Hall, Israel Cope and G. Elma Neill, vol. 62; from Mary S. Wood, New York City, $2, vol. 62; from John B. Foster, Agent N. Y., $2, vol. 62, and for Stephen R. Smith, $2, to No. 27, vol. 63; from Jacob Smedley, Fkfd., $6, being $2 each for himself, Deborah S. Kirk, Philada., and Hannah B. Wray, New York City, vol. 62; from A. Spencer, Gtn., $2, vol. 62; for B. Frank Leeds, Cal. per Josiah W. Leeds, $2. vol. 62; from Richard T. Osborn, N. Y., $6, being $2 each for himself, Isaac D. Osborn, and Edmund L. Post, vol. 62.

NOTICES.

A meeting of FRIENDS' TEACHERS' ASSOCIATION OF PHILADELPHIA, will be held at 140 North Sixteenth Street, Tenth Mo. 6th, 1888, at 2 P. M.

Program:

1. Individual Development in Graded Schools.—Thos. K. Brown.
2. The Order of Science Studies in a Course of Study.—C. Canby Balderston.

THE CORPORATION OF HAVERFORD COLLEGE.—The Annual Meeting of the Corporation of Haverford College will be held in the Committee-room of Arch Street Meeting-house, Philadelphia, on Third-day, Tenth Mo. 9th, 1888, at 3 o'clock P. M.

ELLISTON P. MORRIS, *Secretary.*

DIED, on the morning of the 5th of Eighth Month, 1888, MARTHA B., wife of Barzillai French, and daughter of the late William and Anne Blackburn, in the 56th year of her age, a member of Salem Monthly and Particular Meeting, Ohio.

——, Ninth Month 3rd, 1888, at his residence near Woodbury, N. J., BENJAMIN J. LORD, in the 76th year of his age, a member of Woodbury Monthly and Particular Meeting of Friends. He was firmly attached to the doctrines and testimonies as held by our early Friends, believing them to be in accordance with the precepts of our holy Redeemer, and ever ready to oppose all innovations upon them. When able, he was diligent in the attendance of all our religious meetings for worship and discipline. He was kind and sympathetic to those requiring pecuniary aid, ever ready to lend a helping hand to the needy. He bore a long sickness with great patience, cheerfulness, and resignation.

——, 8th of Ninth Month, 1888, after a short illness, WILLIAM H. BLACKBURN, in the 49th year of his age, a member of Middleton Monthly and Carmel Particular Meeting. This dear friend was favored to make a triumphant close, leaving abundant evidence of his entrance into that eternal city whose walls are salvation and whose gates are praise.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 169.

CONFESSION AND RESTITUTION.

The *Parish Visitor* relates an incident which shows the necessity of confession and restitution, if we would have peace of mind and would walk in that path which leads to everlasting life. The narrative, it says, is true from beginning to end. The person who related it, told it about himself.

He said that when he was a little fellow he was playing one winter day with some of his boy friends, when three cents, belonging to one of them, suddenly disappeared in the snow. Try as they would they could not find them, and the boys finally gave up the search, much to the disappointment of the one who owned them. "The next day," said the person, who was telling us the story, "I chanced to be going by the spot, when suddenly I spied the three coins we had been looking for. The snow which had covered them the day before had melted, and there they lay in full view. I seized them, and put them in my pocket. I thought of the candy I could buy with them, and how fortunate I was to have found them; and when conscience wouldn't keep still, but insisted on telling me what it thought of me, and above all, what *God* thought of me, I just told it to be quiet, and tried to satisfy it by saying that Charlie B—— had given up thinking about his three cents by this time and that the one who found them had the right to them.

"Well, to make a long story short, I spent the money, ate my candy, and thought that was the end of the whole matter. But I was never more mistaken. Years passed on. I grew from a boy into a man, but every now and then 'those three cents' would come into my mind. I couldn't get rid of them. They *would* come. However, in spite of them, I had all along a strong desire to be a good boy, and to grow up to be a good man—a Christian man. This desire grew stronger and stronger, for God never left me, and so I gave myself to Him. Now perhaps you may think my trouble was over. But no; every now and then, 'those three cents' would come into my mind as before. Especially when I would try to get nearer to God, there were 'those three cents' right in the way.

"At last I saw what God had all along been trying to make me see, that I must tell Charlie B—— that I had taken them! To be sure, he was a man by this time, and so was I, but no matter, God told me, as plainly as I am telling you now, that till I had done this, He could not bless me. So, then and there, I sat down and wrote to Charlie, inclosing in my note twenty-five cents—the three cents with interest. Since then I have had peace, and God has blessed me."

Jerry McAuley, of New York, who had been a notoriously bad man, but afterwards became a preacher of righteousness, on one occasion related the following incident from his own experience. He said:—

"I remember a short time after I was converted, I was sitting in a mission down town, reading, when in came a man who was captain of a vessel. He looked around until he saw me, and said to the man who kept the place:

"'What are you doing with that rascal in here?'

"The captain was told I was a convert, and lived a Christian life.

"'He a Christian?' said the captain; 'yes, a pretty Christian he is. He stole a hundred dollars' worth of sugar from me once, and if he got his deserts he would be in the penitentiary.' Then, walking up to me, he said, 'If you are converted, and pretend to be an honest man, pay me for that sugar you stole from me.'

"My friends, that was a trying time for me, and the devil tempted me to deny the whole thing, and face him down in it; but I lifted my heart to God, and He helped me. I went up to him, and said:

"'Captain, I did steal that sugar from you; and if you will walk to my home with me I will pay you for it.'

"I had got steady work, and had saved a hundred dollars, and had put it away, the first hundred dollars I had ever saved by honest work. I hated to part with it, we needed things so bad; but the Lord helped me, and I said, 'Come on: walk right home with me, and I will pay you for that sugar.'

"'Yes,' said he, 'you look like paying a hundred dollars. I ain't fooled quite so easy as that.'

"I took him by the arm and made him walk right along, and the Lord helped me every step I took. He was silent for awhile, when he said, in a kinder tone:

"'Now, Jerry, you don't mean to pay me that money; you can't spare it.'

"I said, 'Yes, I can. The Lord will help me to spare it.'

"'Jerry,' said he, 'I believe you *have* got religion. Now hold on; I ain't going to take that money. It is diamond cut diamond. *I stole that sugar*, and you stole it from me. Suppose we call it even.'

"Well, he would go no farther, and I saved my hundred dollars. If I had tried to shirk the matter and run away from that man, I would have lost my own enjoyment, and lost the chance of showing the captain how the grace of God in the heart makes a man honest. Oh, my friends, if you only get honest with God, and honest with yourself, you can defy the world."

An anecdote is told of a man who was a parishioner of Adam Clarke, the well-known Methodist minister and commentator. He came under deep conviction for sin, but could not feel that settlement of mind and peace which he longed for. Shortly after he was confined to his chamber by sickness, and sent for A. Clarke to visit him. These visits were repeated from time to time; but although there was much apparent sincerity in the distressed invalid, there was not a sense of forgiveness and acceptance. Finally, as his end seemed to be drawing near, Adam said to him, he thought there must be some cause for this withholding of Divine favor; that he must have left something undone which it was his duty to do.

"The man looked intently on the minister, raised himself up in bed, and with an appearance indicating that he was resolved to make a full disclosure, proceeded to give an account of a strange transaction in which he had originally had no guilty complicity, but with which he became so connected that he was drawn into a wrong course, and very serious evil, which he could have averted, resulted from it to an individual who had since died without any reparation or confession being made to him.

"The conscience-stricken man, now making his confession to A. Clarke, told him that he had tried long to stifle conscience with the business and diversions of the world, but in vain. At length, he heard the minister preach upon a theme that applied directly to himself; and then it was that the voice of God sounded in his soul, and reasoned with him of 'righteousness and judgment to come.' He was in deep distress; he agonized for mercy in the name of Christ; but his prayer was not answered.

"The injured man was dead, but his widow and fatherless children still lived. The minister told the dying penitent that God claimed of him, not only repentance, but confession and restitution. He readily assented, and full restitution was made. Very soon the troubled mind of the dying man calmed. God gave him that 'peace which passeth all understanding;' and in the assurance of mercy through the merits of the Saviour he entered into eternal rest."

The Editor of *The Earnest Christian* mentions that soon after the close of the civil war he was at a large union meeting in New York city, where he spoke for a few minutes on the importance of "bringing forth fruits meet for repentance;" and referred to the effect produced by the preaching of Paul at Ephesus: "Many that believed came and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men."

At the close of the meeting, a person who was present desired a private interview. He said that he had professed to be converted the pre-

vious winter, but he had defrauded the government, as nearly as he could make out, of about $30,000. The preacher told him, there was no use in his professing to be converted unless he was willing to make restitution. This he did not seem prepared to do, but went away sorrowful, like the young man who asked our Saviour what he should do to inherit eternal life, but shrank from the unreserved surreuder of all that he had. He kept his profession of being a Christian, and became a popular worker in a popular religious revival, but afterwards was sent to State prison for a crime committed while engaged in his evangelistic labors.

Such a result is not to be woudered at. For it is only the preserving power of the Grace of God that can keep any of us from yielding to temptation; and when a man habitually resists the teachings and despises the reproofs of that grace, the time will come in which he will verify in his own experience the truth of the declaration, "He that being often reproved, hardeneth himself, shall suddenly be destroyed, aud that without remedy."

But what a blessed truth it is, that "he that confesseth and forsaketh his sin shall find mercy." May we not believe that this was the experience of the poor woman whose case is related by the late John B. Gough. Hugh Miller, then living at Edinburgh, received a letter from a towns-woman, who for years had been a dissolute character, but was then lying on the bed of death in a wretched den in that city. He called upon her on a Seventh-day evening, and gave her a half-crown, the only money he had with him, and promised to see her again the next morning. When he came back, she was dead. At the funeral he saw a woman evidently affected, and asked her if the deceased was a relative.

"Oh, no!" she said; "no relation, poor thing. When she was a gay, flaunting girl, with her ribbons and her furbelows and her flounces, she purchased things of me, and she owed me half-a-crown, and I could never get it; she would laugh at me when I asked her for it; and evidently seemed bent upon cheating me. Last *Saturday night* I was astonished to see that poor creature come into my shop; she only had one garment on her; it was a drizzly night; her cheeks were hollow, her eyes sunk down deep in the sockets, her fingers like the claws of a bird; and she came tottering in and laid down *the half-crown*, and said, 'There is your money, ma'am; it lies heavily on my conscience: it is your due—I owe it to you, and I did not mean to cheat you; I must pay you before I die,'—and went back to her wretched room to die."

J. W.

Selected.

Twelfth Mo. 9th, 1841.—Whatever may be the overturnings that may yet be permitted in the visible church, whatever the power given for a time, in the unsearchable counsels of the Divine will, to the beast and to those who have received his mark and the number of his name, I do believe the Lord has a work for us as a people, and that in doing or in suffering, according to his holy will, the language to us is, "Be thou faithful unto death." Give it unto us, O Lord, we beseech thee, and to our precious children, so to appreciate the value of those truths we have been taught, as that we may "hold fast the profession of our faith without wavering" in every day of trial, and may know for ourselves the truth of that blessed declaration, "They that know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee." Amen.—*Maria Fox.*

For "The Friend."

A Vacation Across the Atlantic.

(Continued from page 74.)

Out at Hyde Park in the evenings an interesting scene is witnessed. People go there for rest. The drives are crowded with elegant equipages; and the broad walks are thronged with the humble and more sensible class of people, while the children romp and play through the tardy twilight, until 10 o'clock. Here and there we can see little groups collected on the lawn or under the trees; and upon approaching will find some earnest speaker haranguing on such subjects as socialism, politics, or religion. English rulers are wise in permitting a good degree of freedom of speech—even if all that is said may not be quite satisfactory. Thus, while statesmen drive in one end of the park, the masses air their opinions at the other end, and both parties seem to be well pleased with such an arrangement.

Sixth Mo. 15th.—This was one of the rainy days that make Londou streets look dismal, so I went out to the museum. At the British Museum one sees nearly everything he has never seen before. It would take days to examine even a small part of the wonderful things exhibited, and my observations were necessarily limited to only a few subjects that, as it were, I accidentally run against. I wandered into the mummy room, and here saw a coffin and the mummy of a man who was buried when Adam was 800 years old,—that is if Egyptian records are correctly read by learned men of our day. There are plenty of mummies of people who were contemporary with Moses. The wooden coffins must have been prepared so as not to decay, as they are in perfect condition, and the figures and inscriptions on them are legible. The remains of Cleopatra have also been dug up and brought to this museum by enterprising Englishmen. I have never before cared much for such ghastly relics, but confess that these did for ouce interest me. I also was much entertained with looking at some ancient Assyrian documents. That wonderful people did their writing on terra-cotta tablets, which are imperishable; and many of their records and writings have been excavated from the ruins of Nineveh and Babylon, and brought to England. The language is understood by modern men of learning, who have made a study of these old inscriptions. I saw to-day, bills of sale, transfers of property, and many other writings connected with daily life, which show that that old nation did a good many things just about as we now do them. Some of these tablets tell of the conquests of the Assyrian kings, and many other items of ancient history; and a few of them have remarkably explained and verified some of the previously questioned historical facts recorded in the Old Testament. In this museum is an account on terra-cotta of Sennacherib's wars.

There is an immense display of pottery and vases, all arranged to illustrate the advances made by different nations in the art, down to the present time. The observer can here see that knowledge in this useful industry has steadily advanced with the addition of years, excepting that the ancient Greeks were centuries ahead of the nations around them. In a room where comparatively few enter, is kept the celebrated Portland Vase. It is believed to have been made by the Romans, and is very beautiful, although broken years ago. Wedgewood, the great manufacturer of years ago, has been the only man who could imitate its peculiar construction, and he made one hundred fac-similes of it, and the secret of their manufacture died with him. It is only a few inches high, and ye because of its great rarity has been sold for many thousand pouuds.

In the same room are exhibited a collectior of precious stones, which are exceedingly rar and of great value. They are arranged in case so that the daylight is made to pass through them, thus producing a most exquisite effect, and showing off the delicate and charming shades o color that nature has given to them.

Sixth Mo. 19th.—I have been having a mos enjoyable visit with my cousins in Surrey. Th hills down there are very fine, and seem perfectly charming after the heavy air and ponderou museums of London. Surrey is a rolling coun try, and from its broad hill-sides lovely view are obtaiued of parks, fields, and woodland, in terspersed with thriving, old-fashioned towns Being near London, this section is much use by rich people and London merchants as a plac of residence, and some of their well-kept lawns and brilliant flower-beds, and long hedges and quaint, old gabled, ivy-covered houses, all ad to the attractiveness of the scene. I like to wall through English country. And what long walk these people give you! Up hill and down through narrow lanes and over broad stretche of turf, along the dusty highway or through damp meadows, they lead the unaccustome American, until he absolutely marvels at th extraordiuary ability of his English cousins a getting over ground on their owu feet.

I believe that the climate makes the peopl over here want to walk. They can't help them selves,—they have to do so to keep the bloo stirring. I can walk three times as far here a in America, and feel no more fatigue for doing so. The damp, cool air, makes exertion a plea sure. The summers are to me delightful, inas much as they are not so hot as in America, and also because they do not have any mosquitoes and but few flies. This last fact is enough t recommend the English summers to some of us Still, sometimes the clouds become depressing enough; and the other day the London news papers joyfully recorded the fact that the pre vious afternoon the sun had actually shown i that big town for four whole hours in succession They had had rain and fog for the two week previous, and no wonder they were glad to se the sun. Just now I read that at home the ther mometer is over 90°, and that people are dyin of sunstroke; here the days seem to becom cooler and cooler, aud each morning when I ge up I can see my breath in the room just like w can at home in mid winter.

Sixth Mo. 20th.—When I was last in Euglan I did not see the inside of the House of Parlia ment, so to-day being armed with a letter of in troduction to a member of Parliament, I mad another effort. After passing several policeme all of whom separately wanted to kuow my bus ness, I finally found myself in a beautiful lobb where a number of other people were also wai ing to obtain interviews with members of Parlia ment. Soon I found that the gentleman to whor my letter of introduction was addressed, was n in. Meanwhile I had become engaged in co versation with another gentleman, who, asce taining my errand, kindly offered me a pass in the House of Commons, made out for some o else. As accepting it would involve my statin that my name was the same as that of the par for whom the pass was inteuded, and as I d not feel like telling the necessary "fib" to atta the end, I declined with thanks. My new fou friend seemed to feel sorry that I was disa pointed, and as I was preparing to leave sai

"I will get you another pass to get you in, and will get you into the House of Lords if you wish." Truly, thought I, virtue has some reward after all. Almost before I knew what was up, he introduced me to a nobleman, who led me into the House of Peers, and who in turn introduced me to a gentleman who took pains to point out some of the most prominent of its members. I endeavored to find out the name of my new and kind acquaintance, who also procured the promised pass into the House of Commons, but could not. He seemed to know everybody around. He was another example of the kind English desire which I had often before noted, to aid Americans in their sight-seeing. I hope that when we at home find them wanting information or aid, we may in turn do all in our power to assist and add pleasure to their visits in America.

(To be continued.)

From The British Friend.

"Without Money and Without Price."

Every Christian and earnest Bible reader is familiar with the above quotation, and is well acquainted with the fact of its reference to the Gospel of Christ: "The gift of God is eternal life through Jesus Christ our Lord." This knowledge is [taught in] the Scriptures, which are within the reach of all; and from which Scriptures the stipendiary ministers have received this knowledge, and declare the same on the First-day of the week and at other times, receiving stipulated salaries, rating from hundreds to thousands per annum, extracted from the pockets of their audiences; their vocation being looked upon in the present day as one of the professions, and entered into after having previously gone through a collegiate course of study, appointed by man, to fit them for this mode of procuring a respectable livelihood for themselves and their families. This is the case among the great majority of denominations. There are, however, a few honorable exceptions, first and foremost of which is known as the "Society of Friends," who commenced their testimony against the system of a paid ministry between two and three hundred years past. Others have followed in their steps, and more may follow.

To a paid ministry may be attributed much of the strife and divisions that have existed in the churches; and the tendency thereof has been to lead the people from Christ to the minister rather than from the minister to Christ. The preaching of the Gospel has often been rendered void by excellency of speech, and of man's wisdom, or, as the apostle puts it, with 'enticing words of man's wisdom," and faith, to a greater or lesser degree, has stood in that wisdom instead of in the power of God.

Every true Christian united to Christ by a living faith is a practical preacher of righteousness, and his path as "the shining light that shineth more and more unto the perfect day." The one man ministry tends considerably to lessen the feeling of responsibility in every true Christian for the salvation of his fellow-man. There is no such a word as a layman in the Scriptures. Christ is the true Teacher, in accordance with Old Testament prophecy, viz: 'Thy children shall be all taught of the Lord, and great shall be the peace of thy children;" and in the New Testament, "This is my beloved Son, hear ye Him;" also, "Learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls;" and being thus taught by the Lord, they are the honored instruments in his hands of the conversion of souls by precept and example.—*Henry Hine Newman.*

Why He Never Had a Home.

While engaged in the town of B——, I called into a wagon shop to see a certain man, and was introduced to one of the wood workers. He was a moderate drinker. During the conversation he said, "I would like to know how it is that D—— has paid for a home worth $1,200, has sent his three children to school for four years, and has $1,000 U. S. bonds. We have worked here together in this shop for fifteen years; he has received $2.00 per day, and I $2.50. I can't understand how he has a home and $1,000 at interest, and I have neither." "Don't you save anything from your wages?" "No, sometimes at the end of the year I am $35.00 ahead, and sometimes the same amount in debt." "Have you any children?" "No." "Do you drink?" "Not much; only beer, and I buy that by the quart, so I get it cheaper than by the glass." "How much do you use a day?" "You see that pail; well, I get that full twice each day, and it costs 25 cents a pail; it don't amount to much." "Do you get your pail filled on Sunday?" "Yes, just the same as week days." "Now, if you multiply 365, the number of days in a year, by 50 cents, you will see it does amount to something—it amounts to $182.50." "Well, that is so; I never reckoned it up before." "Do you use tobacco?" "Yes, smoke and chew both. I get my box filled every morning, which costs 5 cents, and smoke three 5-cent cigars a day. I wonder how much that amounts to." "We can soon tell. It is 365 multiplied by 20, the amount spent each day, and it amounts to $73.00 a year." "Then both amount to $255.00?" "Yes, sir, you are correct. Is there any other habit you indulge?" "I don't know whether you would call it a habit, but I never work on Saturday. I take that as a holiday." "How do you celebrate your holiday?" "Well, I might just as well make a clean breast of the whole matter; I generally sit in the bar-room, play now and then a game of pedro for the beer, to amuse the boys." "How much do you think amusing the boys costs you each Saturday?" Oh, half a dollar I guess will cover it." "Did you know it cost you $3.00 each Saturday instead of 50 cents?" "No, I cannot see it so." "Let me show you. If you should work every Saturday, you would earn $2.50; you would have this amount Saturday night in your pocket. Now, if you don't work you are short $2.50, and not only that, but the 50 cents you spend to amuse the boys coming out of Friday's wages. Do you see it?" Now we will sum up the whole business:

For beer, one year,	$182.50
" tobacco, one year,	73.00
" lost time, " "	131.00
" amusing the boys,	26.00
Total	$412.50

"If you saved this sum every year, and put it in the savings bank at 6 per cent interest, how much would you have now, do you suppose?" "I have no idea; but I can see now why my friend D—— has laid up money; for he neither drinks, uses tobacco, nor plays cards; he works every day. Will you figure it out, Burdick? I am anxious to know just how big a fool I have been."

I had done all the figuring on a pine board in the shop. He stood looking over my shoulder all the time, muttering to himself. The amount astonished him. It amounted to $9,676.07—enough to astonish any man. He said, "All in liquor, tobacco and cards! Almost $10,000 have I squandered, and never dreamed that I was the only one to blame!"

He had the pine board framed and hung up over his work-bench, and he shows it to every one who comes in, and asks them, "How is it with you?"

There are thousands of men who are thoughtless and careless in regard to their interests, and then curse "ill-luck," "fate," &c., where no one is blamable but themselves.—*Selected.*

[The writer of the article which follows, is a member of the Yearly Meeting of Iowa (Larger Body). We publish it as one of many evidences that a more correct understanding than was before had of the position of Philadelphia Yearly Meeting, is spreading among the members of our Society in various parts of the world.]

For "The Friend."

There has been considerable fault found with Philadelphia Yearly Meeting, perhaps without understanding fully her surroundings. At the time of the separation in Ohio, in 1854, she received the epistle from the larger body of which Benjamin Hoyle served as clerk, and had occupied that position for some twelve years; by the representatives reporting they could not agree. This part of Ohio Yearly Meeting was recognized as the original Yearly Meeting; but finding some of her members were not satisfied with continuing a correspondence with it, epistolary correspondence was stopped with all Yearly Meetings, for the sake of peace and harmony. Philadelphia Yearly Meeting certainly acted wisely in this, and has been favored to get along with but little trouble on this line; and it is to be hoped she may be favored to labor for the peace of Jerusalem, receiving as she does certificates of right of membership from all Orthodox meetings. It certainly would be cause of rejoicing if there could be a building together, not upon any false basis but in the truth as it is in Jesus.

The eyes of other Yearly Meetings are upon her. May she keep a single eye to Him who has promised to be not only Head over his Church, but head over all things pertaining to his Church.

May it not be said of our once highly favored Society, as it was of Jerusalem, that her walls have been broken down and her gates have been burned with fire. May the Lord in his own time and way, raise up Nehemiahs who will be rightly called and qualified to labor to the upbuilding of the walls. We find He set every one to build right at home, even against his own house, that we may no longer be a reproach in the world. The Friends' Society has not finished her mission in the world in upholding those living testimonies given her to promulgate,—that of peace, and the spirituality of the Gospel dispensation,—the right call and qualification for a true Gospel ministry, as well as many others. George Briggs.

New Sharon, Ohio.

Much is said and written now-a-days in discussion of the wisest and surest cure of intemperance. But not so much is said as might be of total abstinence as a certain preventive of intemperance. It is a question whether a person who has become intemperate will be rescued from the end and doom of the intemperate. It is not a question whether a person will escape that peril, if he continues a total abstainer.—*Selected.*

From The British Friend.

Women's Work in Harris (Hebrides.)

In the year 1857 the Hydrographic Survey reached the Long Island (Lewis), the largest of the Hebrides or Western Islands. The Survey was being conducted by the late Captain F. W. L. Thomas. He was accompanied by his wife, and, to make living in Harris, which is the southern and most barren part of the Long Island, possible, they had a wooden house erected on shore. They had recently met with a very severe domestic bereavement; but, far from wrapping themselves up in their own sorrows, they were on the watch to relieve those who were suffering in other ways. Captain Thomas called the attention of his wife to the extreme poverty of the Islanders, and suggested that she might do something to help them. Thereupon this delicate young English lady made a tour of investigation, and, as she understood no Gaelic, there was no danger of being imposed upon by tales of hardship. But her own quick powers of observation furnished abundant material to stir to its depths her warm heart, and to set her active brain to work. For the men of this district there was no employment, except scratching the poor soil that barely covers the rock, of which the south-eastern and most wretched part of Harris is composed. Sometimes they can go away to the fishing; but fish caught about their coast, though affording a precarious supply of food, cannot find a market, owing to the cost of transit to the mainland.

The women's work, however, suggested possibilities to their philanthropic visitor, who had a pair of stockings knitted by a poor widow. They looked as if meant for a pony, they were so queerly shaped, or rather misshapen; and the worsted, which claimed to be white, had taken into its embrace every stray fibre of heather, wool or hair; while variety of shade as well as texture united to produce a most repulsive looking garment for the human foot. Nothing daunted, the brave little Englishwoman resolved to teach the women of Harris to knit well and to shape well. When she returned to Edinburgh for the winter, she told every person she met of their work and their privations; and all this she has continued to do unremittingly for about thirty years, with such good effect that the Harris stockings got the first prize at the Edinburgh Exhibition of 1886; and from Ceylon to Labrador, and in all the wide stretch between, Harris stockings and socks have added comfort and health to many a household.

By this industry Mrs. Thomas is able to keep four hundred women in constant work. But she has also been the principal means of developing another department of women's work—the making of homespun. It struck her, on first visiting the people, as an excellent wear for our fitful climate; and about the same time, the late Dowager Countess of Dunmore, to whose young son the island belonged, conceived the same idea. To these two ladies is due the introduction of tweed as a dress material for gentlemen, and even for ladies. There are endless imitations of the real Harris homespun, but they can easily be recognized by anyone acquainted with the genuine product. The women card, dye and spin the wool, and then weave the thread into cloth on old-fashioned hand-looms—one of which may be seen going at the Glasgow Exhibition. The wool is dyed from products of the islands—such as peet soot and lichen from the rocks. The tints are the true art colors, now so fashionable, and always favored by Friends. They are hygienic, too, which many chemical dyes are not. At the Edinburgh Exhibition the tweed gained the medal for excellence of make. Last year the tweed and stockings sold amounted to more than £2,000. The kind foster-mother of the poor Harris people devotes life and living to their interests, and goes through an amount of head-work and bodily toil which would do credit to twenty persons of more than average capacity.

She has helped between 700 and 800 of them to emigrate to Canada, where they have got on remarkably well. She has also brought to Edinburgh many girls, who have creditably acquitted themselves in domestic service; she has also brought up boys to be taught trades. She has also provided some food for the children at various schools, and the Inspectors remarked with good results! During the past winter, no riots or law-breaking occured in Harris, though the people are much worse off than those in Lewis.—*J. N. Sinclair.*

Selected.

HOME.

A man can build a mansion,
And furnish it throughout;
A man can build a palace,
With lofty walls and stout;
A man can build a temple,
With high and spacious dome;
But no man in the world can build
That precious thing called Home.

So 'tis a happy faculty
Of women far and wide
To turn a cot or palace
Into something else beside,
Where brothers, sons and husbands tired,
With willing footsteps come,
A place of rest, where love abounds,
A perfect kingdom, Home.

—*Christian Intelligencer.*

Selected.

IT IS WELL.

Yes, it is well! The evening shadows lengthen;
Home's golden gates shine on our ravished sight;
And though the tender ties we try to strengthen
Break one by one—at evening time 'tis light.

'Tis well! The way was often dull and weary;
The spirit fainted oft beneath its load.
No sunshine came from skies all gray and dreary,
And yet our feet were bound to tread that road.

'Tis well that not again our hearts shall shiver
Beneath old sorrows, once so hard to bear;
That not again beside Death's darksome river
Shall we deplore the good, the loved, the fair.

No more with tears, wrought from deep, inner anguish,
Shall we bewail the dear hopes crushed and gone;
No more need we in doubt or fear to languish;
So far the day is past, the journey done!

As voyagers, by fierce winds beat and broken,
Come into port, beneath the calmer sky,
So we, still bearing on our brows the token
Of tempest past, draw to our haven nigh.

A sweeter air comes from the shore immortal,
Inviting homeward at the day's decline;
Almost we see where from the open portal
Fair forms stand beck'ning with their smiles divine.

'Tis well! The earth with all her myriad voices
Has lost the power our senses to enthral.
We hear, above the tumult and the noises,
Soft tones of music, like an angel's call.

'Tis well, O friends! We would not turn—retracing
The long, vain years, nor call our lost youth back;
Gladly, with spirits braced, the future facing,
We leave behind the dusty, foot-worn track.

—*Chambers's Journal.*

If we seek for Divine grace as earnestly and watchfully as the grasping miser seeks for earthly treasure, we surely shall not seek in vain.

The Second Commandment.

In the covenant that the Lord made with the people of Israel, in the wilderness of Sinai, the second of the conditions which He required, was that they should not make any image or likeness as an object of worship—that as a Spirit, God shall be worshiped in spirit by his people.

On this command, or condition, H. Clay Trumbull, in the *Sunday School Times*, remarks, that it is "only the recognition of a vital truth. Because God is Creator of all, no creation of God can be like God. Because God is a spirit, the human mind can best commune with Him spiritually, without having its conceptions of Him degraded by any image or representation—which at the best must be wholly unworthy of Him."

"In the Egyptian home, from which the Israelites had just come out, images in great variety were the objects of worship. As the covenant people of God, the Israelites were to refrain from the polytheism of their ancestral home in the far East, and from the grosser image worship of their more recent home in the West. And so it must be with the people of God at all times; they must worship only God, and they must worship God without any help from a material representation of the object of their worship.

"As there is still a temptation to give a divided heart to God, so there is still a temptation to seek the help of some visible representation or symbol of God's presence in his worship. The Christian believer does not bow down to an idol, but many a Christian believer thinks that his mind can be helped upward in worship by looking at some representation of his Saviour's face, or at some symbol of his Saviour's passion. But just because God is infinitely above all material representations and symbols, so God can best be apprehended spiritually. Anything coming between man's spirit and God the Spirit is a hindrance to worship, and not a help to it. There can be no doubt that we can best come into spiritual communion with God by closing our eyes to everything that can be seen with the natural eye, and opening the eyes of our spirit to the sight of God the Spirit. This is no arbitrary requirement of God; it is in the very nature of his being and of our own."

When Dom Pedro, [Emperor of Brazil] visited Boston some years ago, he caused much disappointment in the higher social circles of that intellectual capital by declining to join any of their reunions, alleging that it was his purpose to study Boston and its people quietly by and for himself. It became known, however, that there was one man whom his Imperial Majesty desired to meet, and that that man was the poet Whittier. Years before, some thrilling lines of the poet's (which have for their scene a reach in the vast flood of water which the Amazon rolls seawards—a scene therefore in Dom Pedro's own dominions) so deeply impressed the Emperor that he translated them into Portugese verse and sent an autograph copy of the translation to the poet. He would go to an entertainment if the author of those lines were present. A lady, a leader of society, was equal to the occasion: she secured the presence of Whittier, and then invited all that Boston possessed of intellectual and famous, to meet the Emperor. Her salons were full—Emerson, Wendell Phillips and Longfellow, it is believed, were all there. Upon his arrival without discourtesy, but with great abruptness Dom Pedro pushed through the crowd of dis-

tinguished men and women, declining to speak to anyone until after he had been conducted to the further end of one of the rooms, where the humble-minded and somewhat shy Quaker poet was standing, whom, without a moment's hesitation, he folded in his arms, kissed on both cheeks, and clasped to his heart.—*Leisure Hour.*

From The Episcopal Recorder.

A Remarkable Career.

BY BISHOP CHARLES EDWARD CHENEY.

There has recently been printed, for private circulation only, a modest autobiography—the life of Gurdon Saltonstall Hubbard, of Chicago.

He was born in Vermont in 1802. When not yet sixteen years of age, a native love of adventure combined with a praiseworthy desire not to be a burden upon his father, who had become financially embarrassed, led him to engage in the service of the American Fur Company—a corporation having its headquarters at Michillimackinac, where the two great inland seas of Michigan and Huron mingle their waters. With heavily laden "batteaux," or open Mackinaw boats, stored with every variety of goods to be exchanged for the furs of the Indian hunters and trappers, the little fleet pushed its way from Montreal up the rapids of the St. Lawrence. "From three to five miles was a full day's journey. One entire month was consumed between Montreal and Toronto. Avoiding the course around Niagara, and the long trip through Lake Erie, the voyagers crossed to Lake Simcoe. Beyond Lake Simcoe was a region of swamp and forest, where boats and goods had to be transported overland to one of the rivers flowing into Lake Huron. Here, almost devoured by mosquitoes and gnats, the party were obliged to consume an entire week of exhausting effort in making a portage of six miles. Beyond that point the work was comparatively easy. The Nottawasaga River bore them to Lake Huron, and along the coast they made their way to Mackinaw.

This beautiful island, now a frequented summer resort, was then a frontier outpost beyond all the bounds of civilization. A fort, garrisoned by two or three companies of United States troops and a local population of some five hundred Canadian French and Indian half-breeds made up the permanent constituency of the place. G. S. Hubbard states that "there were not more than twelve white women on the island, the residue of the female population being either all or part Indian." Here, during the summer, the traders of the American Fur Company assembled, bringing their valuable collections gained by barter with the wild tribes from all that vast region stretching from the British possessions on the north to the white settlements of the Lower Mississippi, and from the Missouri River to the populated regions of the St. Lawrence Valley. They numbered not less than three thousand. To this large but transient population were added during the summer months at least three thousand Indians. 'Their wigwams," says Hubbard, "lined the entire beach two or three rows deep."

Into the strange life of this savage emporium, G. S. Hubbard, then a mere boy, entered with singular zest. At first he was occupied in the counting and assorting of the furs gathered into the depot at Mackinaw; but his precocity in business, and intense mental and physical energy soon made it manifest to his superior officers that he was fitted for the more responsible and difficult duties of a winter expedition, sent out to traffic with the Indians in their remote forest recesses.

His first winter was spent in the Illinois Valley, which he reached with his trading party by the way of Chicago—then a small military post known as Fort Dearborn. His lonely cabin was located on the banks of the Illinois, some fifty miles below Peoria, which was then called Fort Clark. Here an Indian chief became so attached to him that he adopted young Hubbard into his family in the place of a son whom he had lost a little while before.

In this long winter he learned the Indian language, acquired skill in Indian methods of hunting, became the rival of his savage neighbors in wood-craft, and adopted the usual Indian costume. He says: "My clothing during this winter, and the subsequent years of my life as a trader, consisted of a buckskin hunting shirt or blue capote, belted in at the waist with a sash or buckskin belt, in which was carried a knife and sheath, a tomahawk, and a tobacco-pouch made of the skin of some animal—usually otter or mink. In the pouch was carried a flint and steel and a piece of punk. Underneath my outside garment I wore a calico shirt, breech-cloth and buckskin leggings. On my feet neips —*i. e.*, square pieces of blanket folded over the feet instead of stockings—and moccasins. Sometimes in winter I wore a red knit cap on my head; but I allowed my hair to grow long, and usually went bareheaded."

Returning in the spring from his long exile from the society of white men, he was witness of one of those tragedies which are only known where Indian custom holds absolute sway.

An Indian in a drunken rage had killed one of a tribe into which he had married. He had fled, but left word that he would ransom his life from "the avenger of blood" by the fruits of his winter's hunting. The Great Spirit did not bless his efforts, and so, with savage honor, he returned with the opening of the spring to give himself up to punishment. Hubbard thus describes the scene: "Not a murmur was heard from the Indian or his wife and children. Not a word was spoken by those assembled to witness. All nature was silent, broken only by the singing of the birds. Every eye was turned upon the victim, who stood motionless, with his eyes firmly fixed upon his executioner, and calmly received the blow without the slightest tremor. For a few moments he stood erect, the blood gushing from the wound at every pulsation. Then his knees began to quake; his eyes and face assumed the expression of death, and he sank upon the sand."

Another winter was passed by Hubbard in the dreary wilderness of the Muskegon Valley, on the Eastern shore of Lake Michigan. Here, in the depth of a Northern winter, with Muskegon Lake wholly frozen over, this mere boy of seventeen was left in a little log hut in absolute solitude for a whole month, while his comrades penetrated the interior on snow-shoes. "Every night a wolf came and devoured the remnants of fish which I had thrown out. I could see him through the cracks of my house, and could easily have shot him, *but he was my only companion, and I lay awake at night awaiting his coming.*"

Space forbids further allusion to the perils of this brave man's early life. The winter in the Muskegon region saw him lost through the wilful blundering of his French Canadian superior officer, while for four days and nights they wandered without food or shelter in snow lying three feet deep on a level.

Later, having returned to his old camping ground in the Illinois Valley, an Indian whom he had offended, came stealthily into the latter's cabin, and from behind aimed a killing blow with his tomahawk at the head of his victim. The alert white man warded off the stroke, pinned the savage to the floor, and choked him till he begged to be allowed to sneak away. His remarkable physical strength is illustrated by his swimming the Kankakee River full of floating ice; by his crossing the Grand River in Michigan by swimming from shore to shore in the month of January; and by his walking from the Fox River, west of Chicago, to Hennepin, on the Illinois River, a distance of *seventy-five miles*, in a single day.

When the Reformed Episcopal Church was founded, he became one of the wardens of St. Matthew's Church, and to the last of his long life retained his interest in it.

For some time previous to his death he was wholly blind. But he bore the sorrow with a sweet and resigned submission to his Father's will. He lived to see the spot where he had camped amid the howling of wolves become a city of three-quarters of a million of souls; and in a good old age, in perfect peace, entered through Christ only, into that city which hath foundations, whose Maker and Builder is God.

Determined to Succeed.—The following is one of the traditions of a manufacturing firm in Glasgow, Scotland. Thirty years ago a barefoot, ragged urchin presented himself before the desk of the principal partner and asked for work as an errand-boy.

"There's a deal o' running to be dune," said Mr. Blank, jestingly, affecting a broad Scotch accent. "Your first qualification wuld be a pair o' shoon."

The boy, with a grave nod, disappeared. He lived by doing odd jobs in the market, and slept under one of the stalls. Two months passed before he had saved enough money to buy the shoes. Then he presented himself before Mr. Blank one morning, and held out a package.

"I have the shoon, sir," he said quietly.

"Oh!" Mr. Blank with difficulty recalled the circumstances. "You want a place? Not in those rags, my lad. You would disgrace the house."

The boy hesitated a moment, and then went out without a word. Six months passed before he returned, decently clothed in coarse but new garments. Mr. Blank's interest was roused. For the first time, he looked at the boy attentively. His thin, bloodless face showed that he had stinted himself of food for months in order to buy these clothes. The manufacturer now questioned the boy carefully, and found, to his regret, that he could neither read nor write.

"It is necessary that you should do both before we could employ you in carrying home packages," he said. "We have no place for you."

The lad's face grew paler; but, without a word of complaint, he disappeared. He now went fifteen miles into the country, and found work in stables near to a night school. At the end of the year he again presented himself before Mr. Blank.

"I can read and write," he said briefly.

"I gave him the place," the employer said, years afterward, "with the conviction that, in process of time, he would take mine, if he made up his mind to do it. Men rise slowly in Scotch business houses, but he is our chief foreman."—*Western Record.*

Mother's Work.

A chapter of A. M. Diaz's "Bybury to Beacon Street" is full of sound counsel to the young people of the day, and is worthy of wide distribution. The mother of a family, after a hard forenoon's work, has given up to tears, for her girl and boy had gone away leaving their tasks undone, and the burden of the day seemed to be growing greater than she could bear.

Her husband, finding her thus discouraged, inquired into the matter, and came to the conclusion that their children should be made to realize that a part of the household work belonged to them, and not that they were generously "helping mother" when they gave any assistance.

"So, one evening, after Laura had finished her examples, her father asked her to write down all the different things I had to do in the different days of the week. She began to write, her father and Fred prompting when her memory failed.

"The list covered both sides of the slate. 'Husband wrote at the beginning, for a title 'Mother's Work,' and then remarked that it was a good deal of work for one person.

"'I help her some,' said Laura.

"'Yes,' said he, 'I suppose you call what you do helping her, and that Fred calls what he does, helping her, but after all, you are only helping yourself. Mother eats a small part of the food she cooks, and wears a small part of the clothes she makes, and washes, and irons, and mends. So all this work is not really hers, but only hers to do.'

"Then he rubbed out the title, and wrote in its place, 'The Family Work which is called Mother's Work.'

"'Now, I should like to know,' said he, 'why members of the family consider it a favor to mother when they do parts of their own work?'

"'For instance, I have noticed that, to get a meal and clear it away, there must be wood and water brought, vegetables got, cleaned and cooked, other things cooked, the table set, dishes washed, knives scoured, and some tidying of the room afterward. Now it doesn't seem right for one person to do all this labor and for other persons to feel that their part is only the eating part. That isn't fair play.'"

Having thus convinced the children that it was not, indeed, fair play, the father proceeded to allot them a certain portion of the family work for their own doing. Reader—big boy or little girl—profit by the hint, no longer pluming yourself on "helping mother," but honestly assuming the labor which belongs to you.—*Exchange.*

Confessing Sin, but Denying Sins. — Most men are willing to acknowledge that they are sinful. Those who pray are sure to do this in their prayers, and those who do not pray are ready to acknowledge, in a general way, their faults to one another. "Yes," they say, "I know that I often do wrong and make mistakes; I am not what I ought to be; I am a sinful man." But now, on the very day when the man has made this confession, he is confronted by some one in regard to a specific, individual fault or sin. He is kindly but frankly told that he has shown toward some neighbor an uncharitable, harsh and censorious spirit; that he has wronged some one by the utterance of an unfair judgment; that he has shown a blind or unreasoning passion, utterly unworthy of him. Who is so unacquainted with human nature as not to know that, in the majority of cases, he will resent the arraignment and justify himself? Who has not known men who, in their daily prayers, confessed sin in the strongest terms, and during the entire day denied every fault and sin of their lives by perpetual self-justification? It is easy to make a vague and general confession; it is hard to acknowledge frankly and honestly that, in particular cases, one has acted meanly and spoken wickedly. Thousands of Christians confess their "manifold sins and wickednesses," who constantly exert themselves to deny their individual sins or wickednesses. The former confession is so general that it easily becomes meaningless. For a man to admit in general terms that he is a sinner, involves no particular humiliation, since it is generally admitted that all men are sinners; but to confess specific sins means real humiliation and abasement of soul. Hence, the apostle urges that we "confess our faults" one to another, meaning the acknowledging of particular acts of wrong-doing.—*S. S. Times.*

Henry Hull, accompanied by three Friends, came to pay a visit to our meeting; his communication was very instructive; particularly cautioning against self-activity, recommending us to be as ready to receive as to give counsel, and to wait reverently for the gentle constrainings of the Spirit of Truth. He remarked, also, that diffident minds, to whom this caution least belonged, would be the most disposed to take it to themselves, and thus, he feared, to let in discouragement. He pathetically addressed the youth, calling them into simplicity and early obedience, that they might obtain the inestimable ornament of a meek and quiet spirit.—*Mary Capper.*

Natural History, Science, &c.

Night-blindness. — A correspondent of the *Lancet* directs attention to some remarks published by the *Cologne Gazette* on the confusion, in some night manœuvres in Russia, resulting from a large number of the troops being affected with night-blindness. The affection is well known to result from imperfect nutrition. The following account, given by Dr. Meissner, sufficiently demonstrates the nature of the affection:

"In a small town of Podolia more than one hundred cases of the complaint occurred. It was the time of the Greek fast, when the inhabitants eat no animal food, but live chiefly on bread and groats prepared with oil. When Easter came they ate the liver of a blackcock or black swine, and were cured in a few days. Meissner examined, both by day and night, many of those affected, but perceived nothing particular in their eyes, except great immobility of the pupils. They maintained they were in perfect health, and would recover their vision in a fortnight. Two of those he examined began to eat liver and animal food, and saw as well as ever on the third day. By the following Sunday all those affected were completely cured. The affection occurs sometimes in nursing women who are ill-fed, among the poor."

Rose Plantations.—Between Tatar Bazar and Adrianople, the horseman following the post-road, rides mile after mile through enormous rose plantations, blazing with scarlet and crimson, and giving out odors well-nigh as overpowering as that of the ottar distilled from their gorgeous blossoms.

The uncounted millions of roses grown in Roumania are not merely turned to account by the rose-farmers for sale to the preparers of that powerful essence, which, enclosed in long slender, carefully stopped bottles, lettered with gold, is still so popular throughout the East although it has quite gone out of fashion in this country.

Many tons' weight of their leaves, gathered and packed while they are fresh fallen, are converted into rose jam, one of the exquisite conserves, which under the generic name of "dulchatz," are so admirably confected in Turkey, Greece and Roumania, and constitute a leading feature in the light but toothsome refection offered to the casual visitor in every well-to-do Oriental household.—*Vick's Magazine.*

A Giant Among the Bell-flowers.—A magnificent species of Bell-flower, discovered in Bokhara, has been introduced into the European gardens. It produces a stem five feet high, along which are arranged the flowers—huge bells, more than six inches in diameter, of a pale lavender color.

Loss of Life from Snake-bites.—The returns for 1886 show that 22,134 human beings died from snake-bites in India, while the number of cattle killed was 2,514. It is also reported that 417,596 snakes were destroyed, and that 25,360 rupees were paid by the Government as rewards for their destruction. The mortality from snake-bites in Bengal is much larger among women than among men. They are usually bitten in the early morning, or at dusk, when going out of their huts. During the rainy season, when nearly all the rice-fields are flooded, the cobras, &c., take refuge on the higher plots of land, where the villages are built.

California Woodpeckers Storing Dead Trees with Acorns.—A correspondent of *The Independent* states that this practice is not followed by the Woodpeckers for the sake of using the acorns for food, for they do not eat them—but for the sake of the worms which will be after a time found in them. He adds: "Several years ago I lived for a time near the coast, where they filled the limbs of dead trees so full as to cause them to break off with the added weight."

Austrian Superstition.—The Burgomaster of a village in Galicia has instituted a prosecution before the criminal court, against a man for having, "by his malicious sorceries and incantations, caused a hail-storm to devastate the fields."

Experiments with Birds.—C. C. Abbott relates the result of some experiments designed to throw light on the differing mental qualities of some of our small birds. He says:—

"A small mirror placed near a nest produced conflicting emotions. The bird was usually indisposed to leave her nest, and yet was much annoyed by the apparent intruder. I do not think in any case the bird learned to recognize it as but a very vivid shadow of itself. Sparrows and warblers were rendered timid, and expressed their alarm so frequently as to keep their mates near by, but in no instance was the supposed intruder assaulted. As I expected, the case was very different when wrens were tested. These immediately became very angry, and finally an over-excited house-wren pitched headlong at the supposed interloper, with the doubly fatal result of killing itself and breaking the glass. Subsequently, taking a larger glass, that was thick enough to withstand ordinary attacks by wrens or larger birds, I placed it on the ground, and soon found that it was supposed to be water. Chickens tried in vain to drink, as did small birds; and none seemed to be surprised at seeing their own reflections. It would

seem, from this, that such reflection in water is a common occurrence, and they gave it no thought, but recognized a difference when they found the glass in a perpendicular position, near their nests. Did they realize that in this latter instance it could not be water? If so, birds have gotten so far as to have some knowledge of physics; which, after all, is not so much to be wondered at, when they are, all of them, excellent mechanics.

"Experiments of another character were as follows: I placed a series of short pieces of woolen yarn, fastened together at one end, near the tree containing a partly constructed nest of a Baltimore oriole. These yarns were red, yellow, purple, green and gray. An equal number of strands of each color were thus offered to the orioles as building materials. I purposely placed the red and yellow strands on the outside of the tassel-shaped mass, so that these would be first taken, if the color was not objectionable. To my complete surprise, the gray strands only were taken, until the nest was nearly finished, when a few of the purple and blue yarns were used. Not a red, yellow, or green strand was disturbed.

"Here we have an instance of the exercise of choice on the part of a bird, which is full of interest. The woolen threads being otherwise identical, it was the color only that influenced the choice of the birds: they realized that red or yellow yarns would render the nest conspicuous, although well protected by the foliage of the branch to which it was attached. Why the green threads were not taken I cannot imagine. As a result of this experiment, I anticipated that the orioles would reserve the brightly-colored yarns for the lining of the nest, and the gray and green for the exterior. This was a result obtained two years ago, when I tried a similar experiment; but the use of red yarn as a lining may have been merely accidental.

Items.

The Decline in the Observance of the First-day of the Week.—The *Christian Advocate* says this decline in this country has been in the following order:—First, increase of travel, railway trains, steamers, and stages; then excursions to suburbs, longer excursions to mountain regions and summer hotels, several hours' distant; next 'Sunday papers,' with special trains to carry them through the country. Then amusements come in, first as 'sacred concerts,' and then in the cities whose population is largely foreign, opening the theatres, minstrel shows, and other things of the kind. More recently political meetings are held, where platforms are read and expounded, and party organizations perfected.

All these things make a great deal of work, but after this comes general business. On the Continent of Europe, 'along with the readiness to be amused on Sunday, goes also readiness to work.' Referring to this the periodical, from which we took the above quotation some months ago, says:

"It seems difficult, if not impossible, to enforce a rule which allows people to play lawn tennis, or go to the theatre, or sit in beer-gardens, but forbids them to work in factories or keep their shops open. The experience of Germany, which has recently been collected, though in a somewhat imperfect way, by a Prussian Government investigation, seems to contain a great deal of instruction on this point. From returns obtained from thirty out of thirty-five provinces, or departments, containing 500,156 manufacturing establishments and 1,582,591 workmen, it was found that 57.75 per cent. of the factories kept at work on Sunday. On the other hand, the larger number of the workmen, or 919,564, rested on Sunday. As regards trade and transportation, it was found that in 29 provinces (out of 35), of 47,318 establishments of one sort or another, employing 245,061 persons, 77 per cent. were open on Sunday and 57 per cent. of the employees worked on that day."

"It is certain," says the *Advocate*, "that the Sunday amusements are foes to working-men; to home-life, which they tend to break up; to getting a competence, by the temptation which they furnish to extravagance; to the increase of knowledge, by breaking up the habit of reading on the Lord's Day; to temperance, by the opportunities they create for drinking; to religion, by using the day which God set apart for his worship; and to refinement and social improvement, by withdrawing the workman and his family from the elevating society of Christian congregations."

Gradually Undermined.—The moderate drinking of intoxicating liquors often produce no visible effect for many years. The drinker is prosperous in business, respected by the people, and seemingly in good health. There comes a time when changes take place so rapidly in him as to surprise all. Such a case was brought before the Police Court in Cleveland, Ohio, a short time ago. The defendant was Otto Pandon, who so recently as two years ago was a respectable, well-to-do citizen, and a civil engineer of ability. To-day he is a typical drunkard. On his first appearance in Court he was well dressed. With each succeeding visit his appearance was more and more dilapidated, until now he resembles an old sot. By the moderate use of beer and other liquors his appetite grew, and his resisting force diminished, until he wholly lost self-control. This is the history of many respectable men who at forty would be counted safe for a long life of prosperity; at fifty they are seen drunk; and from fifty-two to fifty-six they become topers. Occasionally their ruin is delayed until seventy, and an honored family have then the burden and disgrace of a once venerated parent and grand-parent transformed into a blear-eyed, driveling sot.—*Christian Advocate.*

Testimony Against Linchlaw.—Friends of Springfield Monthly Meeting, Guilford Co., N. C., having been stimulated by a murder committed by a mob in that County, adopted and directed to be printed and circulated, the following testimony against lawless violence:

"In view of the sacredness of human life and the dangers to society arising from mob law, we, of Springfield Monthly Meeting, N. C., feel called upon to enter our protest against the same.

"The number of persons who have been put to death without due process of law in our State and nation recently, shows that men place too light an estimate upon human life and have too little regard for the law.

"We therefore call upon all Christian people and lovers of good government, to join with us in using their influence to prevent any further such violations of law."

Roman Catholic Contributions for Church Purposes.—In an article on the Roman Catholic Church in America, written for *The Independent* by "A Catholic Layman," complaint is made of the heavy burdens laid upon the members of that Church, many of whom are poor, by the magnificent and costly buildings erected for places of worship, &c. "The poor are heavily, I might almost say cruelly taxed to pay the heavy mortgages on those churches, and with little hope of reprieve. The present incumbent of what is called St. Stephen's Church, in New York City, lately occupied by Dr. McGlynn, announces that although the debt on it now amounts to $140,000, he is about to increase it by $60,000 more, in order to put up new school buildings. The article referred to says:

"The amount of money obtained from the Catholic poor will never be known in this world, and is very little suspected. A priest, at his own will and pleasure, announces that a certain sum of money will be required weekly or monthly from each person; and wo the unhappy individual if the demand is not met promptly. We know churches where three different collections are demanded and obtained at each mass on Sunday from a patient though often indignant people.

"As in the case of Dr. McGlynn's successor, each new priest must do some new work to get credit for his zeal. But all this is done at the expense of the poor of his parish. The priest gets all the honor and the poor get all the burden."

Deaconesses.—The Reformed Presbyterians have been in controversy for some time on the question of ordaining deaconesses. The question recently came before the Synod, and it decided by a vote of 93 to 24 that the ordination of a woman as deacon is in harmony with the New Testament and the constitution of the Apostolic Church.

United States Pensions.—The Annual Report of the Commissioner of Pensions for 1888, gives the total number of pensioners on the rolls at the close of the fiscal year, 452,557. During the year 60,252 names were added to the list, besides increase of pension in 45,716 cases. The number dropped was 15,730. The amount paid during the year was nearly $79,000,000. There are still left 37 revolutionary pensioners, the widows of men who served in that war.

The total amount paid for pensions since 1861, has been $963,086,444.

The Birds' Advertisement.—The *Journal of Geneva*, a Swiss newspaper, contained, during a severe "cold snap" last spring, the following advertisement:

"NOTICE TO THE CHARITABLE.

"On account of the heavy snow-fall and the extreme cold, the resident birds and birds of passage in Geneva make this pressing appeal to a generous public. They earnestly request that the reader will place, in some place not likely to be covered with snow, a plate containing seeds or a modest provision of bread crumbs. In return for this favor, they hereby engage, as soon as the warm weather returns, to wage unrelenting war against destructive insects of every variety."

This pathetic advertisement was very generally "answered," and the birds of Geneva fared very well as long as the snow lasted.—*Youth's Companion.*

THE FRIEND.

TENTH MONTH 13, 1888.

We do not doubt that many of our readers are interested in the efforts now being made by the Committee set apart by our last Yearly Meeting to carry out the concern which was felt by that body, for the strengthening of its members in the performance of their religious duties, and for the spread of the principles of the Gospel.

In the performance of the services entrusted to them, the Committee subdivided itself into small companies, assigned to the care of each of the Quarterly Meetings, accordingly as the members felt their minds drawn. These sub-committees, generally in connection with co-operating committees, appointed by the different Quarterly Meetings, endeavored to feel after what it might be right for them to do. A large part of their services thus far has been in the attendance of different meetings, especially some of the smaller ones, by one or more of their number at a time. But the way has also opened, to an extent probably scarcely anticipated by some of their number, to hold meetings of a public character in various places, in which the spiritual truths of the Gospel of Christ have been set forth; and misunderstandings as to the position of the Society of Friends, have been removed.

Occasional notices of some of these public meetings have appeared in our columns under

the head of "*Items.*" Three such were held, on the afternoon of First-day, Ninth Mo. 23rd, one at Uwchlan in Chester County; one at Wrightstown in Bucks County; and one at Newtown in Camden County; the latter being intended more especially for the colored residents of Camden.

In that at Uwchlan, it may thankfully be acknowledged that there was a continuance of that Divine favor which has attended the similar meetings heretofore held under the concern which the Yearly Meeting's Committee had been appointed to carry out. Such occasions are seasons of trial of faith to those who feel the weight and responsibility of them; for they feel that unless the Lord condescend to help the opportunity, all human efforts will be in vain to promote the religious welfare of the community, or to preserve uninjured the reputation of the Society of Friends as a body of spiritual worshippers. When his presence and power are manifested by the spreading of solemn feeling over the minds of those assembled, it relieves the anxiety which had been felt, and confirms the belief of those who were instrumental in the appointment of the meetings that the step taken had been in accordance with the Divine will.

Among the subjects brought to view in the vocal exercises, was the necessity of knowing the power of Divine Grace to so operate on the mind as, through man's submission thereto, to bring him into fellowship with Christ, the Saviour of those who walk in obedience to his light; in accordance with the Scripture declaration, "If we walk in the light, as God is in the light, we have fellowship one with another; and the blood of Jesus Christ, his Son, cleanseth us from all sin."

Earnest were the appeals made, especially to the young, to heed the voice of their Saviour, which would teach them to forsake everything that is evil, and lead them in the paths of virtue, happiness and peace.

So far as could be ascertained, the meeting was held to the general satisfaction of the people of the neighborhood who attended. At its close some tracts and small treatises setting forth the religious doctrines of Friends, were distributed, and seemed to be gladly received; and on the whole, it is believed that the opportunity was one which tended to the promotion of the cause of Truth.

The two other public meetings held on the same afternoon, were both well attended; and were comfortable and satisfactory meetings. In addition to these meetings of a more public character, at least nine of the usual meetings of Friends held on the morning of the same day, were visited by different members of the Yearly Meeting's Committee. Several of these are among the very small meetings, the encouragement of whose members was an especial object of concern to the Yearly Meeting.

It is devoutly to be hoped that the labor into which Friends have been led (we trust by the Head of the Church) may not be without fruits —but that a knowledge of our doctrines and testimonies may be more widely diffused through the community; that others may be led into a fuller appreciation of the spiritual nature of true religion, and into an increased willingness to submit to the government of Christ, as He reveals his righteous law in their hearts; and that thus his kingdom may spread among men. And that our own members may increasingly see and feel the dignity and purity of their profession, and become more and more concerned to be living examples of the effect of the heart-changing power of Christ, so that their whole course of life may speak to others in the inviting language, "Come and have fellowship with us, for truly our fellowship is with the Father and with his Son, Jesus Christ."

The Post-office address of Luna Otis Stanley, recently appointed an Agent for THE FRIEND, is Hadley, Hendricks Co., Indiana—not Danville.

SUMMARY OF EVENTS.

UNITED STATES.—In the U. S. Senate, on the 3rd inst., Senator Allison, from the Committee on Finance, reported the substitute for the House Tariff bill, and it was placed on the calendar and ordered to be printed.

On the 8th inst., the Senate Tariff bill was taken up, and the general debate on the measure was opened by Allison in support of the bill.

The President has approved the Sundry Civil Appropriation bill.

The conferrees on the General Deficiency bill have reached an agreement on all points in dispute.

During the laying of the corner stone of St. Mary's Polish Catholic "Church" in Reading, Pa., on First-day last, part of a temporary floor laid upon the wall of the building, which had been carried up one story, gave way, and about 200 men, women and children were precipitated to the ground, fifteen to eighteen feet below. About 148 persons were injured, 23 dangerously.

The Collector of Customs at San Francisco has given formal notice that no Chinese return certificates will hereafter be issued, and the Chinese Bureau will remain closed to the public from date.

A telegram from Chicago says that city "is to have Libby Prison after all." A new company has been organized, and has applied for letters of incorporation. The purchase of the building has already been made, and a new company are now negotiating for a site on which to place it. The building will be moved to Chicago in the spring, and will be fitted up as a permanent military museum.

During the Ninth Month there was a net increase of $23,477,123 in the circulation, and a net decrease of $1,793,707 in the money and bullion in the Treasury. The total money and bullion in the Treasury is $579,580,796, and the total circulation $1,384,340,280.

The House of Correction, at Philadelphia, had 852 inmates on Ninth Mo. 30th, and 1115 on the same date last year. The Directors attribute the falling off to the decreased number of saloons.

The yellow fever in Florida is decreasing, the number of new cases for the week ending on the 8th inst. being 462 in Jacksonville, and 29 in Decatur, Alabama; and the number of deaths 31 in the former and 2 in the latter place. Total number of cases to date in Jacksonville 3208, and total deaths 295.

Deaths in this city last week numbered 344, an increase of 15 over the preceeding week, and a decrease of 28 as compared with the corresponding period last year. Of the foregoing, 60 died of consumption; 21 of marasmus; 15 of old age; 13 of paralysis; 13 of typhoid fever; 13 of convulsions, and 14 of diseases of the heart.

Markets, &c.—U. S. 4½'s, 108½; 4's, 128⅞ a 129¼; currency 6's, 121 a 130.

Cotton was dull and barely steady on a basis of 10½ cts. for middling uplands.

Flour continued very strong, and holders again put up their prices 25 a 50c. per barrel on shippers' orders. Stocks were light, and jobbers held off. Sales of 1050 barrels low grade springs, for manufacturing purposes, $3.50; 125 barrels Minnesota patent at $7.75; 125 barrels Pennsylvania, straight, at $5.75, and 250 barrels winter patent, at $6.65. Rye flour was scarce and firm at $4 per barrel for choice, with some brands held higher.

Grain.—Wheat opened 1c. higher, but quickly reacted under lower advices from other grain centres, and the market left off 2 a 2½c. below the rates of the 6th of the Month. Cash wheat declined 1½ a 2c. for all grades, except No. 1 prime red, which ruled firm under scarcity. Rye was scarce, 72c. being bid for No. 2 Pennsylvania. Corn options were neglected, and oats options were dull and declined ¼ to ⅜c.

Beef cattle were dull, and prices closed weak. Extra, 5¼ a 5⅝ cts.; good, 4¾ a 5 cts.; medium, 4 a 4½ cts.; common, 3 a 3¾ cts.; fat cows, 2 a 3¼ cts.

Sheep were active for the good grades, while common stock was neglected. Extra, 5 cts.; good, 4½ a 4¾ cts.; medium, 3½ a 4¼ cts.; common, 2½ a 3¼ cts.; lambs, 3½ a 6½ cts.

Hogs were active and firm. Extra Chicago, 9¼ a 9 cts; Western, 9 a 9⅛ cts.; State, 8¼ a 8¾ cts.

Milch calves were active at 3 a 6¾ cts.

Milch cows were fairly active at $25 a $60.

FOREIGN.—Up to the 8th instant no trace of the murderer in the Whitechapel cases had been discovered by the London police authorities.

The Currency Commission reports are ready for presentation to Parliament. The members are equally divided. Six, including Lord Herschell, Thomas Farrer, John Lubbock and Courtney, sign a statement supporting the gold standard. The other six, including Balfour, Chaplin and Mallet, advocate the adoption of the bi-metallic standard in a modified form.

A biography of the late Emperor Frederick of Germany will be published in London shortly. It will relate solely to his domestic life. It is believed that his widow is the author of the work. Her name anyhow, is appended to the preface. The profits derived from the sale of the book will be devoted to a hospital for the treatment of diseases of the throat.

Paris, Tenth Month 2nd.—Owing to the increase of immigration into France, President Carnot has signed a decree regulating the residence of foreigners who have settled or are about to settle in France. The decree imposes upon immigrants the obligation to furnish a declaration with documents to prove their identity. The declarations will be of such a nature as not to evoke protests founded on the engagements to which France is bound by conventions, as no fresh tax is to be levied. The new regulations will not affect those persons entering France for business or pleasure.

Professor Pasteur has received advices from Sydney N. S. W., to the effect that his method for the extermination of rabbits has been tried experimentally on Rhode Island in Port Jackson Harbor, and has proved a perfect success.

London, Tenth Month 3d.—A drought prevails throughout the province of Guzerat, India, and a famine is threatened on the peninsula of Kattywar.

Calcutta, Tenth Month 3d.—The Rajah of Sikkim has surrendered and the British have occupied Tumloong, the capital of Sikkim. The Chinese Envoy at Lhassa has sent a letter to General Graham announcing that he is en route to Gnatong to arrange peace.

From advices received by the steamer Belgic, which has arrived at San Francisco, it is learned that the whole of the new embankment of the Yellow River at Chang Chou, begun last autumn and carried on at a cost equal to over $9,000,000, has been completely swept away by the recent flood. Of the 8000 lineal feet of river wall recently completed not one inch remains, and the waters are pouring through the immense gap into Honan unchecked. From 800 to 1000 laborers, who were on the bank, were swept away and drowned.

New cases of small pox have been reported in Toronto, Ontario, and the local health officer advises the quarantining of Buffalo, so far as Canada is concerned.

An epidemic of typhus fever prevails in the lately inundated regions of Mexico.

CORRECTION.—The decease of William Wright (noticed in No. 8 of THE FRIEND) occurred on the 20th of *Eighth* Month, not Fifth Month, as erroneously stated.

NOTICES.

THE SOCIETY FOR HOME CULTURE has begun its work for the term of 1888–89. Application for membership or circulars may be made to

MARY P. ELKINTON, *Secretary,*
325 Pine St., Philadelphia.

DIED, at her residence, near West Branch, Iowa, on the 31st of Seventh Month, 1888, REBECCA ANN, wife of Lindley Holloway, in the 46th year of her age, a member of Hickory Grove Monthly and Particular Meeting of Friends. She was strongly attached to the religious principles of Friends, and desired that her children might be brought up under the influence of the Society of which she was a member. She bore a lingering illness with much fortitude, and near the close of life remarked to one of her friends in allusion to her hope of the future, "Surely there is green pasture prepared for me;" and the peaceful calm that overspread the countenance after death, seemed to the beholders as an earnest of rest attained by the spirit that had flown.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 170.

SENSE OF IMPENDING DANGER—TRUST IN DIVINE PROTECTION.

When Hannah Field, from America, was on a religious visit in England, two Friends accompanied her from Sheffield to Barnsly. After an evening meeting there, urgent business required their return home that night. Hannah Field, hearing of their intention, endeavored to dissuade them from going, and on their pleading the necessity of it, said, "Well, friends, if you do it I have a strong apprehension that you may be robbed on the way. You had better wait till to-morrow morning." But, being two together, and having good horses, they nevertheless concluded on going. On parting from them she said again, "I shall be very glad if you escape being robbed." They had gone about half-way to Sheffield, riding near one another, in earnest conversation on some interesting subject, when, suddenly, a man sprung from the roadside, to take hold of one of the bridles, while others behind, also tried to seize the horses, and another man, armed, was drawing near. The Friends so quickly put their horses at full speed, that the man who had seized the bridle was thrown on one side, and those behind let go their hold. A shrill whistle, answered by another right before them, increased their sense of danger, but they had no other course than to go forward, which they did at full gallop. The night was dark, and they got home safely.

The same power that at times gives to his servants a sense of impending danger, at others gives them a confidence in his protecting care. When Stephen Grellet was in Italy, in 1819, at a time when the country was much overrun with banditti, an order was sent to him by the military commanders to furnish him with soldiers to protect him on his way to Naples from the numerous highway robbers. To this he replied, acknowledging the civility of the friend who furnished it, and saying that he placed his confidence in the saving power of Him in whose service he was engaged, who is the Captain of salvation to all who put their trust in Him—adding, "should He permit me to fall a prey to the hands of unrighteous men, I submit to his sovereign will."

When about to return to America, in 1820, he went on board a vessel at Liverpool bound for New York; and on sitting down quietly in the cabin, he says, "I felt sweet peace there. It seemed to me like a little sanctuary, and now on the eve of my return home, the gracious promise made at the time of my departure from America was sweetly revived, 'Verily my presence shall go with thee, and I will give thee rest.'" He reached New York in safety.

In 1814, the same Friend felt that his service in Europe at that time was fulfilled, and hearing that there was a ship ready to sail for New York to exchange prisoners (for it was then a time of war between England and the United States), he obtained liberty to sail in her. The vessel was reported to be unseaworthy, so that he was "introduced into deep exercise and close searching of heart, to know if it was indeed right to embark" in her. But feeling a trust that she would convey him safely to America, he was favored with "a sweet calmness and peace of mind in the prospect of going by her." The voyage was a boisterous and uncomfortable one, and they were at times exposed to much danger, and shortness of provisions, but they reached New York without any serious damage. Of his own feelings during this time of trial, Stephen Grellet says: "At seasons when violent winds and foaming billows assailed our very frail and shattered vessel, and my fellow-passengers saw no possibility for us to escape a watery grave, this gracious promise, 'Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee,' was revived. Thus did my gracious Lord uphold me, and deliver me; forever adored and praised be his holy name."

The danger from robbers, both by land and sea, to which S. Grellet was exposed in Europe, during the unsettled times in which he journeyed there, was by no means imaginary or slight. His Journal contains frequent allusions to it. When crossing the Apennines in Italy, he mentions that on that day, several persons were plundered by them, "but we saw nothing to disturb us." The next day, he records, "We were favored this day also not to meet with robbers. Some of the people where we stopped to refresh our horses seemed to marvel how we had escaped them, but I knew to whom I am indebted; the Lord is the Almighty protector of those who put their trust in Him, blessed for ever and ever be his holy name!" After passing from Naples to Rome he makes the record, "Through the Lord's merciful preservation, I have again escaped falling into the hands of banditti, which abound on this road, notwithstanding the severity of the laws against them. Every few miles I beheld the horrible sight of human flesh hanging on posts by the sides of the road, near the places where murders have been committed, giving evidence that they have been many. How often in these my journeyings, do I feel as if my life was offered up; day after day, and night after night, I know not but that I may fall a prey to the hands of unrighteous and wicked men; but very good and gracious is my blessed Lord; how precious is the sense of his Divine presence!" Does not this experience remind the reader of the language of the Psalmist, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?"

On one occasion, when travelling in Germany, Stephen Grellet met with a very narrow escape. He was travelling in the night in a sleigh with post horses, when a robber sprang from behind a tree to take hold of the horses' heads, whilst the others were coming by the side of the sleigh. But the horses being spirited, and the driver giving them a touch of his whip, they sprang forward, threw off the man on one side, and they were soon out of reach. Although during those perils, he daily felt his life to be in jeopardy, yet at seasons, he says, "I am comforted in the belief that the Lord will not suffer anything to befall me, but what He will give strength to endure, and condescend to sanctify to me."

When among the islands of Greece, in 1819, on his way to the Island of Tinos, he records the following adventure: "We had proceeded only a few hours toward that island, when we met a vessel, the crew of which told us that last night they were chased by pirates, in two large row-boats, full of men. They had fired several times at them, but their vessel sailing well, had enabled them to escape. This was unpleasant information; but as it was now noon, we hoped to escape them. As we were going between the two islands, Andros and Tinos, we discovered at a distance a row-boat, which we thought might be a fisherman, and we kept on our course; but the wind dying away we saw two other boats join it and come towards us. Our captain soon knew them to be pirates of the worst kind, who destroy lives, sink the vessel, and carry way only the plunder. We were very near an inlet on Tinos, but there was no wind, and the boat too clumsy to be acted upon by our oars. Meanwhile the pirates had come very near us. It did not appear that we could escape their merciless hands, when He who commandeth the wind and the sea, and they obey Him, caused the wind to blow from the very direction which took our boat, fast as the flight of a bird, right into the inlet of the island, where the pirates dared not venture. Had not the Lord thus in mercy interposed, a few minutes more would probably have ended our mortal lives. Surely we have cause to bless and to magnify his adorable name! Our Greeks appeared to be sensible of the wonderful escape."

J. W.

MANY persons seem to think that the acknowledgment of their faults in a large measure excuses those faults. But the habit of making such acknowledgments of a fault without the concurrent effort or desire to correct that fault, is more likely to increase the evil tendency than to decrease it. When a man has taken pains to ascertain just where he is in error, he has turned his face toward the correction of his error. But his is a fatal position if just then he takes no steps in the direction of his new facing.—*Selected.*

For "The Friend."

A Vacation Across the Atlantic.

(Continued from page 83.)

The House of Lords is a large rectangular hall, with a high ceiling. Both walls and ceiling are magnificently adorned with splendidly carved dark-colored wood. Elaborate and expensive stained glass windows admit a soft light on the scene below. A small space at one end is reserved for strangers. At the far end is the throne; and I should think the Queen would feel herself lost if she ever sat down on the ponderous chair. Right in front of the throne is a long, sofa-looking sort of a seat, called the woolsack, on which the Lord Chancellor sits, he being the presiding officer of the House. In front of him, in the middle of the room, are some large tables, piled up with books and papers, intended for the use of the members. On either side of the tables, facing each other, are the raised benches on which the Peers sit. The party in power always occupy one side of the house, and the opposition face them on the other side.

The members were eugaged in a debate about a Scottish university, and but little of it was comprehended by me. The Lord Chancellor wore a gown, and had a tremendous wig falling down over his shoulders. Imagine the U. S. Vice President presiding over the Senate rigged out in that style! Every once in a while he would get up and read in a mumbled tone out of a large book he held in hand. Lord Salisbury, the Prime Minister, is a thoughtful looking man, with a bushy, sandy beard. The members geuerally looked like any ordinary well-fed, well dressed company of gentlemen. Hereditary legislation ought to be a thing of the past; and the Peers are beginning to find it out; and to save its waning and threatened power, the House of Lords is now considering a bill which is intended to debar from its deliberations incompetent members.

The hall of the House of Commons is also very beautiful, but is finished in lighter woods than the upper house. Its general arrangement is similar. The Speaker also looks very wise, and, like the Lord Chancellor, he doubtless is so. They each get enormous salaries for their services. In both houses the members sit with their hats on; and as they have no desks, have to write and take notes on their laps. When they are approving of any speaker's remarks, it sounds amusing to hear them call out, "ear," "ear." They mean "hear," "hear." Altogether they are a tolerably solid looking body of men; but I was disappointed in not seeing either sturdy old Gladstone or Parnell.

Ancient Westminster Hall adjoins the House of Parliament. It was built seven centuries ago, and many of the greatest scenes enacted in English history have occurred within its massive and venerable stone walls. The arches that uphold the roof are 600 years old, but are in perfect preservation, being made of a wood that will not decay. How often, I thought, have these old arches looked down upon sights of revelry or suffering, and how often have they reverberated with sounds of royal mirth and humau eloquence. If they could but speak, I think they would tell us that man's life seems but a little span as the generations come and go, and that his pride should couut as nothing, inasmuch as the works of his creation survive centuries after he himself has mouldered in the dust.

Sixth Mo. 22nd.—Yesterday I came over to Liverpool, and by three o'clock was on the ship, ready to start; we did not, however, start until after seven o'clock, although advertised to leave at the former hour. Soon after dinner we worked out into the Channel; and after the excitement and delay of getting off, I was glad enough to seek sleep in my hard aud narrow bunk.

There are several young Englishmen in the cabin, who are going out to the United States to seek for business openings. They are nice, bright young fellows, with health, strength, ability, and some have a little capital, and they will doubtless make good citizens. Forward, iu the steerage, are a lot of Polish Jews—and a more dirty and starved lot it would be difficult to imagine. There are also iu the steerage the usual quota of Irish and German people. The former will look after our politics, and the latter will doubtless help to destroy the quietness of our American First-days. It is a pleasure to again meet the officers with whom I became acquainted on the out-bound voyage. The ship looks very natural and smells exactly the same. Why is it that ships have to smell so dreadfully bad? An abnormally sensitive nose is a sure indication that the first symptoms of seasickness are at hand.

28th.—We have had three days of the most disagreeable weather I have ever had out on the ocean; and are now two days delayed on our trip thereby. This is most unseasonable weather, and instead of the summer sea I had hoped to enjoy I have been knocked around with winter-like storms. For that matter, one incesssant train of fog, clouds, rain, blow and gale has been my portion since leaving New York; and I shall be thankful to get into a more genial climate. I have enjoyed just two sunshiny days since leaving home. In London they say that the sun shines on an average two and a half hours out of every twenty-four hours, and from my experience I judge that to be a liberal estimate.

The last three days have been very severe. One cannot walk anywhere without danger of getting pounded with something flying in an opposite direction; and the arms and legs actually are sore with unusual exercise. When you get up in the morning you have to dodge your own possessions, which are viciously flung at you by Neptune in your own state-room; and the other morning, a perfect baptism of water on my unprotected head, hurried me out of my bunk quicker than I ever yet accomplished that feat. At the table you eat from one plate at a time, carefully holding it so as to keep its precious contents from sliding into the lap; and when you want a drink of water, you get the steward to hand it to you from the rack overhead, and just as quickly have him to replace it. I believe the sensible ones are those who have staid in bed the past three days, yet even they must be tired of being wedged into position during all that dreary time. Those who attempt to run around the ship can get into few places, for tons of water perpetually sweep our decks and make it dangerous to be anywhere except below. Down in the cabins the noises one hears are terrific. The whistling of the wind through the rigging, the huge slaps of the angry waters against the ship's sides, the labored thumps of the engine, the whiz-z-z of the screw, the voices of men loudly trying to be heard above the universal din, and the occasional smashing of plates and glass in the saloon—all combine to make a storm at sea a tiresome and disagreeable experience. Meanwhile the big vessel first will dig its nose down as if intending to seek the bottom of the ocean; then she suddenly will commence to mount higher and higher, stagger an instant under the vicious blow of a huge wave, then will poise a moment on its crest, and once more will sink down into the trough of the sea. So we keep up the endless tossing; and I feel like giving up the ocean now and forever, for it has become so tiresome that I can acknowledge that an ocean voyage may indeed be a dismal failure as a vacation.

(To be concluded.)

For "The Friend."

The Kingdom of Heaven.

If I uuderstand it, the Kiugdom of Heaven is as old as Adam. But he, by transgression, fell from its controlling power, and became subject to the power of Anti-christ—the deceiver: who has ever since ruled and reigned in the hearts of the children of disobedience. So, now we have two opposing kingdoms before us, the kingdom of this world, and the kingdom of our Lord. And we have the privilege to become subjects to whichsoever kingdom we yield ourselves servants to obey; whether of sin unto death or of obedience unto righteousness and life.

When men began to multiply and fill the earth, each nation wanted a temporal ruler of their own choosing to rule over them. And as sin and evil had been suffered, through disobedience, to enter the world, and the hearts of the children of men, the different nations in selecting their rulers, had to make choice of such men as were largely in the mixture of good and evil—some more, and some less. And as they had left the peaceable reign of the Kingdom of Heaven under which they were first placed, wars and rumors of wars soon prevailed; sword often lifting up sword against nation, causing lamentation and woe.

But when the prophecies concerning the long-expected Messiah were fulfilled, He came to his owu, but his own as a nation received Him not. Yet the government was designed to be upon his shoulders; and of the iucrease of his spiritual government and peace there was to be no end. But He did not come in the outward pomp and splendor that they were expecting. He did not come as a temporal king of the Jews, to deliver them from their outward oppressors. But the kingdom that He was to set up was to be a spiritual one; the deliverance was a redemption from sin; the triumphaut reign and kingdom was victory over spiritual death. And the blessings of his government were holiness and eternal life; and the Church, which He was to be head of, was to be composed of such as are gathered out of every nation: composed of all, whether Jew or Gentile, who embrace the promises of God, through that faith which works by love to the purifying of the heart.

But the Jews, and many of the disciples, as well as others, were looking for his coming from a worldly stand-point. They were trusting, as two of his disciples desponding said after his resurrection, that it had been He which should have redeemed Israel. But He told them that his kingdom was not of this world; if it were "theu would my servants fight, that I should not be delivered to the Jews." And He taught them to pray that his kingdom should come, and his will be done on earth as it is done in heaven.

And has not his kingdom come, and is not his will done by such as are under the influence of his ruling power, and are governed by it? So we need not go after uor follow such as are saying, "Lo, here is Christ, or lo, He is there;" for the Kingdom of Heaven is within us. And if we have not the Spirit of Christ in us, we are

none of his. So Christ within is our hope of glory.

But when we assemble to worship God in spirit and in truth, are we not, too many of us, looking for something outward? And by forsaking Him, the fountain of living waters, are we not striving, in our own wills and strength, to hew out a resemblance, which proves to be nothing better than a broken cistern that can hold none of the water of life? But which proves that we have forsaken the living fountain, and become like the Jews, and like many of the denominations around us, too outward in our views and practices. We profess to be a spiritually-minded people, and to worship God in spirit and in truth. But how does our practice correspond with our profession? We profess to be ruled in our religious matters by the King of Heaven; and to worship the King eternal, immortal, invisible. But are we ruled by that Spirit which never dies, or grows lifeless or cold, and which is invisible? If we are subjects of the Kingdom of God, why not look more inwardly for Him? We sometimes see, soon after being seated in meeting, some turning the leaves of their Bible, as if looking for the Spirit in the letter, but at the same time making high profession of spirituality. But actions speak louder than words. God is not to be mocked. And that which, at times, is highly esteemed among men, is at times abomination in the sight of God. So let us seek first the Kingdom of God, and his righteousness, and all needful outward things will be added, if we seek Him with the whole heart. But "we may fight and war and yet have not, because we ask not, and we may ask and receive not because we ask amiss," having some selfish motive in view.

The Kingdom of Heaven when reigning within,
Frees the sorrowing soul from the thraldom of sin;
And gives strength to endure the trials that come,
To fit the tried soul for its heavenly home.

D. H.

Dublin, Ind., Ninth Mo. 11th, 1888.

Preservation of Books in Guiana.

An article on this subject in the Journal of the Royal Agricultural and Commercial Society of British Guiana, published at Demerara, gives some insight into the effects produced by the moisture of the climate, and the precautions which are found necessary to obviate its destructive influences and those of the insects which abound. From this article the following has been condensed:

"In the country districts dampness is very destructive, in fact, away from the winds of the coast, it is almost impossible to keep a few books in good condition during the rainy season. The covers become mouldy, the cloth separates from the sides, engravings become discolored, and if the volumes are not well aired before the moisture has had time to develop mould, the leaves stick together and become a mass of rottenness. Black mould, blue mould and yellow mould, penetrate the substance of the paper, and if the back and covers have been pasted, they become the seat of a variety of fungi more interesting to the microscopist than to the unfortunate owner."

"In Georgetown there is not much difficulty in keeping the Library free from damp when suitable accommodation is provided. That books are being destroyed continually in the city however, the examples to be seen at Auction Sales very unpleasantly prove. Many of the Medical Practitioners keep their consulting rooms on the ground-floor, and as the reference library is a necessary appendage, it is accommodated in the same place, in a book-case or on shelves, against the brick wall. In such situations the volumes soon become mouldy, and even if not allowed to become seriously damaged, they are very disagreeable to handle, To read a mouldy book is one of the most unpleasant tasks of a student. Sometimes it will be several months before the nasty smell is dissipated by a thorough airing. A set of *new* books in my possession, which had been taken up the Demerara River for a few months, were unbearable for reading till nearly a year after being brought back to Georgetown. I have several examples of the effects of damp and mould in my collection. One of the works being rather rare, I have taken some trouble to preserve it. For one-third of its width the leaves are thoroughly disintegrated, so that they chip off at the lightest touch, another has a crop of black mould between each leaf which soils the hands when touched, although it has been well aired for several years; to brush this off would break the leaves in pieces, and even the separation of one leaf from another is very risky."

"Before leaving this part of the subject I cannot too emphatically condemn the carelessness of some of the publishers of the day in sending pasted and wire-bound books to a damp tropical climate. The wire very soon rusts and the book falls to pieces, sometimes, before it leaves the booksellers. Authors generally desire that their works shall live after them; a little more attention to bindings would help in one way to that end. Many of the most elegant and showy bindings become unsightly in a few months, for want of attention to the fact that book-binders' paste decomposes immediately in a damp atmosphere.

"Coming now to insects pests, the nastiest and most disgusting is the Cockroach. It is omnivorous, but has its partialities, among which nothing is so pleasant to its palate as the fancy bindings which decorate some fine illustrated books. The publisher sends it out in a gay cover with bevelled edges and a wealth of gilding, placing the volume in a card-board box to preserve it. But the binding is pasted, and the cloth dressed with something which the cockroach fancies, so he flies from his lurking place after you have gone to bed, and the next morning you find your beautiful present covered with unsightly blotches. When a child sucks the corners of his picture-book, the effect produced is exactly the same as the work of this insect, but it by no means confines itself to the corners, on the contrary it goes over the whole of the exposed part of the cover, sucking out the dressing and exposing the rough fibres of the cloth. In preparing books for the tropics, the publishers should order the cloth to be finished by rolling, and only glue used in the binding. The cockroach not only attacks the cloth covers, but it eats the leather as well, and would probably find little difficulty in devouring the whole book if it could find nothing better. It makes very unsightly blotches on the edges, where it also excavates a hollow to fasten its egg-case, which it glues with a kind of cement, covering the case with the tiny bits of paper which it has gnawed from the hollow. When the book is consulted, about fifty pages are found fastened together, and after removing the case an unsightly pit remains. As rough edges are always more liable to the attacks of insects, a Bibliophile in British Guiana has to abandon his preference for uncut books and get them gilt-edged if he can afford it.

"Wood-ants (*Termites*) are as destructive to books as to everything else that is not metal or stone. They live in darkness, and cannot exist on a well-lighted airy book-shelf. Old houses almost always have them lurking in the corners, ready to take advantage of a pile of periodicals, or a book-case placed against the wall, where they can work unseen. These insects do not mutilate the book by nibbling, or spoiling the binding, or boring holes in it; they simply eat it entirely, as a hungry boy eats his thick slice of bread. Where, however, the books are a little too much exposed for them to work properly, they will get into the back between the stitching and the cover, through a book-worm's hole, or if there are folding plates which keep the volume from closing tightly, they insinuate themselves between the leaves. Once inside, they begin to mine; there may be apparently nothing wrong outside, but when you open the book you find a hollow filled with insects, which have eaten almost all the letterpress, up to the margins. By keeping the shelves away from the walls and giving a little attention to wormy volumes, the Library may be easily freed from this kind of Bibliophage. Some species of carnivorous ants are mortal enemies to termites; it has been even suggested that nests of ants should be introduced into or near old houses to destroy them, but as the remedy may be worse than the disease, such experiments should be tried very cautiously.

"Book-worms are the larvæ of species of Death-watch (*Anobium*), and one or more kinds of moth. The eggs are laid by the parent insect in any convenient crevice of the book, such as between the leaves when they are loose, or in the space between the stitching and the back. As soon as the larva is hatched, it begins to eat its way through one leaf after another until it gets to the cover, where it is sometimes turned back, but more often it will penetrate through one volume after another, to the end of the shelf. A case has been reported of seventeen volumes perforated by one insect, so that a string could have been passed through the whole set. Where there are several larvæ they will perforate the volume in so many places that the leaves can hardly be opened and appear like paper lace of a very irregular pattern. If not disturbed the perfect insect is soon developed, and lays her eggs in the old tunnels, from whence comes a new generation of

'The Grub that grubs in Grub Street for its grub.'"

Selected for "The Friend."

How Overseers are to be Made, and their Duty.

I apprehend that every overseer ought to be made so, by the Holy Ghost, although they are nominated by men; yet I trust, if the churches keep to their proper business, and duly attend to the direction of Divine wisdom, the members will be able to say, it seems good to the Holy Ghost, and to us, that such and such should be appointed to such and such services.

And I believe it not safe to nominate any person for services in the church without such Divine direction; although it is to be feared it is not enough attended to by many who undertake to nominate.

When they are properly appointed to that service, the Apostle gives them their charge in this manner: "Take heed, therefore, to yourselves, and to all the flock over which the Holy Ghost hath made you overseers." These persons who are so appointed, being first anointed for that service, are under peculiar obligation to watch over all the flock, and to take care that all things are kept clean in the Church; and in order that they may be able for so great a charge, and be qualified for a faithful discharge of their duty to the spiritual benefit of those under their

care, they must *first take heed to themselves;* that is, they must examine narrowly into *their own situation*, how they stand approved themselves in the sight of their Master. First, and more especially, whether their own spirits are seasoned with the salt of the kingdom, so as to preserve them savory, and keep them fresh and green, and sweeten their spirits to that degree, as to fit and qualify them for that important duty and charge of overseeing, and taking care of the flock, and ministering to their spiritual good and advantage.

And in the next place, they ought to examine whether their outward conduct quadrates in *every respect* with their profession and high station. That is, whether their dress and address, their houses and furniture, their pursuit after and use of the things of this world, their lives and conversations in every respect be exemplary and instructive to mankind or not; so as *to enforce* any advice or caution they may have to give those who deviate from the simplicity of the Truth; so that they may be able to say to others, Follow us as we have followed Christ. Counsel and advice from such faithful and well-qualified overseers, will be likely to take effect, and be well received by those to whom it is administered. If the overseers, and all the leaders of the people, were filled with the Holy Ghost, and careful in attending to their several gifts, in watching over one another for good, and over all the flock, I doubt not but the fruits of their love and labor would soon appear in our Society, by a reformation in life and manners. For as love abounded, a concern would naturally arise for the good of mankind, a labor would be freely bestowed upon the thoughtless ones, and a blessing would attend such labor, arising from the spring of love and life. Then the reformers and the reformed would rejoice together, and God be glorified. This I desire to see accomplished more than anything else, but never expect to see it, unless the leaders of the people are *first stirred up to diligence*, and go before the flock, and lead them on in love.—*David Ferris*, 1761.

The Little Boy from Barrhead.

The other day, a poor little waif of a boy, ten or eleven years of age, greatly emaciated and exhausted by long-standing disease, was brought up in the hoist to the operating theatre of the Royal Infirmary in Glasgow to undergo an operation, which it was thought might possibly have the effect of prolonging the boy's life. His condition, however, was so low and unsatisfactory, that there was some fear, not only that the operation might not be successful in its results, but that during or immediately following the operation the boy's strength might give in and his spirit pass away. After reaching the theatre, which is seated like the gallery of a church; and while the operating table was being got ready, the little fellow was seated on a cushioned seat, and looking up towards some students who were there to witness the operation, with a pitiful tremulous voice, he said—"Will one of you gentlemen put up just a wee prayer for a wee boy—I am in great trouble and distress—just a wee prayer to Jesus for me in my sore trouble." The surgeon, patting him on the shoulder, spoke kindly to him; but as he heard no prayer and saw only a pitying smile on the faces of some of the students, he turned his head away, and in childish tones and words, which were sufficiently audible to those around him, he asked Jesus, his Friend, "the Friend of wee boys who love Him," to be with him—to have mercy on him in his distress. And, while the young doctor was putting the boy under chloroform so that he might feel no pain during the operation, so long as he was conscious, the voice of the boy was still heard in words of prayer. The surgeon, as he stood by the table on which the boy lay, knowing that he had to perform an operation requiring some coolness and calmness and delicacy of touch, felt just a little overcome. There was a lump in his throat which rather disturbed him. Soon, however, he heard the words from the assistant who was administering the chloroform, "Doctor, the boy is ready;" and taking the knife in his hand, lump or no lump, had to begin the operation. Soon the surgeon was conscious that the prayer which the little boy had offered up for himself had included in its answer someone else—for the coolness of head, steadiness of hand, and delicacy of touch, all came as they were needed, and the operation was completed with more than usual ease, dexterity and success. On the following morning, the surgeon going round his ward from bed to bed, and coming to that on which the little boy lay, saw from the placid, comfortable look on his face that his sufferings had been relieved, and that all was well with him. Going up to the head of the bed, and taking the little, wasted hand, which seemed no larger than that of a bazaar doll, the surgeon whispered into his ear, "The good Jesus heard your prayer yesterday." A bright, happy confident look lit up the boy's face, and with a feeble yet distinct pressure of the hand, he looked up in the doctor's face and said, "I ken't He wud." And then he added, "You, doctor, were gude to me, too." But apparently thinking that the doctor was on a different platform, and required something tangible for his care and trouble, in a plaintive voice, he said, "But I hae naething to gie you." And then a bright thought came into his mind, and with a little cheer in his tone, he added, "I'll just pray to Jesus for you, doctor."—*Christian Leader.*

[A Friend in Indiana, now far advanced in years, who says "that the doctrines, principles and even the practices of 'Friends' are dearer to me than ever before," but who "never has felt like taking any very active part in the separations that have heretofore taken place," yet has found it his duty in some cases "to bear an unflinching testimony to our doctrines and testimonies," sends us the following article, which, he says, "is not intended as a caricature, but simply as a looking-glass, in which the Society of Friends [that portion of it which has joined in the modern departures from its principles] may see itself without any covering or distortion to deceive."]

For "The Friend."

A Short Sermon.

"And when the sons of the prophets, which were to view at Jericho, saw him, they said: The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him. And they said unto him, behold now, let us go, we pray thee and seek thy master: lest peradventure the Spirit of the Lord hath taken him up and cast him upon some mountain, or into some valley. And he said, ye shall not send. And when they urged him till he was ashamed, he said, Send. They sent, therefore, fifty men, and they sought three days but found him not." 2 Kings 2: 15–17.

Elisha was a plain, old-fashioned farmer until his call to the prophetic office by Elijah whom he followed and by whom he was taught until the time referred to in our text. It was but the natural result, therefore, of his early habits and later education that he was a man quite conservative—not up to the times. While those sons of the prophets were full of life and zeal—quite radical.

Now history and fashions are said to move in cycles, or repeat themselves after long intervals. So it may be, that the days of Elisha have again come upon the stage of church history—at least in the Society of Friends, as may appear by a few items:

First. The sons of the prophets of the present age said to the aged Elishas of the Church: Our meetings are too formal and lifeless; we pray you, let us send and bring in congregational singing. But the Elishas said, ye shall not send. But they urged till they were ashamed, and they said, Send.

Secondly. Again, some of them said: Our worship is not yet perfect; let us send and bring in an organ, and have instrumental music. But they said, ye shall not send. Yet being urged till they were ashamed, they said, Send.

Thirdly. Again they said: Our mode of accomplishing marriages is too long, too public, and even cumbersome. Let us celebrate the marriage covenant like others, we will make no charges for it—merely accept $5.00 or $10.00 or more as a present; this, too, will give some relief to our needs. But they said, ye shall not do so. But they urged it till they became ashamed, and said, Ye may.

Fourthly. Again they said: Our prophesying is so constant and laborious, that we have neither time nor strength to earn our bread. Make us pastors of churches, which shall pay us our wages. But the Elishas said, this must not be in our Society. But being urged till they were ashamed, they said, Ye may have it so.

Fifthly. Again they said: We are without a head or leader; let us have a Bishop in each Yearly Meeting, to whom we shall all be in obedience. But they said, not so, for Christ is Head over all in his Church. But they urged it till they were ashamed, and said, Be it so.

Sixth. Again they said: Our language is too solemn; worldly people cannot understand us any better than they do the Bible; let us send and have it changed to the speech of modern times, with the addition of titles—such as Rev., &c.—becoming the dignity of our high and noble profession. But they said, ye shall not send. But it was urged till they were ashamed, and they said, Ye may send.

Seventhly. Again they said: Our dressing is too coarse and plain; it is not respected in the higher grades of society; let us send to Paris for the "Latest Fashions,"—camelback bustles and hats trimmed with gay ribbons, feathers and stuffed birds—for our sisters; and fine broadcloth and high silk hats for ourselves. But again they said, ye shall not send. But when they urged it till they were ashamed, they finally said, Send. And they sent.

As you speak the Truth, let your life speak the Truth; and as you preach the Gospel, let your conversation preach it as well as your words; that all Friends wherever you come may be a good savor, not only in words, but in life and conversation; that the Lord God may have his praise and honor.—*G. Fox.*

For "The Friend."

MUSINGS.

Behold the threat'ning billows roll
High o'er my head!
Yet peace and quiet clothe the soul
Divinely led.

Thine arm, O Lord, is underneath
Thy helpless ones;
Thy hand provides a lasting wreath
To deck thy sons.

More precious far than earthly fame
The "pillar's light;
'Tis in thy power and thy name
We move aright.

Thy goodness crowneth every age,
And every clime—
Sure resting-place for saint and sage
Throughout all time.

Marshallton, Penna.

Selected.

THE AUTUMN OF LIFE.

Fling down the faded blossoms of the spring,
Nor clasp the roses with regretful hand;
The joy of summer is a vanished thing:
Let it depart, and learn to understand
The gladness of great calm—the autumn rest,
The peace of human joys—the latest and the best.

Ah, I remember how in early days
The primrose and the wind-flower grew beside
My tangled forest-path, whose devious ways
Filled me with joy of mysteries untried,
And terror that was more than half delight,
And sense of budding life, and longings infinite.

And I remember how, in life's hot noon,
Around my path the lavish roses shed
Color and fragrance, and the air of June
Breathed rapture. Now those summer days are fled,
Days of sweet peril, when the serpent lay
Lurking at every turn of life's enchanted way.

The light of spring, the summer glow, are o'er,
And I rejoice in knowing that for me
The woodbine and the roses bloom no more;
The tender green is gone from field and tree,
Brown barren sprays stand clear against the blue,
And leaves fall fast and let the truthful sunlight through.

For me the hooded herbs of autumn grow,
Square-stemmed and sober-tinted: mint and sage,
Horehound and balm,—such plants as healers know.
And the decline of life's long pilgrimage
Is soft and sweet with marjoram, and thyme
Bright with pure evening dew, not serpents' glittering slime.

And round my path the aromatic air
Breathes health and perfume, and the turfy ground
Is soft for weary feet, and smooth and fair,
With little thornless blossoms that abound
In safe, dry places, where the mountain-side
Lies to the setting sun and no ill beast can hide.

What is there to regret? Why should I mourn
To leave the forest and the marsh behind,
Or towards the rank, low meadows sadly turn?
Since here another loveliness I find,
Safer and not less beautiful, and blest
With glimpses faint and far of the long-wished-for rest.

Is it an evil to be drawing near
The time when I shall know as I am known?
Is it an evil that the sky grows clear,
That sunset-light upon my path is thrown?
That truth grows fairer, that temptations cease,
And that I see afar a path that leads to peace?

Is it not joy to feel the lapsing years
Calm down one's spirit, as at eventide,
After long storm, the far horizon clears,
The sky shines golden, and the stars subside,
Stern outlines soften in the sunlit air,
And still, as day declines, the restful earth grows fair?

And so I drop the roses from my hand,
And let the thorn-pricks heal, and take my way
Down-hill, across a fair and peaceful land
Lapt in the golden calm of dying day,
Glad that the night is near, and glad to know
That, rough or smooth the way, I have not far to go.

—*Sylvia, in the Living Age.*

Selected.

WHO MADE THE STARS?

Mother, who made the stars which light
The beautiful blue sky?
Who made the moon so clear and bright,
That rises up so high?

'Twas God, my child, the Glorious One,
He formed them by his power;
He made alike the brilliant sun,
And every leaf and flower.

He made thy little feet to walk,
Thy sparkling eyes to see;
Thy busy, prattling tongue to talk,
And limbs so light and free.

Our various wants his hands supply;
He guards us every hour;
Beholds us with his watchful eye,
And keeps us by his power.

Then let thy little heart, my love,
Its grateful homage pay
To that kind Friend, who, from above,
So gently points thy way.

For "The Friend."

A Visit to Ohio Yearly Meeting.

We attended this meeting five years ago, and found about as many in attendance now as then. On First-day, the 30th of Ninth Month, in the morning, the house could not accommodate all who came. In the afternoon, after the house was filled, it was thought there were as many more outside of the building. Nearly all of the latter were not members. The meetings were, in good degree, quiet and solemn. Supplication was made at the Throne of Grace on behalf of the various classes present; and the young were tenderly entreated to close in with the visitations of Divine love manifested in their hearts. Some of the young men were warned against attending at places where there was horse-racing, against card-playing, and against entering saloons. The young women were earnestly advised to avoid novel-reading and attending operas.

The Meeting for Business opened at 10 o'clock on Second-day morning. Epistles were read from the five Yearly Meetings with which Ohio corresponds. These documents were thought to be unusually weighty, and their expression seemed very much in unison with each other. This was thought to be an evidence that the resumption of correspondence by Ohio Yearly Meeting was a right step.

At this and subsequent sittings, minutes were read for ministers from Canada, Iowa and Indiana, and for two companions of a Friend from the latter State—members of Western Yearly Meeting. These Friends, as well as a number of other strangers, received a cordial welcome.

On Third-day, Barclay Stratton and Wm. L. Ashton were re-appointed Clerk and Assistant; also, Edward Stratton and Jesse Dewees as messengers to the women's meeting. The queries and answers were read. Some deficiencies were manifested, which occasioned exercise to many minds; and a few Friends were named to assist the Clerk in preparing an advisory minute to be included in those which are printed for the use of subordinate meetings.

A Friend from Iowa informed the meeting that there are about 400 Indians in Tama Co., of that State, in a sadly neglected condition and greatly in need of help. These Indians are the representatives of a portion of the Sacs and Foxes, who, during the Black Hawk war, belonged to the tribe of that chief, but who refused to fight against the United States. Our Government afterward transferred them to a reservation in the Indian Territory, on the Arkansas River. This proving to be an unhealthy location, much sickness prevailed, and the greater part of their children died. Their number was reduced to 300, when they decided to remove to Tama Co., where they purchased land to the extent of 1000 acres. Here their number has increased.

The Agent now in charge of these people, it is stated, carries on other business in Montour, a town seven miles distant. Once a year he visits the Indians to pay them their annuity. This man draws a salary of $700. The teacher, employed at $50 a month, drives over to the school-house, which he opens—once in two weeks—stays there an hour or two, and then returns to his business as clerk in a store. The Indians, not knowing when to expect him, do not send their children to school. The farmer, with the same salary, pursues a similar course, so that they receive no instruction in farming. In the summer the Indian women hoe little patches of land, in which they plant beans, corn, and a few other vegetables. These yield their principal sustenance during the warm weather—game being almost entirely extinct. In the winter time these poor people live mostly by begging among the whites. They have the reputation of being honest.

The Yearly Meeting decided to appoint a committee to make further enquiries into the subject, and if way opens, take such measures as may conduce to their relief and help. This committee was authorized to receive voluntary contributions from Friends of an amount sufficient for the present need. This money was afterward raised.

By reports on Education it appears there are 578 children of school age—members of the Yearly Meeting—268 of whom attend Friends' schools exclusively; a few attend family schools; 234 attend District schools, and 46, while not attending school, are mostly receiving some instruction. While this exhibit is not as satisfactory as we could desire, it is to be borne in mind that the scattered situation and pecuniary state of a number of the parents are in the way of the children being educated in the Society.

The report of the Yearly Meeting Boarding School was interesting. The financial statement showed a small, but as regarded by some Friends, an "encouraging balance" in favor of the school. We were impressed with the belief that this Institution has been a blessing to the children who have been pupils in it. The re-gatherings of many of these at the times of the annual religious assembly are opportunities of encouragement and profit, both to the young and the old. And there is reason to believe that many who look forward, when young, with anticipations of pleasure to the social enjoyment which these occasions afford, with an increase of religious feeling as they grow older, come to look toward them as seasons of spiritual refreshment.

The Meeting for Worship on Fourth-day was well attended, and, we thought, satisfactory.

During the sessions of the business meetings, visits were paid to the men's meetings by our Friends, Ann Branson and Phebe George. On Sixth-day some reports were read, mostly of local interest, and were followed by the reading of answers to the Epistles received on Second-day. The minute on the state of Society was also read; and the meeting concluded under a feeling of solemnity. E. M.

The kingdom is not for them that are born of flesh, but for those that are born of the Spirit.

A Caged Deer.

There may be a lesson in the following narrative, given by a lady a few days ago, of value to some of our readers:

"I was at one of New York's summer resorts last week on its closing day for the season. The workmen were engaged in caging quite a number of animals that had furnished interest and amusement to the children and grown people who had frequented the grounds during the summer. Among these animals was a most graceful and beautiful litttle creature—a deer—that had been captured in its native woods of Virginia. The wooden box into which it was to be put was placed near the door of its cage, and the door partly opened. One of the workmen slipped a rope round the neck of the deer and gently pulled on the rope to draw the animal into its box. The deer, feeling the rope about its neck, ran frantically about its cage, dashed itself against the bars, threw itself down in mad attempts to rid itself of the rope, and endangered life and limb in trying to free itself from its captors. After a time it got into such a position that with little effort it was drawn and forced into the box unharmed. The poor little thing did not know that its captors were its very best friends. Left in its cage it would have perished miserably of cold during the coming fall and winter. In its padded box it was lifted gently into a cart and borne to the dock, where a steamer waited to transport it with its companions in captivity to a warm structure, where it would be carefully taken care of during the winter, and in the summer it would again be brought back to its cage at the summer resort.

"As I watched the agonized captive struggling to free itself from its rope, and resisting all attempts to remove it from the cage, I thought when the rope of circumstance—of Providence—is thrown around my neck, and I am irresistibly drawn and forced into narrower and unwelcome places, I will not beat my head against the bars that close me round; I will not strangle myself with the rope about my neck; I will not resist the compelling forces that would make me go where I do not choose to. I will cheerfully, docilely, obediently, bow to the Divine will, trusting that He who loved me, and gave himself for me, does even what seems hard and cruel and intolerable for my good. Were I to stay where I chose to stay, I might perish miserably. Following his guidance, I shall be borne gently to the place he has prepared for me. I will not fear the narrow box in which I must sometime lie still and cold, for over the waters of death He will bear my soul to Paradise."—*Christian Advocate.*

The Lord's Covenant with the People of Israel.—A "covenant" among Orientals is, and always has been, a sacred compact binding two parties in loving agreement. Oriental covenants are made in various forms and by various ceremonies. The most sacred of all forms of covenanting in the East is by two persons commingling their own blood, by its drinking or by its inter-transfusing, in order that they may come into a communion of very life. Two persons who wish to become as one in a loving blood-friendship, will open each a vein in his own arm, and allow the blood to flow into a common vessel, from which both parties will drink of the commingled blood. Or, again, each person will open a vein in one of his hands, and the bleeding hands will be clasped together so that the blood from the one shall find its way into the veins of the other. Or, yet again, the two will share together the substitute blood of a sacred animal. Usually, in such a case, a written compact is signed by each party and given to the other, with a stamp of the writer's blood upon it as a part of the ceremony of covenanting; and this writing is carefully encased in a small packet or casket, and guarded by its holder as his very life. It is in the light of such customs as this that we are to read of the sacred covenant entered into between God and his Oriental people.

It was at the foot of Mount Sinai that Moses came before the people of Israel with God's proffer to them of a covenant, whereby they should bear his name and be known as his people. "And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath spoken will we do, and be obedient." Then it was that Moses took of the substitute blood and divided it into two portions, one-half to be sprinkled on the altar God-ward, and the other half to be sprinkled on the people; and Moses said: "Behold the blood of the covenant, which the Lord hath made with you concerning all these words"—or, as the margin of the Revised Version has it, "upon all these conditions."—*H. Clay Trumbull in Sunday School Times.*

THE work of the Spirit of Truth within doth give (in some degree) a true and real testimony in the souls of all men and women, that there is a God, unto whom worship doth belong: by this Spirit God doth give just cause unto all men and women to believe in Him, (every one in the time of their visitation), and if they believe not, their unbelief is their sin, which doth shut them out of the kingdom of God, and such do destroy themselves.—*W. Gibson*, 1678.

Natural History, Science, &c.

Asparagus.—Some years ago Thomas Meehan called attention to the fact that the Asparagus is a dicœcious plant—that is, that the staminate and pistillate flowers grow on different plants. It is stated that the experiment has been tried in France of making separate beds for each sex—one composed wholly of staminate plants, and the other wholly of pistillate plants—and it has been found that there is a remarkable difference in the number of sprouts sent up from the roots. In a given number of plants, the pistillate sent up 76 stalks, and the staminate 244.

Discovery of Spectral Analysis.—Shortly before his death, the late Dr. Kirchhoff, of Berlin, related the true story of the discovery of spectral analysis. He and Bunsen were then professors at Heidelberg, and kept bachelors' quarters in the well known "Riesenstein." Upon one of their daily promenades, Bunsen remarked: "Kirchhoff, we must discover something which will be too simple to be true." They returned and went to work. But years passed by before the discovery was effected. Experimenting one day in his laboratory, Kirchhoff happened to place a burning lamp in the rays of the sun. A dark place appeared at once. Thinking it an "optical illusion," he repeated the action, only to find the dark ray reappear and give place to the ordinary ray when the lamp was removed. He called Bunsen. The experiment was repeated many times, and always with the same result. They could not explain it. Finally Bunsen proposed that they go home and "think of other things" for a while; possibly some explanation might be reached. They lolled in their eas chairs, smoking their long student pipes, an talking of the days of their youth and the gossi of the hour. The afternoon had almost passe when Bunsen sprang to his feet with the remark "Eureka! The flame of the lamp is fed by th same stuff which is burning in the sun?" The hurried back to the laboratory, tried a numbe of experiments, and the great discovery wa made.—*N. Y. Tribune.*

A Cheap Medicine.—The Queen of Sweden undergoing peculiar treatment to restore he nerves to a normal condition. Her docto have ordered her to rise early, make her ow bed, and dust and sweep the room. She has t take a walk in the garden before breakfas work among the flowers afterward, and lead a active outdoor existence all day long. Alread the queen has been benefited by this curiou "cure"—the "chambermaid treatment," as it called. The same mode of life might benef many a woman in this country.—*N. Y. Worl*

Quinine Habit.—The Christian Advocate say it has known men "as dependent upon quinin as a stimulant for intellectual effort as othe upon alcohol or tobacco.

"While it is less injurious than some article taken to overcome debility or nausea, its effect in some instances that have come under ou knowledge have been disastrous. The constitu tion broken down would neither respond t quinine or to anything else; the appetite wa destroyed, and the person declared a dividen on the principal of his vital forces, and no upon the interest of the daily accumulatio from food. The safest course is never to us medicine except in an extreme case, under th best advice; then a little will accomplish great deal, and if the medicine be stopped th moment the malady for which it is given sub sides, and the patient be content to recove slowly and build up by natural processes, h will have but little sickness, no medicine-mad diseases, and preserve his recuperative power t old age."

Yellow Fever.—Among the statements r specting yellow fever, read in the United State Senate by the Senator from Florida (Wilkinso Call) was one from Dr. Reed of Tuscaloos Ala., who favors the opinion that the disease gendered by poisonous germs, which multipl with great rapidity in the body of the patient and who adduces some facts which seem to sho that the vitality of these germs is destroyed b the gas ammonia. One of these is that the ol city prison in New Orleans has not had a cas of yellow fever in the past 75 years, though no very favorably situated in a sanitary point view. This immunity from the disease is a tributed to the ammoniacal smell given ou from the dead bodies and droppings of coun less bats, which have long made their abodes i the attics of the prison.

The city gas-works has enjoyed a simila freedom from infection. Both the employe and the families residing within reach of th ammoniacal odor given off from the works, hav escaped this disease for the past 50 years.

Dr. Reed suggests that the inhalation of am monia in a diluted form may prove to be bot preventive and curative in its effects.

Life in the Highlands of Scotland.—A write in *Chambers's Journal* gives a description of li among the farmers in the Scottish Highland as he observed it when a young man, teachin school among the Grampian hills. The livin room of the family had no chimney proper, bu

a raised flat stove at one end, in which on winter evenings a fire of wood and peat was built; the smoke from it escaping through a great open wooden funnel. In this room the family spent the evening employed in work of various kinds, the light for which came from splinters of pine roots full of resin, collected and dried for this purpose. A sort of griddle was placed at a convenient height, on which several of these splinters were placed crosswise, and lighted.

The conversation often turned on the wild legends of ghosts and fairies, which the Scottish peasantry had handed down from father to son, and which sometimes were of a kind to frighten people of weak nerves. One incident connected with these stories he relates as follows:—

"I remember how, one very dark night, after hearing a ghost recital at a house three miles from my lodging, a feeling of fear and great uneasiness seized me on the way homewards. Two miles of the road ran through the Black Wood, and it *was* black that night. Suddenly I recollected that I had to pass a spot where, a few years before, a peddler had been found dead, sitting against a tree. He was buried on the spot. What if I should see the peddler beside that tree, enveloped in phosphorescent light! I knew I was nearing the place. My eyes were straining through the darkness; the sound of my own footsteps alarmed me, and great beads of perspiration were trickling over me. Suddenly I heard the patter of feet approaching; but I could see nothing. For a moment I stood listening—hesitating. Instantly there was a gentle touch of something cold and moist on the back of my hand. I ran on like a mad creature. The Thing kept pace with me; I could hear it in close pursuit. I rushed along at a great pace. In the midst of my terror, I remembered that we kept a tame fallow-deer at the house, which knew me and followed me like a dog. The animal might have got loose. I stopped suddenly, and in excited tones, jerked out, 'Flora.' She answered by rubbing her cold moist nose against my hand. It took me some time to still the tumultuous beating of my heart; and then I laughed at the idea of being frightened by the touch of a fallow-deer's nose."

Items.

Western Yearly Meeting (*Larger Body.*)—This meeting convened at Plainfield, Indiana, and commenced its sessions on the 13th of Ninth Month.

The statistical report showed the number of members to be 13,153—an increase of 247 during the year.

The report on Earlham College showed an expenditure of near $80,000 on the buildings, of which about $25,000 are yet to be paid. The number of pupils had been 201. The College is under the joint care of Indiana and Western Yearly Meetings.

The following minute was adopted in reference to the Richmond Declaration of Faith:—"The Declaration of Faith was then read, and after a full expression, the meeting united in accepting and approving it, as a statement of the faith of the Society of Friends, and not as a compulsory creed."

A committee was appointed to consider the subject of holding future conferences of delegates from the different Yearly Meetings.

As an illustration of the character of the devotional meetings, it may be mentioned that at the last one held during the Yearly Meeting 110 testimonies were given in 25 minutes.

Western Yearly Meeting (*Smaller Body.*)—This meeting convened at Sugar Grove, near Plainfield, Indiana, on the 7th of Ninth Month.

On the afternoon of the 11th, a Youths' Meeting was held, by appointment of the Yearly Meeting of Ministers and Elders, at which many were present. "The tenderness of spirit and solemnity that covered many of these gave ground for hope that many of these dear young people will so submit to the preparing hand of God, as to come up and fill the ranks in righteousness of those who are being called away in this Yearly Meeting."

At the Yearly Meeting, "there were present several dear Friends from various places, who belonged to the larger bodies, who are greatly tried in spirit by the downward drift of these bodies, who came to Western Yearly Meeting, apparently to see for themselves if there was still a place where the true Friend could 'worship the God of his fathers' in accordance with our ancient principles."

The consideration of the state of Society was a time of "solid counsel and spiritual refreshing. Many Friends were enabled to speak to the needs of the body with words of encouragement to faithfulness in all the duties of our Christian profession.

"The public meetings on First-day were largely attended; many were unable to get into the house. The good order, quietness, and solemnity of the meetings, and the sense of the Divine blessing that many felt, all joined to make it a day of comfort and rejoicing to those on whom the weight and burden of the responsibilities of the Society rest.

"The business of the Yearly Meeting on Third-day was the reading and consideration of the reports of its committees on Education, Temperance, Religious Labor, and Books and Tracts, and the reading of the minutes of the Meeting for Sufferings. The Meeting for Sufferings is preparing an address, deploring the growth of the military spirit in our beloved country; and the Yearly Meeting directed its attention to the subject of preparing an address on the present condition of the temperance question.

"A public meeting for worship was held on Fourth-day, after which the Epistles to other Yearly Meetings were read and approved. The meeting then adjourned to meet at Sugar Grove, next year.

"The expression of Friends, after the adjournment, was a unit that it had been a favored Yearly Meeting. Many went to their homes refreshed, and encouraged to hopefulness, feeling that the Lord in his goodness had again remembered them in mercy."
—*Condensed from Western Friend.*

Public Meeting at Parkerville.—A meeting for the people of the neighborhood generally was held in Friends' meeting-house at Parkerville, Chester Co., Pa., on the afternoon of First-day, the 7th of Tenth Month. It was appointed by the joint action of Committees of Philadelphia Yearly Meeting, and the Western Quarterly Meeting. As has been the case with many similar meetings recently held in various parts of Philadelphia Yearly Meeting, the solemnity and good feeling which prevailed gave cause to believe that the Divine blessing attended this effort to promote the cause of truth and righteousness in the earth.

Much of the vocal service of the meeting was in the line of exhortation and encouragement to various classes present, to yield to the visitations of Divine Grace which it was believed were extended to the people of that neighborhood. As one of the evidences of such extension of the Lord's mercy and favor, reference was made to a recent visit to many of the families in that vicinity (not members of the Society of Friends) which had been paid under religious concern.

The long-continued mercy of our Father in Heaven is shown by the parable of the shepherd leaving his ninety and nine sheep, and going into the wilderness to seek one that was lost. Any poor soul present, that had passed through youth and middle age, without entering the fold of Christ, and now, in advanced years, was still wandering as in the wilderness of this world, was tenderly entreated to listen to the voice of the Good Shepherd, who was calling unto them to repent, and turn to Him, and find safety and rest under his protecting care.

The attention of those present who made profession of the Truth, was called to the responsibility which rested upon them, in all things to adorn the doctrine of God our Saviour, so that they might be as lights in the world, and not prove stumbling-blocks to others, whose minds had been awakened to the consideration of heavenly things; but that, by their godly lives they might hold out the invitation to such visited ones, "Come with us, and we will do thee good; for the Lord hath spoken good concerning Israel."

The meeting was well attended, and was a comforting and satisfactory opportunity. At its close, there were handed to such as desired, brief treatises showing some of the spiritual doctrines held by the Society of Friends.

PARENTS and teachers cannot be too watchful, lest the children whom they are instructing fail to understand words in their lessons which seem unmistakably intelligible. It will never do to take it for granted that a child knows the meaning of the simplest words and phrases. The only safe way is to make sure of the truth by frequent and familiar questioning, in order to have the child give his own understanding of the words which are in the lesson itself, or which are in the instructor's interpretation of the lesson. In a recent lesson it is said that Jesus walked by the sea, that He saw men fishing, that He promised to make those who followed Him fishers of men, that He taught and preached and healed; and that people who were taken with divers diseases were brought to Him to be healed. A father was studying this lesson with his children, asking questions of his bright boys, he received prompt answers in the language of the Bible They seemed to understand the lesson facts fully. "What is meant by divers diseases?" he asked of his eldest boy. Promptly the answer came, "The sickness of men who dive down to the bottom of the sea."

THE FRIEND.

TENTH MONTH 20, 1888.

The Australian Friend, for Seventh Month, contains the following Editorial paragraph:—

"Some months ago a letter reached the Editor from a Friend in Philadelphia, asking to be supplied with copies of this paper, which were duly forwarded. Since then we have received a quantity of pamphlets published by the Tract Association of Friends of that city, and it appears that similar packets have been forwarded to Friends throughout the colonies, whose names and addresses our distant brethren have obtained from these columns. We cannot but reciprocate the kind feeling that has prompted this manifestation of brotherly interest, and perhaps we may also accept it as a lesson in the prompt recognition of opportunities. Have there not been many occasions when Australasian Meetings, if equally on the alert, might have been able usefully to bring our Society's principles under the notice of others?"

The tracts which were sent, as above mentioned, were accompanied with a catalogue of the Friends' books published by the Meeting for Sufferings of Philadelphia Meeting, so that their recipients might know where such books of the kind as they were in want of could be procured. This explains the reference to said catalogue contained in the following extracts from a letter in reply, received from a Friend in Hobart, Tasmania; which has been kindly placed at our disposal by the Friend to whom it was sent. As most of our readers have probably little knowledge of Australian Friends, it has been thought that these brief notices of them would be acceptable.

"Seventh Mo. 7th, 1888.

"Dear Friend,—My father has duly received thy letter of Fourth Mo. 4th, 1888, accompanied by a parcel of tracts, for which we are much obliged.

"We are pleased to have your interest in us thus practically manifested, and trust that Friends everywhere will more and more grow into a united brotherhood. At present the time seems far distant. Even here, though nominally of the same household of faith, the various meetings include members holding views apparently as opposite as can exist in one religious body.

"Nevertheless there is a certain harmony of feeling which I trust may continue; but it is manifest that this will not be strengthened by any lowering of the standard, on the part of those who deem it their duty to uphold the standard of truth once delivered unto the saints.

"There is truly a great need of patience everywhere, so that the faith may be held in a pure conscience—in meekness instructing those who oppose themselves; without this, as we all know, there is a great danger of religion degenerating into party warfare."

The remark of the Australian editor, that the action of the Friend who sent the tracts, may be accepted "as a lesson in the prompt recognition of opportunities"—may be usefully heeded by many of us on this side of the ocean. He who is earnestly desirous of performing his measure of service for his Divine Master, will watch for the openings for labor which come from the Lord of the vineyard.

We suppose our readers generally will feel an emotion of righteous indignation in reading the following statements published by *The Voice* of New York:—

"A few days ago the daily papers of this city contained an account of a Jewish picnic which was largely attended by young and old. When they embarked on the steamer to return home, it was found that all the tanks of drinking water had been salted, and it was impossible for even the little children to get anything but liquor and beer to drink. There was, of course, a great deal of suffering, and a number were taken seriously sick. Investigation disclosed that the bartender had been seen salting the water-tanks in order to increase the sales of his beverages. A short time ago, in Brooklyn, a bartender was found pouring the refuse from beer-kegs on the side-walk, and confidentially explained to some one asking him for his reason, that the odors of the beer were in this way more likely to reach men who had sworn off, and arouse their appetites. Some time since we reported the case in Baltimore of a liquor-dealer who made a specialty of candies filled with sweetened bandy, wine, &c., which he sold near a school-house. Another dealer was in the habit of fixing up little lunches for the school-children and selling them very cheaply for the purpose of getting the children in the habit of coming to his place. We have exposed a certain 'tonic,' manufactured by a large brewing establishment in the Northwest, which is nothing more than a beer, but which is advertised all over the country as a medicine highly recommended for invalid women and for *children*, and thousands have probably taken it in ignorance of its qualities."

He who, for the sake of his own pecuniary gain, deliberately tempts others into indulgences which may lead to their ruin, has need to seriously reflect on the warning given by our Saviour to those who cause others to offend.

But this warning, we believe, may profitably arrest the attention of some, who could not be tempted to any such gross acts as are above related. All exercise some influence over others. And this influence in the long run will be for good or evil, according as the Spirit of Christ or the spirit of the world bears sway within us. A good tree cannot bring forth evil fruit, neither can an evil tree bear good fruit. By their fruits they are to be known. When we reflect that our lives will necessarily tend to promote the well-being of our fellow men; or will have an influence to draw them down to the chambers of death; what an added motive for submission to the operations of Divine grace is given to those who desire the welfare of mankind.

SUMMARY OF EVENTS.

United States.—It is believed that Congress will adjourn in a short time. There has rarely been a quorum present in either House for several weeks past.

The General Land Office, on the 13th instant, received information of the conviction of Charles E. Beach for subordination of perjury in connection with the entry of a large body of redwood timber land in California, consisting of 57,000 acres, bearing timber of the estimated value of $11,000,000. A syndicate, composed chiefly of foreign capitalists, was organized, it is said, for the purpose of securing title to this valuable tract from the Government, and the attempt was made to do so by means of fraudulent entries. About three hundred and sixty such entries were made, embracing about one hundred and sixty acres each. Of these entries many have been held for cancellation, and steps are being taken to secure forfeiture to the Government in the other cases

Mung Koon, a Chinese merchant in Montreal, was prevented from visiting New York on business last week by the Chinese Exclusion Act. He applied to the United States customs officers in Montreal, and was told that the act covered his case. He is a naturalized British citizen, and expresses his intention of testing the matter in the courts.

Judge Sawyer, in the U. S. Circuit Court at San Francisco, on the 15th instant, in two cases under the Chinese Exclusion Act, decided that the act is constitutional, and that it applies to Chinese now in port, on shipboard on the way from China, and to those still in China. Counsel for the Chinese gave notice that they would appeal to the Supreme Court of the United States.

The National Line steamer Queen, which arrived at New York on the 10th instant, from England, collided with the French fishing schooner Madeline, early on the morning of the 5th, during a fog, off the Banks of Newfoundland. The Madeline was cut in two and sank immediately. The captain, first and second mates and steward of the fishing schooner were rescued after they had been in the water nearly an hour, but the rest of the crew, numbering twenty-one, were lost.

For the week ending Tenth Mo. 15th, there were 338 new cases of yellow fever at Jacksonville, Fla., and 21 deaths. The total number of cases to the 15th, was 3569, and 316 deaths.

On the 10th instant, a special train on the Lehigh Valley Railroad, carrying a Wilkesbarre delegation back from a temperance celebration in Hazleton, was wrecked at Mud Run. One section of the train ran into another, and more than sixty persons were either killed or mortally injured.

The State Board of Labor Statistics in Illinois has collected information on the subject of mortgages in that State. They will show the status of the mortgage records for three periods—1877, 1880 and 1887. The total on lands, lots and chattels is now about $402,000,000. Of this amount $142,000,000 is in farm mortgages. It has been found impossible to ascertain accurately what proportion of these instruments is owned by non-residents, but, so far as the records,show, the non-resident holdings are less than $37,000,000.

Deaths in this city last week numbered 333, which is 11 less than in the preceeding week, and 3 less than in the corresponding period last year. Of the foregoing 163 were males and 170 females: 42 died of consumption; 37 of pneumonia; 20 of marasmus; 19 of diseases of the heart; 17 of typhoid fever; 15 of apoplexy; 15 of inanition; 12 of old age, and 11 of croup.

Markets, &c.—U. S. 4½'s, 108½; 4's, 128; currency 6's 121 a 131.

Cotton was quiet, but steady, at 10 5-16c. per pound for middling uplands.

Feed was steady under moderate supplies, but demand was light. Quotations: Winter bran, choice an fancy, $17 a $17.50; do. do., fair to good, $16.50 $16.75; spring bran, as to quality, $16 a $16.50; whit middlings, $19 a $21; red middlings, $18 a $19.

Flour and Meal.—Sales of 300 barrels Ohio, straight at $6; 125 barrels winter patent, at $6.50; and 250 barrels Minnesota patent, at $7.75.

Grain.—Wheat No. 2 red, $1.10 a $1.10½.

Corn, No. 2 mixed, 52½ a 53 cts.

Oats, No. 2 white, 33⅞ a 34⅛ cts.

Beef cattle.—Extra, 5 a 5⅝ cts.; good, 4½ a 4¾ cts. medium, 3¾ a 4¼ cts.; common, 3 a 3½ cts.; fat cows, a 3 cts.

Sheep.—Extra, 4¾ a 5 cts.; good, 4¼ a 4½ cts.; medium, 3¼ a 4 cts.; common, 2 a 3 cts.; lambs, 3½ 6½ cts.

Hogs.—Extra Chicagos, 9 cts; Westerns, 8½ a 8¾ cts. State, 8 a 8½ cts.

Foreign.—Lord Rosebery, in a speech at Leeds on the 10th instant, favored the appointment of a non political Foreign Secretary, who should speak with the united voice of the English people, without distinction of party. He said that England's colonial policy was becoming more and more involved with her foreign policy, and that if she wishes to retain her colonies she must admit them to a larger share in promoting the influence of England in foreign affairs.

Sir William Vernon-Harcourt, speaking at a recent temperance alliance meeting in London, promised Liberal support of a local option measure.

The past summer was the wettest that England has experienced since 1879, and the coolest since 1860. In most parts of the country the sun did not shine more than an average of four to four and a half hours per day. In Scotland the daily average was about five hours.

The work of forming stations on the Skibbereen coast, Ireland, for the cure of mackerel and their exportation to America, is flourishing. The fishing boats are at present earning an average of $350 a night.

London, Tenth Mo. 9th.—At a meeting of the Corn Millers' Association, at Leeds, to-day, the price of flour was advanced 1s. 6d. per 18 stone, making a rise of 8s. 6d. within eight weeks. The enhanced value of American and the poor quality of English wheat caused the advance.

The report is confirmed that cholera prevails in the Philippine Islands.

According to Johann Faber, the famous manufacturer of Nuremburg, the people of the United States use, in round numbers, about a hundred million lead pencils every year.

Dr. Morel Mackenzie has published a history of the malady which caused the death of Emperor Frederic of Germany. He reflects severely on the professional reputation of the German physicians who were connected with the case. Forty thousand copies of the book have been seized by the police of Leipsic, and the police of Berlin are seizing all copies wherever found. His work has been printed in the New York *Sun*, and extracts from it in the New York *Herald*.

A despatch from Ottawa, Ontario, says that T. C. Keefer, President of the American Society of Civil Engineers, has received a cable from London announcing that a contract for the construction of a ship railway from the Bay of Fundy to Baie Verte, Gulf of St. Lawrence, has been finally settled, and that Ketchum the indefatigable promoter of the scheme, sailed last week for Canada, in the Etruria. The works will probably cost $5,000,000.

Colonel J. T. Child, our Minister to Siam, was in St. Louis on the 14th instant, on his way from Bangkok to Washington. He says the commerce with America has increased wonderfully within the last few years. "All the petroleum used in Siam comes from America; the country is supplied with flour from San Francisco; much American machinery is used, and a great quantity of cotton and woollen fabrics bought. American goods are liked better than any others, as is proved by the fact that German and English manufacturers counterfeit our trade marks."

NOTICES.

The Society for Home Culture has begun its work for the term of 1888–89. Application for membership or circulars may be made to

Mary P. Elkinton, *Secretary*,
325 Pine St., Philadelphia.

THE FRIEND.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 171.

REPROOF.

When the wife of Sir Stamford Raffles, who was for a time Governor of Singapore in India, had lost a favorite child, she was so overwhelmed with grief, that she shut herself up in her room and gave way to her sorrow, neglecting her other children, and a proper attention to her duties. From this condition she was aroused by a reproof of one of the native women, a person of low caste employed about the nursery, to whom doubtless it must have been a great effort thus to address one to whom she looked up with feelings of much deference. She addressed her as follows:

"I am come because you have been here many days shut up in a dark room, and no one dares to come near you. Are you not ashamed to grieve in this manner, when you ought to be thanking God for having given you the most beautiful child that ever was seen? Were you not the envy of everybody? Did any one see him or speak of him without admiring him? And instead of letting this child continue in this world till he should be worn out with trouble and sorrow, has not God taken him to heaven in his beauty? For shame—leave off weeping, and let me open a window."

On one occasion John Wesley gave a skilfully worded and, as it proved, a very effective reproof to General Oglethorpe, the Governor of Georgia, with whom he crossed the ocean to America. Hearing an unusual noise in his cabin, he stepped in to inquire the cause. He found the general highly incensed, because his servant had drank up some Cyprus-wine, which the general had provided for his own use. "But," he added, "I will be revenged on him, I have ordered him to be tied hand and foot, and carried to the man-of-war which sails with us. The rascal should have taken care how he used me so, for I never forgive." "Then I hope," replied Wesley, "you never sin." This refereuce to our Saviour's declaration, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses," produced such an effect on the general, that he restored the custody of his keys to the offending servant, with an admonition to behave better for the future.

Equally effective was the rebuke administered by John Locke, the distinguished author of a treatise on the human understanding, who had been introduced by Lord Shaftesbury to the Duke of Buckingham and Lord Halifax. The three noblemen, according to the foolish customs of the times, sat down to a game of cards, instead of entering into rational and improving conversation. Locke, after looking on for a time, pulled out his pocket-book and began to write. One of the company observed the manner in which he was employed, and took the liberty of asking what he was writing. "My lord," said Locke in reply, "I am endeavoring, as far as possible, to profit by my present situation; for, having waited with impatience for the honor of being in company with the greatest men of the age, I thought I could do nothing better than write down your conversation; and, indeed, I have set down the substance of what you have said this last hour or two." The three noblemen, sensible of the force of this well-timed ridicule, laid aside their cards, and entered into conversation on subjects more worthy of rational beings.

Isaac Walton relates the following instance of a rebuke given to one who was seeking in outward things that which could only be found in himself. He says:

"I knew a man that had health and riches, and several houses, all beautiful and well-furnished, and would often be troubling himself and family to remove from one of them to another. On being asked by a friend, why he removed so often from one house to another, he replied, 'It was in order to find content in some of them.' But his friend, knowing his temper, told him, if he would find content in any of his houses, he must leave himself behind, for content can never dwell but with a meek and quiet soul."

An anecdote is told of a surgeon named Meikle, who was called to attend a man who had been stung on the face by a wasp or bee, and who was very impatient, swearing on account of the pain. The doctor told him it would soon be better, but he continued to swear, until his attendant determined to give him a reproof; so he said, "I see nothing the matter, only it might have been in a better place." "Where might it have been?" asked the sufferer, "Why, on the tip of your tongue!"

Less personal and direct, yet plain enough to be understood, was the implied rebuke expressed by — Howe, [probably John Howe, a Non-Conformist minister, and chaplain of Oliver Cromwell] who dined on one occasion with a person that spoke largely in praise of King Charles I., introducing many oaths into the discourse. Howe remarked, that he had omitted one singular excellence in the character of that prince. The man eagerly inquired what that was, and received the reply, that "he was never heard to swear an oath in common conversation." The hint was received, and a promise given to break off the practice.

At another time, when Howe was passing two persons who were talking with great earnestness, and imprecating curses on each other, he said to them, "I pray God save you both." They accepted the admonition and returned him thanks.

The habit of profane swearing, to which some of these anecdotes refer; and the horrid character of the oaths that are often uttered when the swearer becomes enraged, or sometimes even in a careless and thoughtless mood; are so bad and unreasonable, that they are enough to shock the guilty, when calmly brought to his notice. An anecdote illustrating this has been preserved of William Wilson, a minister of Perth. He was walking along the streets of that town, and three soldiers happened to come near him, one of whom, on some frivolous account, expressed the wish that he might be damned! W. Wilson immediately turned round, and said, "Poor man, and what if God should say Amen, and answer that prayer?" He passed on: the man seemed stupefied, and went home to his quarters in such a state of distraction, that he knew not where to turn for relief. He was soon after seized with a fever, under which he continued to suffer awful forebodings of future misery, saying that he was beyond the reach of mercy, and that God had sent his angel to tell him so. Hearing of his situation, William Wilson visited him, and endeavored to set before him the mercy of God in Christ Jesus, to those who repent of their sins and lay hold of the hope set before them in the Gospel. The sick man found peace to his troubled mind, recovered his health, obtained a discharge from the army, which he felt to be unfavorable to a religious life, and settled down as an exemplary Christian.

A similar reproof was once uttered by the pious William Romaine, of London. In crossing Blackfriars' Bridge, he came up with a man, who, in impious language, called upon God "to damn his soul for Christ's sake!" Laying his hand upon the blasphemer's shoulder, Romaine said: "My friend, God has done many things for Christ's sake, and perhaps He will do *that* too." This probably brought home to the poor wretch's heart, a feeling of the awful character of his imprecation; and was so blessed by the Spirit of God, that it was made the occasion of a change in his course of life, so that he became a follower of the Redeemer. J. W.

FOR "THE FRIEND."

A Vacation Across the Atlantic.

(Concluded from page 90.)

Sixth Mo. 30th.—Yesterday was another hard day. The captain declares there is a Jonah on board. I sit near him at table, and get a good share of his conversation. He is well read and intelligent, and like all of his kind is fond of talking, and don't like to be asked questions. Yesterday afternoon he and three of us passengers were standing on a little dry spot on the quarter deck, doing our best to keep right side up, when suddenly an extra roll of the boat made it impossible to keep our feet, and we all four unexpectedly took seats and slid down hill into the scuppers. It quite gratified me to see the captain so ignominiously go off his legs much despised landsmen.

But to-day is beautiful. People are commencing to turn up whom we never suspected were on board. I find two Friends are in the ship beside myself. The skies are blue, the sea is calm, things are nice and dry; the engines seem to throb out the words "going home, going home;" the tables are attractive with good living and pleasant conversation, we all forget that we were ever sick, and are almost ready to believe that our voyage will wind up as pleasantly; as it began disagreeably.

Evening on the sea during fair weather, is the most delightful part of the day. After the good things have been discussed at dinner, I love to go out on deck, and watch the great round sun sink into the tossing waters. Meanwhile the exquisite gray of twilight will steal over the misty scene until it deepens into the impenetrable black of night. Then the lights are placed around the deck and dance from stem to stern with the motion of the ship. Overhead the beautiful stars gaze down upon us, except where they are hid by the curling trail of smoke that incessantly pours forth from our two huge smoke-stacks. The phosphorescence flows away from the ship's sides like molten gold, and I love to go out to the stern and watch in our wake the brilliant flashes of light that rival sparks of electricity in beauty. All around, the cheerful hum of conversation is heard from almost unseen fellow-passengers, and after participating therein, or else after walking the deck until it becomes slippery with the dew of night, I go below to sleep till the morning's light shall penetrate into my little cabin.

Seventh Mo. 1st.—This afternoon we took the pilot on board, although several hundred miles from land. This operation always creates a great excitement on a big steamship. The ponderous machinery stops, men get ready with ropes and a rope-ladder to throw over the vessel's side, and the decks swarm with an eager throng, anxious to catch sight of the first thing American. A short distance away, the schooner-rigged and beautifully built pilot boat, with her number painted on her mainsail, gracefully rides the water like a thing of life. From her is sent out a little boat which dances over the waves towards us, and soon it is pulled alongside, and the pilot climbs up into our midst; then the engines wheeze and struggle, and we once more are moving on our course, actually feeling that now we are nearing home.

These pilot boats will swim like ducks, will ride out almost any dreadful storm, and are beautiful specimens of marine architecture. They often venture out to sea 600 or 700 miles, so as to be first to catch an incoming steamer—the competition among them is so great. The pilots are paid according to the size of the vessel they take into port. It seems a dangerous and uncertain way of earning a livelihood; yet I presume it must pay very well, and it certainly ought to.

Seventh Mo. 2nd, 1888.—On steamships approaching their destination, there is most always considerable conversation regarding going through the custom-house. The inexperienced will often be observed to anxiously inquire of the wise old travellers as to any danger of having their goods seized, what goods are dutiable, and how to avoid any extra annoyance in having their baggage examined. The said wise old travellers are often ready to narrate hair breadth escapes from the vigilance of the customs' officers, and some are even ready to tell how $5.00 has sometimes blinded the eyes of those representatives of the law. These tales are often open to suspicion. I regret to observe that a great many people of mostly correct ideas or the subject of honesty, will be ready to express the belief that it is no sin to cheat the custom-house. Probably this wrong idea may be founded on the fact that we all dislike to be compelled to make an affidavit as to the amount of dutiable goods in our possession, and then have all our possessions tumbled around to find if we have told the truth or not. Outside of the latter annoyance there is nothing to worry about for one who expects to tell the truth, and don't try to cheat. My experience has been that it is possible to deal so with the inspectors that they are kept in a good humor and let me off very soon. But woe betide that individual who tries to conceal, or who is impudent to them! They can give him no end of trouble and vexation. Anyhow, none of us like to have our effects all pulled out and exposed to the amused gaze of unfeeling spectators. I have seen some funny scenes on custom-house docks.

Seventh Mo. 3rd.—By the evening of the 2nd we once more realized that we were in American waters. For two days the quiet sea had made sweet amends for the tossing, and pounding, and aching it had given us the early part of the voyage. The mid-summer sun went down in a blaze of glory. As we watched for the low Long Island shore, the heavens burst forth as if with transparent gold, mingled with those marvellous tints of crimson, green, and blue, with which nature paints some of our summer sunsets. The gray green sea caught up the charming reflection; and as the darkness of night obscured the scene, I detected to the north a little light sparkling across the quiet waters, and knew it sent over a friendly welcome from the shores of my native land. W. C. Allen.

Selected for "The Friend."

Parental Care in the Training of Children.

I have a sweet hope thy little ones will grow up to be a help and comfort to thee, and in order that it may be so, and that the Lord may delight to bless them, I doubt not it is thy *solicitous care* to watch over the tender plants, lest any budding of pride, or any wrong shoot, spring up or frustrate the gracious intentions of Heaven in any degree towards them; and carefully and assiduously to nurture them up in *that* simplicity of manners and appearance which Truth leads into. Many parents, it is to be feared in our day, have been miserably deficient in the education of their offspring; checking, hindering, and preventing that which ought to be cultivated in them, and cherishing, forwarding and encouraging what ought to be rooted out and destroyed; and hence it comes to pass that so little tenderness of spirit and amiable simplicity is to be seen in our youth, and very little of a succession of testimony-bearers is in prospect. One of the first temptations thrown in the way of children, after the age of infancy, is a little finery in dress, and the convictions of Grace remonstrating against it being resisted, the reproofs of that Divine Monitor (through repeated resistance) become less forcible, less clear and less felt, and so disregarded too much; and hence for want of faithfulness in the little, and in the early discoveries, there is not a right growth experienced, but the contrary prevails; and here is *one great reason* that the city of our fathers' sepulchre lies waste. May it be our care, more and more, by example and precept, to train up our children in the way they should go, as the most probable means, with the Divine blessing, of preventing their departure from it in their riper years. And if there should in our families fall out some exceptions to this general rule, yet we shall have the comfort arising from a conscious sense that we have done *all in our power* and are clear in the sight of our Great Judge, the Chief Shepherd, who committed the little flock to our charge.—*From a letter of Richard Shackleton.*

John Pounds—the Founder of Ragged Schools.

[The following interesting narrative of the life and labors of one who, like his Divine Master, spent much of his life in doing good to others, is condensed from a biographical sketch in "Notable Workers in Humble Life," by E. V. Hoare]:

"It was by a picture that I was at first led to take an interest in ragged schools," said Dr. Guthrie in a speech delivered at a public meeting in Edinburgh—"by a picture in an old, obscure, decaying burgh that stands on the shores of the Firth of Forth. . . . I went to see this place many years ago; and going into an inn for refreshment, I found the room covered with pictures of shepherdesses with their crooks, and sailors in holiday attire—not particularly interesting. But above the chimney-piece there stood a large print, more respectable than its neighbors, which some skipper, the captain of one of the few ships which now trade between that once busy port and England, had probably brought to the town. It represented a cobbler's room. The cobbler was there himself, spectacles on nose, an old shoe between his knees; that massive forehead and firm mouth indicating great determination of character; while from beneath his bushy eyebrows benevolence gleamed on a number of poor ragged boys and girls who stood at their lessons around the busy cobbler. My curiosity was awakened; and in the inscription I read how this man, John Pounds, a cobbler in Portsmouth, taking pity on the multitude of poor ragged children left by ministers and magistrates, and ladies and gentlemen, to go to ruin on the streets, had, like a good shepherd, gathered in these outcasts; how he had trained them to God and the world; and how, while earning his daily bread by the sweat of his brow, he had rescued from misery and saved to society not less than five hundred of these children. I felt ashamed of myself. I felt reproved for the little I had done. My feelings were touched. I was astonished at this man's achievements; and I well remember, in the enthusiasm of the moment, saying to my companion, and I have seen in my calmer and cooler moments no reason for unsaying the saying, 'That man is an honor to humanity, and deserves the tallest monument ever raised within the shores of Britain!'" . . .

John Pounds was born in St. Mary's Street, Portsmouth, on the 17th of Sixth Month, 1766; in that same street he found his life-work and made his humble home for seventy-two years; thither, though not to the very house in which he had been born, the old man was brought home dead on New-Year's Day, 1839. . . .

Little Johnny enjoyed but few advantages in the way of education. His father was a carpenter in the dockyard; and the boy, when twelve years old, was taken from school to be apprenticed to his father's trade. Of his mother, we are told by one who recollected her well, and who was the life-long friend of her son, that "she was a good sort of woman; a pleasant kind of respectable woman. But she'd always be reading." We may believe that

young John inherited his literary tastes from his mother, since we are told, on the same authority, that he too "was a terrible one for a book."

After a year or two in the dockyard, a terrible misfortune, as it appeared at the time, befell the young apprentice. He fell into an empty dry-dock and was taken home on a stretcher—to use his own words, "a heap o' broken bones, and out o' joint." The lad was now a cripple for life—lame and painfully deformed. For him all the brightness of youth and "the wild joy of living" were over forever. "I was a lively young chap then," said the old man of sixty-seven; "full o' fun; up to every dodge. And who knows but I'd been like many another young chap, gay and thoughtless, with their larking and fooleries? But the broken bones quiets me a bit. And I's rubbed on very well, I has—thank the Lord."

It being impossible for young Pounds ever to return to the dockyard, an occupation suited to his deformity was sought for him, and as soon as he was able to move about again, he was apprenticed to a shoemaker. He maintained himself by his trade for the rest of his life. During the war time he was able to earn a good deal of money, sometimes clearing as much as a pound a week; but after the peace, trade became slack in Portsmouth, and he was content to make his living by mere cobbling work as a mender of old boots and shoes.

There had indeed been one little break in his life. He had tried going to sea for one summer. What! a sailor lame and crippled? Yes; and it was this very deformity that in part recommended him as a *safe* hand. Those were the days of the press-gangs, when likely men were picked up and compelled, without scruple, to serve in the royal navy. Merchant-ships were in this way often deprived of their best men, and skippers had to make shift as best they could. Nobody was likely to press John Pounds, and accordingly he found employment during one summer on board a vessel trading between Portsmouth and Swanage, carrying stone for the ordnance works. It afforded a pleasant change; the cobbler brought his kit of tools with him, and was quite happy. This took place while he was yet living with his parents and working at home at his trade.

In the year 1801, the paternal home having been broken up (the actual house was pulled down to make room for a larger), John Pounds set himself up in a little weather-boarded shanty further down the same street. Here he lived and worked for thirty-six years; here he established the first ragged school, in the fashion the reader shall hear of; and across the threshold of that tumble-down cobbler's shed, years after, passed hundreds of little feet, hurrying eagerly into the presence of an uncouth and, truth to say, somewhat dirty and unkempt old man!

The school grew up gradually; indeed it was a sort of after-thought. John Pounds was a philanthropist first and a schoolmaster afterwards. He never saved a penny. In the days when trade was good and he earned comparatively large wages, he spent all, after providing for his own small wants, on relieving the destitute and buying food for the hungry. "He would do anything for anybody," is the testimony of his life-long friend Lemmon. "All the neighbors round would come to him when they wanted anything done, it did not matter what. 'Mr. Pounds,' one would say, 'will you come and tap my beer for me?' 'Yes,' he would say, and he goes down into their cellar and taps their beer for them. 'Mr. Pounds,' another would say, 'will you come and put up our bedstead for us?' 'Yes,' he says, and he goes upstairs and puts up their bedstead for them. And all for nothing. Nothing came amiss to him if he could help a poor neighbor."

It was out of these labors of love that the celebrated school grew up. Pounds had a nephew, a poor deformed thing, born with both feet turned in and overlapping one another. It was proposed by the surgeon to whom the child was taken that as soon as the ankle bones were tough enough they should be broken and the feet set straight. The story goes that the mother, having kept her little one a year, was taking it to the doctor, when she met John. In reply to a somewhat peremptory question, the woman admitted that she was going to the surgeon to have the child's feet operated on. "Why, you savage old brute," exclaimed the warm-hearted but rough-tongued cobbler, "you's not a-going to do that 'ere? Give me the child; you's not fit to have the care of a child." And so a bargain was struck; and John Pounds, filled no doubt with that fellow-feeling that makes us wondrous kind, carried home the little sufferer, resolving to try upon him a gentler method of surgery.

But that was not just yet. The first thing was to provide companionship for the poor cripple. So, his friend Lemmon was invited to send in his youngsters to play with Johnny, the nurse-uncle promising to bring them forward in their studies as best he could. He played with the children, he cut out toys for them, and between whiles he managed to teach them a good deal too. He had the native genius of a Fröbel, and his school was indeed a Kindergarten—a very paradise of children. He had no experience, no staff, no "school requisites." For "premises" he had the shop in which he lived and toiled, a place about six feet wide by fifteen long, and barely high enough for a tall man to stand erect. There was scarcely anything for the children to sit on—some old broken boxes, a form or two, and the lower steps of the stairs that led to the room above. During the first years, at all events, he had no books—nothing to teach from save stray leaves, scraps of newspaper, hand-bills, and his Bible. For writing, there was nothing available but broken fragments of slates, and of these seldom enough for the class. Those early days at the new academy are thus described:

"He talked about it all so nicely, he made it pleasant and interesting for them. And he never kept them at it too long, so as to weary them. He would always let them play again as soon as he thought they had had enough. If any one seemed sleepy, he let it lie down and go to sleep. 'Nature's the best judge,' he used to say. He often told them pretty stories, all to do them good. Johnny was always good at telling interesting stories: and they were eager to listen to them. By-and-by he got them some little slates to write on, and began to teach them how to do little sums. And neighbors would stop and look in, and listen to them reading and saying their verses; and all seemed so pleasant and happy. First one neighbor would say, 'Mr. Pounds, will you kindly let my little ones come and say lessons with yours?'—and then another; and he always said 'Yes; bring 'em'—till his shop was full. And when once his shop was full, it never slackened. So it went on to the end. . . . Poor widows would bring their little children to him in the morning; and he took care of them all day, and they never came again for them till nine o'clock at night. They couldn't—they were out at work all day; and they'd often find them asleep before the fire. They'd have had no food but what he gave them!"

(To be continued.)

How Whitworth Made the True Plane.

At Maudsley's shop Whitworth soon won a position as one of the best workmen, and while here he made his first great discovery, which consisted in the construction of a set of perfect plane surfaces. Up to that time the most accurate planes had been obtained by first planing and then grinding the surfaces. They were never true, and young Whitworth became possessed with the idea of making a true plane. At the next bench sat a Yorkshireman, a good workman and a good fellow, who took an interest in his young companion's work. One day, as they worked, Whitworth ventured on an idea. "If these planes were true, one of them ought to lift the other." "Tha knows nowt about it," was the cynical reply of steady-going experience. Whitworth kept on at his problem, working quietly at his lodgings. His first step was to abandon grinding for scraping. "Taking two surfaces," he said, when telling the story afterwards, "as accurate as the planing tool could make them, I coated one of them with coloring matter and then rubbed the other over it. Had the two surfaces been true the coloring matter would have spread itself uniformly over the upper one. It never did so, but appeared in spots and patches. These marked the eminences, which I removed with a scraping tool until the two surfaces became more coincident." But while his skill as a workman was thus being made the most of, Whitworth's mind was not idle. He saw that his first thought was not enough. Two surfaces might lift each other by fitting perfect and yet not be planes. One might be convex and the other concave. A new light came. Make three surfaces. If each will lift either of the others they must be planes and must be true. After another stage of skilful labor the three planes were made and the test fulfilled. After the problem was solved Whitworth called on his old mate. "John," said the young man, "come to my house; I've something to show you." The true planes were exhibited. "Ay! tha's done it," said John. That was probably the greatest moment in a great life. Joseph Whitworth had perceived that a true plane was the first thing needed for the improvement of mechanical construction. He set to work to produce it, and by sheer clear thinking and honest work he did produce it. The appreciation that he first sought and perhaps most highly valued, was that of the best workman among his fellows. The invention was characteristic of the man. It was not a happy thought to be applied by Whitworth and then carried further by others. It was an ideal of perfection first conceived as desirable and then once for all finally and absolutely realized.—*Manchester Guardian.*

The manner of the working of Truth is to humble the creature, and bring it into contrition, tenderness and fear, and true self-denial.—*John Richardson.*

A little child was once asked, where it lived? Turning towards its mother, who stood near by, the little one said, "Where mamma is, there's where I live."

For "The Friend."

The article in last week's FRIEND on the position of Philadelphia Yearly Meeting, by a member of Iowa Yearly Meeting of the Larger Body, interested me, where he said, "The eyes of other Yearly Meetings are upon her," and "the Friends' Society has not finished her mission in the world in upholding those living testimonies given her to promulgate,—that of peace, and the spirituality of the Gospel dispensation,—the right call and qualification for a true Gospel ministry, as well as many others."

No doubt *our* responsibilities are great, and the fact that we seem (so far) to have been kept from some of the innovations which have troubled some other Yearly Meetings, does not diminish them in the least.

It becomes each and every one of us to examine closely into our conduct and walk amongst men, as to how far we are discharging our individual duties. This self-examination is, I think, obligatory upon us all, from the most favored minister or elder, to the most obscure member of any of our meetings.

"Where much is given, much is required;" and where but little is given, I hope we may be concerned to be faithful in that little, however small and unimportant the service may seem. If it is *our* duty, it cannot be discharged by *others;* and we may remember the promise that "He that is faithful in the little, shall be made ruler over more."

I hope we will not be too easily led into the creaturely activities which have laid waste some portions of our once highly favored religious Society.

Don't let us rely too much on wealth, high culture, mere Biblical knowledge, or our own talents. Our Saviour, when on earth, did not call upon either the learned or the rich Jews for his immediate and chosen followers; and if we expect to draw down the Divine blessing we must seek to know the Divine will, and follow it,—even if the service is very humbliug to our naturally proud spirit. Mere appointments from our meetings, or high natural abilities improved by the highest culture, will not make us fitted for places we were never designed to fill, and into which our Heavenly Father has not called us, nor qualified us for.

"Wait on the Lord, be of good courage, and He shall strengthen thine heart. Wait, I say, on the Lord." B.

Chester Co., Pa., Tenth Mo. 16th, 1888.

A Suicide Prevented.

A Piedmontese nobleman related the following incident in his experience: "I was weary of life, and after a day such as few have known, and none would wish to remember, was lounging along the street to the river, when I felt a sudden check; I turned and beheld a little boy, who caught the skirt of my coat in his anxiety to solicit my notice, whose look and manner were irresistible. Not less was the lesson he had learned, 'There are six of us, and we are dying for food.'

Why should not I, said I to myself, relieve this wretched family? I have the means, and it will not delay me many minutes. But what if it does? The scene of misery he conducted me to, I cannot describe; I threw them my purse, and their burst of gratitude overcame me. It filled my eyes, it went as cordial to my heart. I will call again to-morrow, I said. Fool that I was, to think of leaving a world where so much pleasure was to be had, and so cheaply."—*Arvine's Cyclopedia.*

For "The Friend."

MUSINGS.

"The Lord God Omnipotent reigneth! Let all the earth keep silence!"—Rev. xix. 6.

Return, return Oh peace of God!
Return through mystic power of Faith,
Or through the needed chastening rod—
Return, mine inmost nature saith,
To spread thy glorious light abroad!

Return, Oh Hope that's "not ashamed"—
That stands triumphant in its right;
Until thy sorrowing child has claimed
Thy attributes, with sweet delight!

Return, Oh Charity and love!—
The crowning link to bind thy chain:
And let thy pensive captive prove
Thy harmonizing power again
To drown all needless earthly care
In faith in Thee—all else is vain.

MARSHALLTON, Penna.

Selected.

MARJORIE.

BY WILLIS BOYD ALLEN.

"O, dear," saith Farmer Brown, one day,
"I never saw such weather!
The rain will spoil my meadow-hay,
And all my crops together."
His little daugher climbed his knee;
"I guess the sun will shine," said she.

"But if the sun," said Farmer Brown,
"Should bring a dry September,
With vines and stalks all wilted down,
And fields scorched to an ember"—
"Why then 'twill rain," said Marjorie.
The little girl upon his knee.

"Ah, me!" sighed Farmer Brown, that fall,
"Now what's the use of living?
No plan of mine succeeds at all"—
"Why, next month comes Thanksgiving,
And then, of course," said Marjorie,
"We're all as happy as can be."

"Well, what should I be thankful for?"
Asked Farmer Brown. "My trouble
This summer has grown more and more,
My losses have been double,
I've nothing left"—"Why, you've got me!"
Said Marjorie, upon his knee.

—*From Wide-Awake.*

Selected.

SLEEPING-TIME.

"So He giveth his beloved sleep."—Ps. cxxvii. 2.

When the summer's day has ended, and its duties all are done,
And the eastern hills are gilded by the slowly setting sun,
Then the songbird seeks the quiet and the shelter of its nest,
While the flowers close their eyes in sleep upon their mother's breast.

When his day of toil is over, then the laborer seeks his home,
And his frame is worn and weary, but his rest has yet to come;
There are those at home to greet him well, with many a loving cheer,
And the thought doth urge him onward to the home he holds so dear.

When the gentle twilight falleth, then the children gather home,
For their little feet are weary and their sleeping time has come;
And in peace they lay unconscious, though in safety all the while,
Till they rise to greet the sunlight and their father's loving smile.

When the Christian's day has ended, and his work on earth is o'er,
And he longs to meet his loved ones, who have gathered home before—
Then the Father calls his children to the quiet of his home,
For the twilight shades have gathered and their sleeping-time has come.

—*William H. Ross, in the Christian.*

For "The Friend."

A Ramble in the Swamp.

On the 9th of Tenth Month the air was so cold that a heavy frost during the coming night seemed probable; and so, before its blighting effects had destroyed the beauty of the remaining flowers, I determined once more to visit a swamp, rich in plants, which I had often before explored.

I especially desired to secure for my herbarium a good specimen of the beautiful Closed Gentian (*Gentiana Saponaria*), which I knew was to be found there; and in this I was quite successful; for the plants grew there abundantly, and some of them were the finest specimens I had ever seen. The flowers are a bright blue, and about 2 inches long, and may be compared to a little bag or purse plaited lengthways, narrow at the base, enlarged in the middle, and again contracted at the top, where its points or lobes fold inward so as to apparently close the opening to the interior organs—the precious treasures of stamen and pistils it is designed to contain and protect. The stem is crowned with a cluster of these flowers; and often similar clusters are found in the axils of the leaves below. The leaves themselves are smooth and graceful in shape—so that the whole plant is very attractive in appearance, the more so because it blooms so late in the season, when most other plants have lost their beauty. Though nearly one-third of the Tenth Month had passed, I found many of the flower buds not yet fully developed. It may give some idea of the luxuriance of the growth of these plants, to mention that one of them had more than 30 flowers, and another, a truly magnificent specimen, upwards of 50, many of them fully developed, and others but partially so.

About ten days before, I had collected on the rocky banks of the Brandywine in Chester Co., Pa., another Gentian (*Gentiana Andrewsii*), so nearly resembling the common Closed Gentian, that I brought it home, supposing it to be the same. In it the flowers are also closed, but the projecting points or limbs of the corolla have been cut off, and the light-colored connecting membrane projects beyond the blue; and there are other differences, observable to the eye of a botanist, which show that it is a different, but closely allied species.

Another, and still more admired species of Gentian, is not uncommon in Chester County, although I have never found it in our part of New Jersey. It is the Fringed Gentian (*Gentiana erinita*). The flowers are about the same size as those above described, but instead of the lobes of the corolla being drawn together, they open out at the top in a narrow bell shape, and are beautifully fringed. The color is a deep blue. It is not very abundant, so that I felt well pleased, when a kind friend procured for me some specimens, on the 4th of Tenth Month. I mention the dates, to show that all of these are late-flowering species, coming to cheer the eye, when other flowers are leaving us.

Another Gentian, I met with on the 29th of Ninth Month, on the sea coast of New Jersey, above Absecom. It has a simple, slender stem, about a foot in height, with very narrow leaves, and crowned with a flower of a most brilliant purplish-blue color, which opens into a funnel or bell of about 2 inches in length. The discovery of this species (*Gentiana angustifolia*), gave me a thrill of pleasure, partly from its intrinsic beauty, and partly because I had never seen it until the present season.

The natural order of Gentian worts includes about 70 genera and upwards of 500 species.

Among the Gentians proper, blue is the prevailing color; yet white, yellow, and even red flowers are met with. The red-flowered species are almost confined to the Andes, while blue-flowered species ascend the Himalayas to the height of 16,000 feet. The great majority are found in hilly or mountainous districts in the northern hemisphere. "The abundance and beauty of the Gentians on the European Alps never fails to arrest the attention of the traveller." The color of some of the lower growing species is an intensely brilliant blue, and they may be found growing in profusion, surrounded by ice-clad rocks and glaciers.

Most of the Gentians contain a bitter principle which is used as a tonic. The Gentian root of the apothecary is obtained from a yellow-flowered species (*Gentiana lutea*) growing in Switzerland and the Tyrol.

When wading through the dense vegetation that covered the swampy ground, much of it as high as my head, I came to the dead stem of one of the beautiful wild lilies (*Lilium superbum*), with seed pods where once the flowers had been; and determined to take the roots and plant them in our garden at home, in hopes that they would flourish there. The Lily has an underground stem or bulb, composed of a mass of thick white scales, closely appressed, from the bottom of which descend the true roots, which are long, thread-like organs. From the top of this mass of scales the flowering bud ascends and produces the stem, leaves and flowers. In the specimen I examined, a new mass of such scales had been formed on one side of that which had produced the flowers of the present year; and from this the flowers of the succeeding year were designed to come. So the Lily propagates itself in two ways—both by its seeds, and by offsets under the surface. When washed from the surrounding black, peaty soil, the bulbs and roots of the Lily were very interesting and instructive objects of study, and withal quite pretty. On cutting open the bulb, which had already flowered, it was evident that the flower had sprung from a central bud, and that the thick scales which surrounded it might be regarded as undeveloped leaf buds, designed to protect the living centre from injury.

On the under side of the peaty sod which I upturned in digging up the Lily, I found a pretty large white grub, with brown head and jaws, in a semi-torpid condition. It had, I suppose, taken refuge for the winter in that well-sheltered position; and, if undisturbed, would emerge the next year as one of the numerous family of beetles, with thin, gauzy wings for flying, and thick, horny wing-cases to protect the wings when at rest, or creeping upon the earth.

(To be concluded.)

Charles Kingsley on Gambling.—The following letter, says the *Irish Ecclesiastical Gazette*, was addressed by the late Charles Kingsley to a public-school boy who had put money into a sweepstake without thinking in was wrong:

"My Dearest Boy—There is a matter which gives me much uneasiness when you mentioned

You said you had put into some lottery for the Derby, and had hedged to make safe. Now, all that is bad—bad, nothing but bad. Of all habits, gambling is the one I hate most, and have avoided most. Of all habits, it grows most on eager minds. Success and loss alike make it grow. Of all habits, however much civilized men may give way to it, it is one of the most intrinsically savage. Historically, it has been the peace excitement of the lower brutes in human form for ages past. Morally, it is unchivalrous and unchristian. (1) It gains money by the lowest and most unjust means, for it takes money out of your neighbor's pocket without giving him anything in return. (2) It tempts you to use what you fancy your superior knowledge of a horse's merits, or anything else, to your neighbor's harm. If you know better than your neighbor, you are bound to give him your advice. Instead, you conceal your knowledge to win from his ignorance; hence come all sorts of concealments, dodges, deceits; I say the devil is the only father of it. I'm sure, moreover, that the head master would object seriously to anything like a lottery, betting or gambling. I hope you have not won; I should not be sorry for you to lose. If you have won, I shall not congratulate you. If you wish to please me, you will give back to its lawful owners the money you have won. If you are a loser in gross thereby, I will gladly reimburse your losses this time. As you had put in, you could not in honor draw back until after the event. Now you can give back your money, saying that you understood that the head master and I disapprove of such things, and so gain a very great moral influence. Recollect always that the stock argument is worthless. It is this: 'My friend would win from me if he could, therefore I have an equal right to win from him.' Nonsense. The same argument would prove that I have a right to maim or kill a man if only I give him leave to maim or kill me if he can and will. I have spoken my mind once and for all on a matter on which I have held the same views for more than twenty years."

Current Misquotations.

There are three different ways in which a passage may be misquoted: 1. The words may be wrongly given; 2. The meaning given to the passage may be different from that intended by the author; and 3. The passage may be attributed to a wrong person.

In each of these cases alike the passage is misquoted, although in common parlance that term is usually limited to cases where there is a verbal mistake in the quotation. Every one who has given any attention to our English colloquial speech is well aware how much it is indebted to our English Bible. Consciously, or unconsciously every day and hour of our lives we are making use of the phrases and expressions of the Old and New Testaments. They form the very warp and woof of our ordinary speech. That under these circumstances a passage from the Bible should be occasionally misquoted would be but natural; but that, with our Bibles daily, or at least weekly, in our hands, any passage could be continually and universally misquoted may well seem incredible. It is, however, true. Who has not heard, nay, who has not again and again employed the hackneyed quotation, "He who runs may read?" It is not only constantly used in common conversation, but it is also a favorite commonplace of poets, prose writers and public speakers. And who has ever seen or heard the words used in any sense but this—"that the writing is so legible that a man can read it as he runs." But assuredly the Hebrew prophet from whom the quotation is taken neither said nor thought of saying anything of the kind. Habakkuk is foretelling the vengeance which the Chaldeans would inflict upon the land because of its ungodliness, and writes (chap. ii. 2): "And the Lord answered me and said, Write the vision and make it plain upon tables that he may run that readeth it." Obviously the prophet is to write so plainly that anyone who reads it may understand it and run away and escape from the coming vengeance. It is not that he may run and read, but that he may read and run.

The Bible is sometimes, as we have seen, robbed of what belongs to it; but on the other hand, it is sometimes improperly credited with what does not belong to it. There are several proverbial sayings which are very generally, but erroneously supposed to be taken from the Bible. "God tempers the wind to the shorn lamb," and "Cleanliness is next to godliness," both come under this category. Both are, without doubt, very excellent sayings, but certainly not biblical. The former, we are told by the compiler of "Familiar Quotations," was first used by Sterne, who puts it into the mouth of Maria in the "Sentimental Journey." The other passage—"Cleanliness is next to godliness"—is given with quotation marks in one of John Wesley's sermons; but the origin of it is not known. The compiler of "Familiar Quotations" says that a Jewish lecturer, reported in *The Jewish World*, asserts that this proverb has been for centuries taught by the Rabbis in the Talmud, both as a religious principle and as a sanitary law. The common sayings, "Pouring oil on the troubled waters," and, "The war horse scents the battle from afar," are also, as a recent writer in *Notes and Queries* says, very generally believed to come from the Bible. But the Bible will be searched in vain for either of them. On the other hand, as the last-mentioned writer says, the expression by "skin of my teeth," which many regard as vulgar slang, is in reality biblical. It is the unhappy Job (ix. 20) who exclaims in the bitterness of his anguish, "I am escaped with the skin of my teeth."

Make Haste!—Some years ago, when travelling through Palestine, we were nearly benighted. We had left Hebron in the morning, and had come leisurely along, passing through Bethlehem, and visiting the gardens of Solomon on the way. The sun began to get low ere we caught our first glimpse of Jerusalem, and on reaching the plain of Rephaim we had to increase our speed. In a little the sun set, and we saw a man come out from the Jaffa gate and stand upon a small hillock, shouting with all his might, as if forewarning of danger, and gesticulating wildly, as if to call our attention to what he was announcing.

"What is the man saying?" we asked our guide.

"He is shouting, 'Yellah! Yellah!'"

"What does that mean?"

"Come along! Come along!"

We now found we were about to be shut out, and this messenger had come out to warn us that the gate was about to be closed. We made haste, as we did not at all relish the thought of being kept all night outside the walls. We were just in time; no more. We entered, and the gate closed behind us. "The door was shut." (Matt. xxv. 10).

The lesson we learned was, "Make haste!"—a lesson which some of us never forget. So near being shut out of the earthly Jerusalem! What if we were to be not almost, but altogether, shut out of the Heavenly City!—*Dr. H. Bonar.*

But as reprobate silver, is too much the religious worshippers of the world.

For "The Friend."

A Plea for Tract Distribution.

More than twenty years ago, a young man in a neighboring city was favored with a remarkable visitation of Divine love. His parents noticed a great change in him, which they thought was evidence of a preparation for usefulness in the church. He spent much time in reading the Bible, Friends' tracts, and other religious publications. Respecting the Scriptures, he said they were opened to his understanding with a personal application that he had never previously known. He sent to Philadelphia for some of our tracts for distribution. The principles we profess, he said, are the Truth, and he wondered everybody did not see them to be such. In a few weeks he died, after a short sickness.

There are many Friends who are alive to the importance of embracing opportunities, which frequently arise, of handing out short essays on moral and religious subjects. A large amount of good seed is thus sown, some of which we may trust, will be received into prepared ground, and in the future yield a harvest of good.

Those who are separated by distance from their fellow professors, may, in this way, disseminate precious truths among their neighbors and others with whom they come in contact; and they should be encouraged in the good work. Those who go from their homes on account of health, or on business or other errands, can often find persons in whose minds is a desire to know the truth. It is well to be provided with tracts on different subjects; but if that upon which particular information is desired by those we meet, should not be among the number on hand, it may afterward be mailed to a given address.

When several families of Friends live near each other, they can often co-operate with each other to advantage through an auxiliary tract association. In several of the Yearly Meetings such organizations are working to good satisfaction, and it is hoped that the number of these may be increased.

In our own borders there are at present no such auxiliaries in operation. It is so convenient to call at the Depository, or to order all that an individual wishes to distribute, that it would seem to be unnecessary to do more. Yet in many neighborhoods there are factories, shops, and other industrial establishments, employing a large number of work-people, whose families might be visited by young people and others, where the individual could not spare the time. In such cases co-operation would be attended with advantages. I would suggest, why should not our Friends at Germantown, Chester, Wilmington, Media, Woodbury, Haddonfield, Moorestown, and other places, act upon this suggestion? Any detail of organization can be obtained from our agent, Jacob Smedley, 304 Arch Street. E. M.

The baptism of Jesus Christ, of which He was lord and administrator, according to the nature of his office and kingdom, is even by John the Baptist declared to be that of fire (not water) and of the Holy Ghost, of which water-baptism was but the forerunner; and is, by them that now practice it, called but the outward and visible sign of the inward and spiritual grace; and therefore not the grace itself; which grace, as the Apostle saith, is sufficient for us, and which we believe, profess and experience to be come by Jesus Christ, who is the substance of all signs and shadows to true believers; he being no more a Jew or Christian that is one outwardly, by the cutting or washing of the flesh; but he is a Jew or Christian who is one inwardly, and circumcision and baptism is of the heart, in the spirit, and not in the letter, whose praise is therefore not of men, but of God. And this baptism Christ preferred and recommended at his farewell to his disciples: in reverence and duty to whom, to say nothing of the abuse of water-baptism, we decline the use thereof.—*William Penn.*

Natural History, Science, &c.

The Cactus as Food.—When divested of the thorns which so thickly beset them, the cactuses are said to make nutritious and acceptable food to stock. The thorns may be destroyed by drawing the plants over a fire.

Inhaled a Sand Bur.—A special despatch to the Lincoln (Nebraska) *Call* from Wahoo, Neb., says: "Mrs. Adolph Solon met with a peculiar and painful accident yesterday. Some sand burs had caught on her gloves, and she was picking them off with her teeth and inhaled a breath of air when just in the act of taking one of the burs off the gloves and sucked it down her throat into her left lung. It is likely that tracheotomy will have to be performed to extract the bur."

A Deep Well.—A remarkable instance of the increase of temperature in the earth toward the centre has been presented at Pesth, where the deepest artesian well in the world is that now being bored for the purpose of supplying the public baths and other establishments with hot water. A depth of 8140 feet has already been reached, and it furnishes 176,000 gallons daily at a temperature of 158° Fahrenheit. The municipality have recently voted a large subvention, in order that one boring may be continued to a greater depth, not only to obtain a larger volume of water, but at a temperature of 176° Fahrenheit.

How a Salmon Escaped a Seal.—Passengers on the ferry from Vancouver were treated to a novel and rather exciting spectacle yesterday morning. Just as the boat was approaching the Oregon shore a salmon was seen pursued by a seal. The fish swam near the surface, and although evidently putting forth its best endeavors, the seal kept close behind it. The fish in its terror frequently leaped from the water; but all its doublings and turnings were in vain. The seal followed in its track like a bloodhound. The passengers became quite excited watching the race, and everyone wished to see the salmon escape its pursuer. At length the boat drew near, but the seal was too intent on its prey, which was almost within its grasp, to pay any attention to the boat or the passengers; but just as it was about to seize the salmon the latter made a leap and landed on the apron of the boat. A eruel, hard-hearted member of the boat's crew captured the exhausted fish, and, instead of restoring it to the water when a safe distance from the seal, sold it to a farmer. It is well known that seals and sea lions prey on salmon, but it is seldom that such a scene as that above described is witnessed.—*Portland Oregonian.*

The Prairie Owls.—These birds may generally be seen sitting on a heap of sand thrown up by the prairie dog in digging his hole. This hole is appropriated by the owl for his house, and as you ride past he never fails to salute you with a very polite bow. Because of the positive good he does in the destruction of many harmful insects and reptiles, and especially the scorpion, he should have protection. In Southern California and the warmer parts of Utah and Arizona, every summer evening brings forth numbers of scorpions. They get into the gardens and infest the paths and walks about dooryard and gardens; and but for the appetite and industry of the owl they would become an intolerable nuisance in these hot climates for three or four months of the year. At such seasons our little owl comes quietly about the house at dusk, every night, and picks up the scorpions by scores. Usually he has some place near by as the cornice of the house or some broad beam in the barn, where he deposits his load and eats what he desires. He devours only the soft part of the body of the scorpion, leaving the head claws and tail of the reptile, until there may be found a quart or more of such remains, at the place he has chosen for his nightly banquet.—*Forest and Stream.*

A Ruined City in Texas.—The surveys being made for the Kansas City, El Paso and Mexican Railroad pass along a flow of lava, which consists of a sea of black glass, agitated at the moment of cooling in ragged waves of fantastic shapes. These lava waves or ridges are from 10 to 12 feet high, with combing crests. The lava flow is about 40 miles long, and from 1 to 10 miles wide. For miles on all sides the country is the most desolate that can be imagined. It has been literally burnt up. It consists of fine white ashes. To the north of the lava flow the surveyors have come upon the ruins of Gran Guivera, known to the early Spanish explorers, but which have been seldom visited. They found the ruins to be of gigantic stone buildings, made in the most substantial manner, and of grand proportions. One of them was four acres in extent.—*Scientific American.*

Aeration of Sewage.—Dr. Dupre states that the destruction of the organic matter in sewage so as to render it harmless is accomplished wholly by minute organisms, which require the presence of oxygen to enable them to live and perform their work. Hence the importance of a full supply of air. Without this these healthy organisms cannot operate, and the putrefactive process sets in.

Nervous System of the Chinese.—The North China *Herald* says that the Chinese as a race are much less nervous than the Europeans:—"The Chinaman can write all day, work all day, stand in one position all day, weave, beat gold, carve ivory, do infinitely tedious jobs forever and ever, and discover no more signs of weariness and irritation than if he were a machine." This statement is too strongly expressed to be taken as literally true.

Qualities of Wood.—According to Professor Sargent, the strongest wood in the United States is that of the nutmeg hickory of the Arkansas region, and the weakest is the West India birch. The most elastic is the tamarack—the white or shellbark hickory standing far below it. The least elastic, and the lowest in specific gravity, is the wood of the *Ficus aurea.* The highest specific gravity, upon which in general depends value as fuel, is attained by the blue wood of Texas.—*Scientific American.*

Items.

The Mohonk Conference.—A meeting of Indian Commissioners and of others specially interested in the welfare of the American Indians, has recently been held at Lake Mohonk, as has been annual

one for several years past. Among the conclu-ions reached in the discussions which took place, he first was the necessity for an adequate system of ourts under the authority of the Federal Govern-ient, for the protection and government of the In-ians. "During the present transition period the ndian cannot, either with safety or justice, be given ver to the protection of State and local courts, hich are often inaccessible and not always im-artial; nor left to petty police tribunals organized y and dependent on the will of the Indian agent, ribunals essentially inconsistent with the funda-ental provisions of the Constitution."

The second conclusion was the need of a more orough system of education. "It is the duty of he Federal Government to undertake at once the ntire task of furnishing primary and secular edu-ation for all Indian children of school age on the eservations under Federal control."

"We call upon the Department of the Interior to nangurate at once a thorough and comprehensive stem providing, at national expense, on princi-les analogous to those which experience has in-orporated in our public school system, for the edu-ation of all Indian children in its ward and care, all the elements of education essential to civilized fe and good citizenship."

In the carrying out the educational system thus lled for, the Conference thought the Government ight not to interfere with private or church schools hich are laboring in the same good cause; and in hich religious instruction may be given which the overnment could not supply.

Gambling and Suicide.—At the celebrated gam-ing resort, Monte Carlo, there have been 49 sui-des of ruined gamblers in two and a half months.

Nervous Excitement in Religious Meetings.—On is subject, *The Christian Advocate* remarks, that metimes "the wave of religious feeling rises so gh that the nervous system temporarily succumbs it. Sometimes it takes the form of catalepsy, d men lie rigid for hours; at others, of a convul-ve twitching and jerking; often it is merely help-ssness. Such collapses may become epidemic, and rsons with little or no religion may yield to the ntagion. These furnish no conclusive proof that person is in the enjoyment of much or any re-gion, but they may accompany the highest degrees piety. Such manifestations are not confined to ne religion, but abound in false systems. The inning Dervishes often sink unconscious, and re-in so for a considerable period. It is largely a estion of temperament and of the mmunity." "Deep emotion is some persons oc-sions tears; in some, a solemn awe; in others, it y reach such a point as to cause unconsciousness. is better to maintain self-control."

"Nothing is so valuable to an intelligent Chris-n as the full possession of the faculties which d has given him."

Hindoo Womanhood.—In an article under this ading, in *The Christian Advocate*, reference is de to the case of a Hindoo woman (Rukmabai) hild-wife in Bombay, who has been sentenced to prisonment because she refuses to live with the sband chosen for her. She was married at the e of eleven, without her consent, in accordance h their customs.

After her education was completed (which was sually liberal) her husband stepped forward and imed her. He was ignorant, uneducated, and a sumptive. She refused to live with him. He pealed to a Justice, who dismissed the case on unds of equity. He then appealed to a higher rt, which remanded the case to be tried on the s. This Justice declared a decision in accord-e with the strict letter of Hindu law, and ordered kmabai to live with her husband, or failing pliance, to be sent to prison for six months. ukmabai replied that she could not obey. In a ching letter she declares that she is willing to go prison and to death, if thereby she can arouse lic thought to the revolting custom of child-riage. She realizes the battle she is fighting is for her own happiness, so much as it is a plea the rights of her Hindu sisters all through the l. She appeals to the queen "to signalize the lee year of her reign by procuring the passing of an enactment that henceforth the Courts in India shall not enforce marriages between boys under twenty and girls under fifteen."

The opinions of the native press are a startling index of India's progress. Almost without excep-tion, it champions Rukmabai's cause, and some even look upon her as a martyr. The *Indian Spectator* says, from its Hindu stand-point: "If Rukmabai did not consent to be given in marriage to the man who now claims her as his wife, then the judgment of the Court, under which she may be sent to jail, is more preposterous and unjust than the judgment of the Jews who convicted Jesus and got Him crucified.

Another paper, *The Bengalee*, says: "It is impos-sible for us to view with unconcern the circum-stances of a case which reveals, more than any thing else has yet done, the urgent necessity of an important social reform. It teaches a moral which we would do well to lay to heart. If Rukmabai had been more fortunately wedded, and in the maturity of years, she would probably have been the center of a prosperous and happy family. She would not have been the inmate of a prison. Apart from other objections, child-marriage perpetuates an out-rage upon womankind. So unnatural is the insti-tution that, in the most solemn event of life, the party most deeply concerned has no voice. An or-dinary contract becomes void if one of the contract-ing parties is of immature years. But the most solemn contract of life, one of the most holy sacra-ments of religion, is performed by babes and strip-lings. Nothing is more illogical, nothing more disastrous, from whatever point of view we may choose to look at the matter."

To one who was accustomed to worry, a friend who avoided worry as much as possible, said:—"What would you do if you stopped every time to consider the possibilities of every act. I know of a woman who walked across a smooth carpeted floor; she fell, broke her hip joint, and died in a few days. I knew of a neighbor who ate his dinner, and fell dead as he rose from the table. Another went to sleep well and never woke; another rode out and was killed." Thus, in-stance after instance might be mentioned, for every daily act, if we had travelled, or read much, or met many persons.

Temptation.—Never count a temptation so triumphed over, so beaten off, that it will never assault you any more. Satan has been called Beelzebub, or the god of flies, some tell us, because he will not take a repulse; because he comes back again and again; because it is im-possible so to drive him away that he will not return. Consider the Lord of Glory himself. When the tempter, thrice encountered and thrice defeated in the wilderness, left Him, it was only, as we are expressly told, "for a season." There were other hours and powers of darkness still to come, when the Prince of this world should make further proof in the garden whether there was not something which he could claim for his own even in that Lord, who had so foiled and baffled him in the desert. And shall we think that when he departs from us it is more than for a season? Never, so long as you bear about these sinful bodies, count any corruption to be so dead in you that you are perfectly safe from it henceforth, that it can never stir or trouble you again. How much that seems dead, by a sad experience, will be shown to have been only sleeping—like snakes, which, frozen in winter, lose, for awhile, their power to harm, appear as though there were no life in them, but, brought to the warmth, can hiss and sting again. How many an old cor-ruption is, perhaps, at this moment thus torpid and inactive in us, which yet only waits the returning warmth of a suitable temptation to revive it in all its malignant strength anew.—*Trench.*

Well said the Apostle Peter, Our beloved brother Paul in all his epistles, writes things which are hard to be understood, which they who are unlearned and unstable wrest, as they do the other Scriptures, unto their own destruc-tion.

Peter was an illiterate man, and so an un-learned man in natural or artificial learning of tongues and languages; but he was a man of great learning in the heavenly spiritual school of Christ. All who come to learn of Christ, Paul and Peter's heavenly Master, they are taught by Him to understand their words, and to have unity with them; and such are of one mind concerning them. But they who are not yet come to learn of Christ, as He is the Light of the world, they are not come to the right understanding of the holy men's words which are recorded in the Holy Scriptures; and this is the cause that they are not of one mind concerning them, but in very many contrary minds, and in tumultuous controversies about the meanings of them.—*Wm. Gibson*, 1678.

THE FRIEND.

TENTH MONTH 27, 1888.

Those who are accustomed to weigh the mean-ing of words, and to select such as will accu-rately convey the ideas they wish to express, are aware of the danger there is of false impressions being made by the use of terms which, although in one sense true, yet may foster erroneous views in themselves and in others. An illustration of this danger we think may be found in expres-sions frequently used by writers or speakers on religious subjects, which speak of salvation being secured by our *accepting* Christ, or *accepting* the salvation which He offers.

One of the meanings of the word *accept*, is to take an offered gift; and with this meaning in his mind, a person listening to such teaching may gradually come to believe that the religion of Christ requires nothing more than simply to receive salvation; unless the teacher is careful to point out the accompanying conditions which Christ and his Apostles have clearly laid down as necessary to be observed. If we turn to the "Sermon on the Mount," which is the most im-portant compendium of Christian doctrine of which we have any record, we find it full of practical directions to be observed by the dis-ciples of Christ; showing that there is a work and service for man to perform; and that the kingdom of heaven is not promised to every one that acknowledges Christ as Lord, but to him "that *doeth the will* of my Father which is in heaven."

Many passages of similar import might be quoted from the New Testament—such as "*strive* to enter in at the strait gate;" "*Work out* your own salvation;" "Be ye *doers* of the word, and not hearers only," &c. All of which show that it is a part of the plan of salvation, that man should co-operate with the Divine Power and Spirit of God "which worketh in us both to will and to do of his good pleasure." Without sub-mission to the operations of this Power, there can be no well-founded hope of salvation; for it is through it we are redeemed from the defilements of sin, and prepared for admission into that

celestial city where nothing that is impure or unholy can ever enter.

Nor is there anything in this view inconsistent with the declaration of the Apostle, that it is "the Grace of God which bringeth salvation"—for man cannot of himself work the works of God, but is dependent on this "free gift," this Light, Grace and Spirit, of which our blessed Redeemer said, "I am come that they might have life, and that they might have it more abundantly."

SUMMARY OF EVENTS.

UNITED STATES.—The Supreme Court of the United States, on the 22nd instant, sustained the constitutionality of the prohibition law of Iowa. The point at issue was the right to manufacture intoxicating liquors solely for exportation to other States, despite the State law, and it was pleaded that the prohibitory feature, in so far as the manufacture for exportation is concerned, was in conflict with the constitutional provisions giving Congress the sole right to regulate inter-State commerce. The case was that of J. S. Kidd, a distiller, plaintiff in error, vs. I. E. Pearson and S. J. Loughras. The Court holds, in an opinion by Justice Lamar, that the State law prohibiting both the manufacture and the sale, except for mechanical, medicinal, culinary and sacramental purposes, is not in conflict with the inter-State commerce provisions, and the decision of the Iowa Court is sustained.

The first session of the Fiftieth Congress ended on the 20th instant, by adjournment *sine die*. The whole number of bills and joint resolutions passed during the session, was 1443, of which 1197 were approved by the President, 95 became laws without his signature, 128 were vetoed, and 23 failed for want of signature at the time of adjournment.

A telegram has been received at the Treasury Department from the Collector of Customs at Port Townsend, Washington Territory, saying that the steamer Aucon, from Sitka, had landed a Chinaman at Victoria, British Columbia, on his way to Port Townsend, and asking whether he should be allowed to land. In reply, Assistant Secretary Maynard telegraphed as follows: "Act of October, 1888, prositively prohibits landing of Chinese laborers who have departed from United States territory. Chinese, per Aucon, from Alaska, cannot land.

The acting Secretary of the Treasury has received a telegram from the Customs Collector at San Francisco, asking if Chinese laborers arriving from China in transit for either Panama or across the territory of the United States to Cuba can be landed at San Francisco, and, if so, how they are to be guarded. Acting Secretary Thompson telegraphed in reply that "Chinese laborers cannot land on United States territory whether for transit to foreign countries or otherwise."

The Sioux chiefs on Seventh-day last, formally notified Secretary Vilas that they had rejected, by a large majority, the propositions made by the President on the 17th inst. They submitted a counter proposition agreeing to accept $1.25 per acre, the money to be paid at once. This proposition, the Secretary declared, could not for a moment be entertained by the Government. A small minority signified their willingness to the proposition. This concludes all negotiations under the new law, which were opened by the appointment of the Sioux Commission. Secretary Vilas expressed the opinion that one of the principal reasons for the rejection of his propositions was due to the fact that the execution of the law would break up tribal relations, thus depriving the chiefs of their present authority.

A telegram from Muskogee, Indian Territory, says the Creek Council has, in session at the capital of Okemugee, passed a bill providing for the disposition and settlement of so much of the land known as Kolohama as the Muskogees have an interest in. Chief L. C. Perryman promptly approved the measure. "This is the strongest step ever taken toward the opening of that coveted country."

A telegram from Los Angeles, California, says negotiations are going on between the President of the University of Southern California and Alva Clarke, of Cambridge, for the construction of a 42-inch lens, for the biggest telescope in the world, to be erected on one of the lofty mountains near Los Angeles. Clarke says he can make such a lens in five years for $100,000. It will be eight inches larger than the Lick telescope, and will bring the moon within sixty miles of the earth.

A despatch from Belvidere, New Jersey, says the effect of the local option election in Warren County has been to bankrupt a number of the liquor men.

During the week ending Tenth Month 22nd, there were reported 86 new cases of yellow fever and one death, at Fernandina, Florida; 16 cases and 6 deaths, at Gainesville; 15 cases and 5 deaths at Decatur, Ala.; and 250 cases and 16 deaths, at Jacksonville, Fla. At the last named place, the total of cases reported is 3839, and deaths 332.

A large bed of pine potter's clay has been discovered at Parsons, Kansas. It is said to be the only deposit known west of the Allegheny Mountains.

Deaths in this city last week numbered 337, an increase of 4 over the preceding week, and 9 over the corresponding week last year. Of the foregoing 163 were males and 174 females: 55 died of consumption; 25 of pneumonia; 21 of old age; 19 of diseases of the heart; 14 of convulsions; 12 of apoplexy; 12 of typhoid fever; 11 of marasmus, and 10 of casualties.

Markets, &c.—U. S. 4½'s, 108½; 4's, 127½; currency 6's, 121 a 131.

Cotton was in limited demand, on a basis of 10⅛ cts. per pound for middling uplands.

Feed was dull but unchanged. Quotations: Winter bran, choice, $16.75; do do., fair to good, $16 a $16.50; spring bran, as to quality, $15.50 a $16; white middlings, $19 a $21; red middlings, $16.50 a $18.

Flour and Meal.—Flour was firmly held, because of small supplies, but demand was light. Western and Pennsylvania super., $3.85 a $4; do., do., extras, $4 a $4.25; No. 2 winter family, $4.37½ a $4.75; Pennsylvania family, $5 a $5.10; do., roller process, $5.25 a $6; western, clear, $5 a $5.50; do., straight, $5 60 a $6; winter patent, fair to choice, $6.25 a $7; Minnesota, clear, old, $5.50 a $6; do., straight, old, $6.25 a $6.75; do., patent, old, $7 a $7.50.

Beef cattle.—Extra, 5 a 5¼ cts.; good, 4½ a 4¾ cts.; medium, 3¾ a 4¼ cts.; common, 3 a 3½ cts.; fat cows, 2 a 3 cts.

Sheep.—Extra, 4¾ a 5 cts.; good, 4¼ a 4½ cts.; medium, 3¾ a 4 cts.; common, 2 a 3 cts. Lambs, 3½ a 6½ cts.

Hogs.—Extra Chicagos, 8⅜ a 8¾ cts; fair Westerns, 8¼ a 8½ cts.; State, 8 cts.

Milch calves were active and higher at 3 a 7 cts.

Milch cows were fair request at $25 a $55.

FOREIGN.—The *Times* of the 16th instant devotes an entire page to an impartial review of both Dr. Mackenzie's book and the report of the German physicians on the illness of the late Emperor Frederick, and, after a calm dissection of both, decides that Mackenzie is shown to have applied the knife in the treatment of the Kaiser's throat oftener than did his German colleagues. The prolongation of the unfortunate controversy does not help Mackenzie except in the increase of the sale of his book, but on the contrary swells the already large number of persons who believe that he has permitted himself to make statements which the circumstances do not justify and whose absolute accuracy he cannot prove.

London, Tenth Month, 17th.—The *Times'* defence in the Parnell libel action has been presented to the Scotch Court. C. S. Parnell, on Eighth Month 10th, a day prior to the opening of the Edinburgh action, obtained a writ in the Court of Queen's Bench for the same libel; the case, therefore, must first be tried in the English court.

On the 22d instant the great libel suit of the London *Times* against C. S. Parnell and other distinguished Irishmen commenced. The case was opened by a speech of the Attorney General.

It is reported that the differences of opinion among the Currency Commission have been settled, and that the report will decidedly favor bi-metallism.

A despatch from Paris, dated Tenth Month 22d, states that an attempt has been made by incendiaries to destroy the Fontainebleau forest. Fires were started in five different places, and were extinguished with difficulty. A large quantity of forage was consumed. The loss is 1,250,000 francs. Two men have been arrested on suspicion of having started the fires.

Acting on the advice of Italian and foreign clericals, the Pope has decided to instruct the bishops throughout the world to continue to agitate for the restoration of the temporal power of the Pope.

A despatch from Potenza, Italy, says that there were 400 passengers on a train, which was crushed by a landslide the latter part of last week. One hundred and fifty dead and wounded have been identified. Many of the victims are unknown. Scores continue to be unearthed. Soldiers are working hard at the wreck. The work is impeded by cold and snow. An entire theatrical company was killed. A young priest was buried for two hours, and when extracted it was found that his hair had turned white. An entire family, consisting of six persons, was killed. It is estimated that 200,000 cubic metres of earth fell upon the line. Many of the passengers who escaped with their lives left the scene immediately after the accident. It is, therefore, impossible, as yet, to tell the exact number of the killed.

The rearranging of the Russian troops in the vicinity of the Austrian frontier is proceeding actively in response to the movements of the Austrian forces. No special change in the relations between the two countries has taken place. The movement of the Russian troops is merely a measure of precaution.

The Haytian Minister at Washington has received a cable despatch from Port au Prince, dated the 17th instant, announcing the election on that day by the National Assembly of General Francois Denys Legitime as President of the Republic. Cape Hayti, Gonaives and St. Marc having revolted against the Legitime Government, have been closed to foreign commerce, and a naval force is before said ports to enforce the decree of the Government against all vessels endeavoring to evade the same.

NOTICES.

WESTTOWN BOARDING SCHOOL. — The Winter Session will open on Third-day, the 30th of Tenth Month.

Conveyances will be at Westtown Station, on the West Chester and Philadelphia Railroad on that day, to meet the trains that leave the Broad Street Station of the Pennsylvania Railroad Company at Broad and Filbert Sts., Philadelphia, at 7.01, 8.53 and 11.13 A. M. and 2.47, 4.55 and 5.51 P. M.

The Union Transfer Company will send for baggage to any place in the built-up part of Philadelphia, if notice is left either at No. 838 Chestnut St., at the S. E. corner of Broad and Chestnut St., at the Baggage-room, Fifteenth St., above Market, or at Market St. Ferry (north side); and will deliver it at the Broad St. Station of the Pennsylvania Railroad Company, at a charge of 25 cents per trunk, to be paid either when the order is given or when the trunk is called for. For the same charge they will collect baggage from any of the other railroad depots. if the *railroad* checks held for such baggage are left at one of the offices of the Transfer Company above designated. In all cases it must be stated that the baggage is to go to Westtown Boarding School, Westtown Station, on the West Chester and Philadelphia Railroad.

Pupils are requested to assemble at the School *promptly* on *Third-day*, in order that the classes may be organized, and the regular school-work begin on Fourth-day.

MARRIED, at Friends' meeting-house, Fourth and Arch Sts., Philadelphia, on Fifth-day, Ninth Month 16th, 1888, WILLIAM ARCHUT and SARAH M. CALLEY, both of this city.

———, at Friends' Meeting Sixth and Noble Sts., Philadelphia, on Third-day, Tenth Month, 16th, 1888, WALTER SOUTH, son of Dr. E. W. South, late of Plainfield, N. J., and MARIA E. PENNOCK, daughter of the late J. Liddon Pennock.

———, at Friends' meeting-house, Muncy, Lycoming Co., Penna., on Fourth-day, Tenth Month 3rd, 1888, HENRY E. WARNER, Jr., son of Thomas A. and Matilda W. Warner, and ANNIE, daughter of Richard H., and Eleanor S. Ecroyd, both of Muncy Township.

———, at the same time and place, WILLIAM S., son of Sarah and the late Joseph Whitaker, of Pine Iron Works, Berks Co., Penna., and MARJORIE R., daughter of Richard H., and Eleanor S. Ecroyd, of Muncy Township.

DIED, suddenly, at Tuscaloosa, Alabama, on the 11th of Sixth Month, 1888, LEWIS W. TAYLOR, in the 31st year of his age, a member of Salem Monthly Meeting of Friends, N. J.

——, on the 27th of Eighth Month, 1888, at his home in Valley Mills, Indiana, SARAH MILLS, a member and elder of Beech Grove Monthly and Particular Meeting, in the 75th year of her age. This dear Friend for many years manifested to those around her that she was adorned with a meck and quiet spirit. When prostrated with lingering illness, she often expressed a desire to be kept patient, which seemed to be mercifully granted; and her friends have the comforting assurance that her end was peace.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 172.

CONSISTENCY.

That is a curious trait of the human mind, which leads people who are apparently conscientious on some subjects, to practice gross wickedness in other directions, apparently with little or no compunction. It is evident in such cases that they cannot be living fully under the light of the Spirit of Christ, for this testifies against *all* unrighteousness. There are many persons of the Roman Catholic persuasion who would consider it a more venial offence to tell a lie—a thing forbidden of God—than to eat meat on a day set apart by their church for fasting — a thing harmless in itself.

A striking example of this error in judgment was furnished by two Greek pirates who were tried and condemned at Malta in 1829. In the course of the trial it appeared that the beef and anchovies on board of one of the English vessels which they pirated, were left untouched; and the circumstances under which they were left appeared to the Court so peculiar, that the culprits were asked the cause of it. They promptly answered that it was at the time of the great fast, when their church ate neither meat nor fish. They appeared to be most hardened and abandoned wretches, yet rigidly maintaining their religious character; and while they were robbing, and murdering, stealing the women and children of their countrymen and selling them to the Turks, they wished it understood that they were not so wicked as to taste meat or fish when prohibited by the canons of their church!

Similar in its character is the anecdote of the Neapolitan shepherd who came to his priest for absolution, because during the season of Lent, he had swallowed some whey which had spurted into his mouth as he was working a cheese-press. "Have you no other sins to confess?" asked his spiritual guide. "No; I do not know that I have committed any other." "There are," said the priest, "many robberies and murders from time to time committed on your mountains, and I have reason to believe that you are one of the persons concerned in them." "Yes; I am," he replied, "but these are never accounted as a crime; it is a thing practised by us all, and there needs no confession on that account!"

A similar blindness (if it be blindness), or perversity is shown by those persons who when reproved for any thing wrong in their conduct, attempt to justify themselves by asserting that they are not guilty of certain other wrong actions. If told they should not swear or give way to their passionate feelings, such persons sometimes reply that at least they do not lie or steal. They forget the exhortation of our Redeemer, "Be ye perfect, even as your Father in heaven is perfect;" and the declaration of the Apostle James, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." The scope of this declaration may be better understood, if we remember that a Christian is one who is under the government of the Spirit of Christ, and is walking in his holy light; and that without faith in Him and filial submission to his will, man cannot partake of that joy and peace which He bestows upon his servants. Whoever therefore acts in opposition to his requirements, in so far deserts his service and enters the ranks of his enemies.

The want of more thorough consistency with their profession in some who claim to be Christians, is a great hindrance to the spread of Christian principles in the earth. An atheist in conversation with one who professed Christianity, expressed his astonishment that those who believed the Christian religion to be true, could quiet their conscience in living so much like the world. "Did I believe," he said, "what you profess, I should think no care, no diligence, no zeal enough."

The same stumbling effect is strikingly shown in the account of Lord Nugent, given by Frederick Smith, of London. He was a man highly connected with the families of the nobility, and had received in Germany a university education. But the bigotry, superstition and wickedness which he observed among the priests and professors of religion, gave him a disgust of the whole system, and led him to believe that it was founded in dissimulation and priestcraft. After coming over to England, he paid a visit to his relations in Ireland, who showed him great hospitality and kindness, and large convivial parties were invited where neither the manners nor the conversation were such as would bear much reflection. At one of these the incident occurred which he related to Frederick Smith as follows:

"It happened one evening that the conversation took a religious turn, in the course of which I inadvertently leaned towards scepticism at least; on which one of the company hastily said, 'Surely, sir, you do not doubt the existence of a Supreme Being?' To which I replied, 'What are your sentiments on that subject?' 'Why, sir, my sentiments are these: I look upon the Almighty as of infinite purity; as the object of both love and fear; that I am in his immediate presence; that it is through Him I live and move and have my being; I consider that I am amenable to Him for every action of my life; that if I do evil voluntarily, I run the hazard of his eternal displeasure, and wretchedness will be my portion; but if I act according to his will, I shall be eternally happy.' 'Is this, sir, really and truly your belief?' 'Yes, sir, it undoubtedly is, and is also the belief of every well-regulated Christian.'

"'Then, sir, how comes it to pass, that your actions correspond so little with your profession? Is it possible that such a hearsay evidence as this would convince me, were I an atheist, of the truth of God's existence? Has any part of your conduct, since we have been so often together, manifested either love, or fear, or reverence, for this object of your pretended regard? I wish not to give you offence, but see whether there is anything like consistency in your declarations, and in the conduct I am led to fear you are in the habitual practice of.' My friend seemed confused and thoughtful, and I immediately turned the discourse to another subject."*

The cruelty of the Spaniards to the natives of the New World, naturally had the effect of exciting prejudice against the religion they professed. It is said that one of the Cuban chiefs who was condemned to be burnt, when brought to the stake was exhorted to embrace Christianity, and assured that if he did, he would be admitted to heaven. He then asked if there were any Spaniards in heaven. "Yes," said the priest who attended him, "but they are all good ones." The chief replied that he did not wish to go to a place where he would meet with any of that nation, and wanted to hear nothing more of their religion!

The stumbling effect which even slight inconsistencies of conduct may have upon the young and tender, is an added reason for that watchfulness which our Saviour enjoined upon his disciples. A somewhat amusing illustration of this was furnished by a clergyman of nervous temperament, who sometimes became quite vexed by finding his little grandchildren in his study. One day one of these little children was standing by his mother's side, and she was speaking to him of heaven.

"Ma," said he, "I don't want to go to heaven."

"Do not want to go to heaven, my son?"

"No, Ma, I'm sure I don't."

"Why not, my son?"

"Why grandpa will be there, won't he?"

"Why, yes, I hope he will."

"Well, as soon as he sees us, he will come scolding along, and say, 'Whew, whew, what are these boys here for?' I don't want to go to heaven, if grandpa is going there."

Rowland Hill once showed his appreciation of the necessity of a consistent life in a professor of religion, in a remark he made respecting one who had applied to be received into membership in the congregation with which he was connected. The candidate stated that his first impressions as to the evil of sin were produced by a dream, which so affected him as to lead to serious inquiry. When he had ended, R. Hill said, "We do not wish to despise a good man's dreams by any means; but we will tell you what

*The reader may find a further account of this interesting character, and of his convincement of the truths of Christianity in Tract No. 22 of the *Friends' Tract Association of Philadelphia.*

we think of the dream, *after we have seen how you go on when you are awake.*"

Our blessed Saviour said, "By their fruits ye shall know them;" and if the fruit of a holy life is not manifested, fallible man, who judgeth by the outward appearance, but cannot see into the heart of his fellow man, has but imperfect means of knowing the real situation of others. A minister who had much experience in visiting the sick, said that it was very rarely the case with one who had not previously been serious, and had recovered from what he supposed the brink of death, that he afterwards performed his vows, and became religious.

Very similar was the testimony of a pious physician, that of the sick who, soon expecting to die, had been led as they supposed to repentance of sins, and saving faith in Christ, and afterwards were restored to health, not more than one in thirty gave evidence of being really regenerated. J. W.

For "The Friend"

Isaac Coates' Visit to the Seneca Indians.

There have been placed in the hands of the writer the manuscript journals kept by Isaac Coates, of two visits paid to the Indians in Western Pennsylvania and New York. He was a member of the committee appointed by Philadelphia Yearly Meeting in 1795 "For promoting the Improvement and Gradual Civilization of the Indian Natives;" and it was partly in connection with the duties of this appointment that the visits he describes were paid.

Before proceeding with Isaac Coates' narrative, it seems proper to state that he was a man in good esteem in the Society of Friends, if we may judge from the services he was called upon to perform. He was born in 1748, and resided in the neighborhood of Caln meeting-house, in Chester County, Pa. In 1779, he was one of a committee appointed by Bradford Monthly Meeting to assist his fellow members who were then sufferiug from the military demands made upon them during the stormy period of the Revolutionary War: and his name is attached to a memorial on this subject, addressed to the Legislature of Pennsylvania in 1781. As already mentioned, he was a member of the committee appointed to promote the civilization of the Seneca Indians; and, as will be noticed further on, he was one deputed by the Yearly Meeting to visit Friends settled in Canada and establish a Meeting for Discipline among them. His death occurred in 1809.

In the undeveloped and thinly-settled state of the country at the time that I. Coates paid his visit, such journeys involved an amount of hardship, fatigue and exposure, of which it is difficult at this day to form an adequate conception. A member of the Indian committee can now leave Philadelphia in a luxuriously furnished railroad car, and in less than a day find himself on the Allegheny Indian Reservation. Then, his predecessor in the same good work was compelled to ride his horse day after day over the mountains for two or three weeks, often with very indifferent lodging and food, to reach the same spot.

The first visit paid by the committee was in 1798, when several of their number visited the Seneca Chief, Cornplanter, at his residence on the Allegheny River, and secured permission for the young Friends they had brought with them to settle on the Reservation and instruct the Indians in agriculture, mechanical arts, &c. An interesting account of this visit, taken from the notes of Joshua Sharpless, one of the committee, was published in the 21st volume of The Friend. The following year (1799), several members of the committee again performed this long and tedious journey. Of these Isaac Coates was one. He left his home in Chester Co., Pa., on Sixth-day the 23d of the Eighth Month, and travelled in a westerly course, nearly parallel with the southern boundary of Pennsylvania; passing through York, Bedford, Berlin, &c., till he reached the Youghiogheny River, a branch of the Monongahela, which he followed till he reached Pittsburg. Thence his course lay northward along the Allegheny River, on whose banks dwelt the people he was desirous of seeing.

He mentions attending a meeting at York, on the 25th, and a Quarterly Meeting at Warrington, in that vicinity, on the 26th. Both of these meetings have long since been laid down; and so far as we know, there are no representatives of our Society at either place. The meeting-house at York is still standing; and a Friend who was travelling under religious concern, held an appointed meeting in it a few years ago, which was well attended by the people of the city.

The following extracts from his journal describe a part of the country lying west of Bedford, and will show the general character of his memoranda.

"On our way to Berlin we met an old man who had just killed a large buck, which had horns with a number of prongs covered with the velvet, which he had skinned, and had some of the meat tied up in it, carrying about his neck in the manner of a Napsack. In riding six miles, we came to the foot of the great Aleghena mountain, where is some good land; buckwheat and oats about of an equal ripeness, both good, but the buckwheat extraordinary, as much so as I think I have ever seen. The ascent of this Mountain is better land than any of the others, being covered with lofty timber of divers sorts. After we got over the mountain, the timber very thick, but much destroyed with fire. This day's ride 36 miles.

"Eighth Month 30th. Took an early start off from Berlin, being a village of about 50 houses. Passed through some very rough land and roads, on which I saw a rattlesnake about 3 feet long, with 10 rattles, lying in the road, appearing to have been just killed by a wagon wheel running over it. Part of the way to this stage the land was covered with most beautiful lofty Chestnut, and part of the way very thick set with White Pine. Crossed Laurel Hill, being one mountain after another for 7 or 8 miles. The ascent of one of them exceeded all for Chestuut timber I ever saw. They stand so thick together and are so tall that I fully believe there are thousands of acres that would yield more than 10,000 rails to the acre. Almost all those mountains that go by the aforesaid name are the most fertile of any I have yet seen. The trees and vegetables of every kind are so luxuriant I could not help feeling some attachment to the place; but when I considered the exceeding rough mountainous face of the surface, and the intolerable road to and from the place, I am content, if I should live to return, to spend the remainder of my days in Chester County. Proceeded to Connellstown, being a new settled place of about 50 houses, on the Yoghagena River. The people were employed in building flat-bottomed boats, the stern of which they cover with thin boards for a shelter. Some of them are 30, some 40, and some 50 feet long, in which they will carry 360 barrels of flour, or other produce in proportion to Kentucky or New Orleans.

"31st. Rode up a small stream large enough to turn a mill. We came to a curious limeston rock, lying horizontal, about 3 feet thick, forming a concave semi-circle of perhaps 300 feet near the centre of which the water fell about 2 feet. On another rock, about 12 feet below and near the centre of the semi-circle, a spaciou grist mill is built, butting up against the rock We then passed many hills and valleys. Afte getting over a bridge at the mouth of Redston Creek, we found ourselves in a narrow path perhaps not more than 5 feet wide, and precipice on our left hand down to Redston Creek, and our right hand down to the Monon gahela River, each of them near perpendicular which was near 200 feet; which to some of ou company was truly alarming; and I believe would have been more so, had it not been tha a bulky woman rode on just before us, seem ingly without care or fear.

"The land through the Redstone settlemen is very rough and mountainous, and appears t be very fertile, producing wheat, rye, oats and grass in abundance, even on the tops of the hills; and abundance of lofty timber of many sorts, particularly Sugar Maple and White Oak; but notwithstanding, it hath been a very wet growing season, and all kinds of grain in the ground and vegetables look luxuriant, ye the waters are very low, which induces me t believe that when the land comes to be more generally cleared, and a dry season takes place the inhabitants will suffer with lack of water The reason in part, as I take it, of the water failing so much, is an horizontal rock which lays a little under ground, I believe over much o the country.

"Ninth Mo. 2nd. Attended Quarterly Meeting at West Land, which, notwithstanding some weaknesses and disorder appeared in the con duct of the young people, was a comfortable solid time, there being a number of well-con cerned, valuable Friends engaged in conducting the business of this remote and newly established Quarterly Meeting. Here I met with a numbe of my former acquaintance, who had removed to this country years past, divers of them [then] in low or straitened circumstances, that now appeared to live in fulness and plenty: many of whom, I hope, are in good measure thankful to their kind Benefactor, who hath spread them a table in the wilderness, and provided a com fortable asylum in this western country."

The meetings which Isaac Coates speaks o attending during the course of this journey were all originally branches of Philadelphia Yearly Meeting, whose minutes contain several references to them and give information as to the time when they were established, and other circumstances connected with them. For example, in 1776, Warrington and Fairfax Quarterly Meetings, probably being at some loss to determine whether their geographical limits included the country about Redstone west of the Allegheny Mountains, which was then being occupied by settlers, asked the advice of the Yearly Meeting as to the reception of certificates of removal for Friends going to those parts. The Yearly Meeting advised that certificates for such should be received by Hopewell Monthly Meeting, one of its branches. The number of members there appears to have rapidly increased for a time; and in 1786, it was thought expedient to divide the Quarterly Meeting into two branches—one called War-

rington Quarter, to be composed of the Monthly Meetings of Warrington, Pipe Creek, Monallen and York—the other called Fairfax Quarter, to be composed of Hopewell, Fairfax, Crooked Run, Westland and Goose Creek Monthly Meetings.

In 1789 all these meetings were transferred to Baltimore Yearly Meeting, and it was probably under its authority that the Quarterly Meeting at Westland was set up, which Isaac Coates speaks of in 1799, as having been then newly established. A few years later the tide of emigration flowed to Ohio, and afterwards to more Western regions; and the number of members in the valley of the Monongahela and the adjacent regions became greatly reduced. But the size of the old stone meeting-house at Westland (now in ruins) and the area of the lands attached, indicate that it was for a time a populously settled neighborhood of Friends.

(To be continued.)

John Pounds—the Founder of Ragged Schools.

(Continued from page 99.)

The description given by Pounds of the way in which he cured his nephew's deformity will give a good idea of the old man's peculiar style of speech as well as of his ingenuity and tenderness:—

"Poor little thing! to see him trying to walk a bit and toddle like, with both its little feet turned in and overlapping, it's very sad to look at; and Lemmon's children bein' all so bright an' sportive about him. And when neighbors begins bringing their children, and they's all a-playing together, it makes me very sad, it does, to see my little Johnny a cripple among em. Thinks I, 'I'll try and set thy feet right.' But how's I to begin? This puzzles me very much at first, it does; and I can't sleep o' nights for thinking about it. At last thinks I, 'What's wanted is to turn its little feet part round on the ankle—now its ankle-joints bein' soft and tender—and so bring 'em round to the right place, and keep 'em so till they grow strong on the ankle, and then—all right.' But how's I to do this? Thinks I, 'I'll make him a little pair of boots of old shoe leather, easy at first, and put in another thickness of leather where I wants to turn his little foot out a bit; and so go on, a bit at a time, and I'll bring it all right in the end.' And so I makes him a little pair o' boots out of old shoe leather—such little things to look at. They fits him easy at first. But I puts in another thickness of old shoe leather, where I wants to turn the foot out a bit, and I brings it round a bit towards the right place. Poor little Johnny! he cries when I put on the other thickness o' leather and pushes its little foot out a bit on the ankle. But I lets it bide on—it's all for his good. And by-and-by Johnny gives over crying. And when its be'n on long enough, and gets easy like, I puts in another thickness of old shoe leather over that, and pushes the little foot out a bit more. Poor little Johnny cries again. But it's all for his good, and so I lets it bide on; and after a while Johnny gives over crying. And then, when that's be'n on long enough to get easy, I puts in another thickness o' leather over that, and pushes out its little foot a bit more. Johnny cries again; but I lets it bide on. And so I goes on, till I bring 'em both round into their right place. And I keeps 'em so while Johnny's a-growing, and his bones bein' a-hardening, and his ankle-joints bein' a-getting strong like. And they's all a-stiffening, and in time they grow firm, and all's right in the end. And that's how my Johnny's the fine young fellow he is now. Bless the Lord for it."

[A person who visited him in 1833, found him at work mending a shoe, while a big boy was standing beside him reading. Having been introduced to the old shoemaker, he immediately prepared to give his visitor some samples of his work. The account of the visit is as follows]:

"'Here, you rascal wi' the curly wig, come and show the gentleman what you's a-doing;' and a fine, intelligent little boy brought a bit of broken slate with a long-division sum on it. The slate was clean and the figures were well formed, and the sum, as far as he had gone in it, correct. 'Here's a sum that there rascal in the corner 's b'en an' done,' handing his slate to me. 'The vagabond! he can do 'em when he likes.' It was a double-rule-of-three sum, done correctly, the figures neat and clean.

"'Here, Lizzie, come and read for the gentleman.' And a nice little girl, with a clean bright face, and neatly dressed, evidently well taken care of at home, came and climbed up on the old man's knee, and put her little white arm around his dark rough neck; and he gave her a kiss, and she looked very happy. A cat came with her, brushing against his leathern apron, as if pleased with all that was going on. 'Now, Lizzie, here's the sixth chapter of the Gospel according to Matthew; it's what our Saviour's saying to the multitude as he sits on the mountain side.' And she read the chapter through with a clear, pleasant voice, and with scarcely any hesitations, and as if she felt it. All the other children were still and listening, as if they were interested in what she was reading. 'That'll do, Lizzie,' and he gave her another kiss. 'Now go to puss and the young birds in the corner.' And she jumped off his knee merrily; and puss went with her to the basket and the young birds in the farther corner.

"'What's that you's got in your hand, Polly?" And a very little girl on the floor beside Lizzie and puss said, 'A buttercup, Mr. Pounds.' 'Buttercup? bring it to me, Polly, and let's look at it.' And the little girl brought it to him, and he lifted her on his knee and gave her a kiss. 'Spell butter, Polly.' And the child spelt butter. 'What color's butter, Polly?' 'Yellow, Mr. Pounds.' 'Spell yellow.' And the child, with a little help from the master, spelt yellow. 'And this flower's yellow, like butter. Now spell cup.' 'Kup.' 'No, Polly—cup.' ('They doesn't know, sir, how *c* spells like *k*.') 'Now mind that, Polly; c-u-p, cup. And now look down into the flower; it looks like a cup, doesn't it, Polly?' 'Yes, Mr. Pounds.' 'And so they call it a buttercup. Where's you get it, Polly?' 'On the walls; and there's daisies, too.' 'Buttercups and daisies! Who made the buttercups and daisies, Polly?' 'God, Mr. Pounds.' 'And God takes care of 'em in the dark night, and when the storm blows hard. And when the storm's over and gone, and the sun shines out bright again, there's the pretty buttercups and daisies again, all so bright and pleasant, for us to look upon. Isn't it very kind of God to make so many nice things for us?' 'Yes, Mr. Pounds.' 'Red roses and white roses that grows in the hedges and smells so sweet, and cowslips and primroses; and the pretty birds, singing all day long so merrily, to make us glad. There's no end to all the good things that God's always doing for us. And we's to love Him, Polly.' 'Yes, mother says so.' 'And we's to try and do what'll please Him, Polly.' And the old man gave her a kiss. 'There, go to Lizzie and puss and the little birds in the basket.'

"'Billy, come and say your pretty verses, "How doth the little busy bee."' And a rosy-cheeked little boy, not more than three or four years old, came eagerly, pushing head foremost through the crowd, and took his stand beside the old man—scarcely higher than his knee—and looked up at him with a loving smile; and repeated, without hesitation and as if he liked them, these favorite verses of Dr. Watts. All the children seemed fond of them, and listened with bright countenances, as if they could never hear them too often. 'You're a busy bee, Billy.' 'Yes, Mr. Pounds.' 'Not a lazy chap; good for nothing.' And the old man took the child fondly up in his arms and kissed him. 'There, Billy; that'll do till next time,' and the little fellow was soon out of sight among the crowd of taller boys."

Next there followed an examination in mental arithmetic for some of the bigger boys; and then, not without difficulty, the visitors got away. . . . Probably the happiest days in John Pounds' busy life were those on which he took his youngsters for their annual excursion into the country. . . .

A description of one of these "outings," as given by an old friend, who took part in it, will serve as a picture of the rest:—

"That evening before his intended ramble with his scholars, Johnny called on me and said, 'Lemmon, we're going to have a bit of a walk over the Hill to-morrow, my little vagabonds and me' (he always talks of them so, but it's all in kindness). 'Will you go with us?' I said Yes; I thought I should like it. . . .

"We were to start at seven o'clock. Johnny was up at five, getting things ready; for all those of his scholars who were going might come and have breakfast with him at six o'clock—for Johnny had always the notion that to enjoy a long day's ramble they should have a good breakfast to start upon. By seven o'clock we were all ready and in high spirits for starting. He had, the night before, packed up abundance of solid provisions in several bags, to serve for all of us all day. . . .

"While we were within range of the towns, Johnny did not like them to be boisterous; but when they got clear, all were free to run off where they liked, and do what they liked, so long as they did no mischief. . . . After the first outburst of joy—running wild, making as much noise as they could—they gradually became more quiet in their pleasures. Some rambled about the fields, picking up primroses and daisies; some stood still, listening to the birds singing; some went along the hedges, gathering roses and honeysuckle and May, which was plentifully in bloom. Johnny had no wish to hurry them; still, when there was nothing to cause delay, he kept his way onward towards the Hill."

(To be concluded.)

For "The Friend."

A Ramble in the Swamp.

(Concluded from page 101.)

Late as it was in the season, there were a few flowers, besides the Gentians, left to reward the search of the botanist. These were principally Asters and Golden Rods; and some of the Rattlesnake-root, also called Lion's-foot (*Nabalus*), I suppose from the shape of the leaves. In the adjoining woods I was somewhat surprised to see, so late in the season, a cluster of Indian-Pipes (*Monotropa uniflora*), with their waxy-white semi-translucent stems of a few inches in height, ending in one large nodding flower. Instead of leaves they have scales of the same sub-

stance as the stem, and all without a trace of green. From its peculiar white appearance, this plant is sometimes called "Corpse-Plant. The genus *Monotropa* is parasitic, either on the roots of other plants, or springing from decomposing vegetable matter like a Fungus.

A few days before (on the 4th of the month), I had met with the only other species of this genus mentioned in Gray's Manual of Botany, the *Monotropa Hypopitys*, or Pine-sap. I was walking through a woods in Chester Co., Pa., when I saw a low plant somewhat resembling the Indian Pipe, about the same size, and destitute of anything green; but instead of being pure white, it was tinged with red. It had several smaller flowers, instead of one large one; and these were slightly woolly, instead of being entirely destitute of hairs. Like its brother, the Indian Pipe, it was peculiar in its appearance, and altogether unlike the surrounding vegetation.

In the same woods, under the shade of a Beech tree, I found growing many specimens of another curious plant, which is destitute of any green organs. It was the Beech-drops (*Epiphegus Virginiana*), a yellowish-brown plant of from 6 to 12 inches in height, with scales in the place of leaves, and small flowers scattered along the upper part of the stems. Like so many of the other plants which are destitute of green foliage, it is parasitic, and grows on the roots of the Beech.

Although at the time of my visit to the swamp, the season for flowers had nearly past, yet there was still a field of interest and instruction in noting the seed vessels and seeds which had succeeded them. On the margin of the swamp grew a quantity of a tall grass—the cluster-flowered Indian Grass (*Andropogon macrourus*), which may readily be distinguished from the Indian Grass so common in old fields and on thin soil, by having the numerous spikes of flowers crowded together at the top of the stem. It had ripened its seeds, and the spikes were ornamented by the feathery plumes of the seed vessels which projected on every side, ready to be detached by the passing winds, and scattered over the land.

On the rising ground, and by the margin of an adjoining woods, I had seen earlier in the summer many specimens of the Tick-Trefoil (*Desmodium*), with its small purple flowers; a plant that belongs to the numerous family of pod-producing plants, such as the pea, bean, clover, &c. The flowers had all passed away but my clothing soon gave evidence of the presence of the plants, by the numerous little flattened triangular pods, which adhered to it firmly by means of the hooked hairs with which they are covered. This provision of nature for the spreading of the seeds, must often prove as effective for this purpose, as are the feathery plumes of the Indian Grass.

After passing through the woods, I entered a field overgrown with the grass and weeds which spring up and cover the earth in the fall of the year, after the removal of the summer crops. A breeze was blowing, and I noticed on many of the taller plants little masses of down, to which were attached their brown seeds, which I recognised as those of a Milk-Weed, or Silk-Weed (*Asclepias*). Along a neighboring fence row, were several of the commonest species of this *Asclepias* (*A. Cornuti*), whose pods had ripened and split open; and now the wind had taken hold of the large clusters of exceedingly slender white hairs or down, with which each seed is crowned, and were carrying them far and wide over the land. There are hundreds of these hairs on each seed, and when opened out they cover a globe of about two inches in diameter, so that there is ample surface for the wind to act upon. Besides, these hairs are not simply straight lines, but are wavy in their course, so that the air in passing through is pretty effectually entangled. In the pods, the feathery crowns of the seeds are closely packed in parallel lines; but when a seed and its crowns are withdrawn, the hairs at once begin to separate from each other and in two or three minutes are fully expanded.

On the leaves of a Pin-oak (*Quercus palustris*) which grew on the borders of the woods, I observed a multitude of small brown excrescences about the size of peas. On opening these, they were found to contain small grubs, which no doubt in due time would come forth with wings. Some of the larger of these galls were inhabited by 2 or 3 of the grubs. The parent gall-fly had stung the leaf and deposited its eggs, and the effect had been to cause the growth of the gall, which furnished to the young insects both food and shelter. J. W.

For "The Friend."

Always Abounding in the Work of the Lord.

This was the language of the apostle to the believing disciples. But I have, for a long time of experience, believed that the natural man is far more inclined to be striving to abound, and make himself conspicuous in what he calls the works of the Lord, than he is to seek inwardly for the mind of the Spirit and be led and influenced by it. While it is right for the disciples of Christ to be always abounding in the works of the Lord, it is wrong for the disciples of Antichrist to be striving to abound in the works of the Lord in the spirit of man; as thus, while they are deceived themselves, they are deceiving others also. But while we may know the things of man by the spirit of man that is in us, we cannot know the things of God except by the Spirit of God that is in us. And if we have not the Spirit of Christ we are none of his, and cannot availingly work for Him; for without Him we can do nothing that will advance his cause. We may speak great swelling words of vanity, but they amount to nothing, except it is to the exaltation of man. For the servant is not above his master, nor the disciple above his Lord. And we must learn of Him; for all the Lord's children are taught of the Lord, and great shall be their peace. Then, as we have learned of Him, He puts us forth in his work according to our several abilities, and it is our duty to follow Him, but not to go before Him. And as we abound in the work that He calls us to, our labor will not be in vain in the Lord. We should not be slothful in business, but fervent in spirit, patient in tribulation, and continuing instant in prayer, that we might do the works which He assigns us, whether visible or invisible, in the ability which He alone can give.

But Paul had not learned of Christ till his conversion; for he was a zealous persecutor of the Christian religion until he had his eyes opened and saw the great light above the brightness of the sun. But then he was made a minister and a witness of the things which he had seen and heard for himself; and was sent to the Gentiles to open their spiritual eyes, and to turn them from darkness to light, and from the power that Satan has over us, to the power of God; that they might receive forgiveness of sins, and abound in the works of the Lord by faith in Him, and become steadfast and unmoveable; and we must have our spiritual eyes opened by the same power, through faith in Him. But we must be obedient to the heavenly vision, like Paul was, before we can always abound in the work of the Lord, and become instrumental as he was in opening the eyes of others, and turning them from darkness and death, to the glorious light and life of the children of God. For we cannot teach the way to the kingdom of heaven further than we have learned it ourselves; and we must learn of Him who is the way, the truth and the life. But while our faith stands more in the wisdom and teachings of fallible men, than it does in the infallible power of God, we shall be no better than blind leaders of the blind. But while we have the light, if we believe in it, and walk in it, we shall become the children of it and so abound in the works of the Lord, that others will see our good works and give God the glory and not man. Then will our labors not be in vain in the Lord, because they proceed from Him and will lead to Him. But if our labors eminate from a human fountain, they will lead the hearers no higher than earth. They produce an emotional or human life, but not a Divine one. For as the body without the spirit is dead, so faith and works without the Holy Spirit, are dead also and cannot produce good fruit; yet they may produce a semblance, or counterfeit. But when iniquity abounds the true love of many will wax cold. The true and the false cannot dwell together, as they proceed from different fountains that do not harmonize. So in the church or family, where these attempt to dwell together in the mixture, the ways of Zion mourn, and cannot always abound in the works of the Lord.

We may abound in good works to the glory of God; and we may abound in evil works to the glory of man. As our faith is, so will our works be. If our faith is in scholastic wisdom and eloquence, we shall be left to our choice, but leanness will cover the soul. If we do his will, we shall know of the doctrine whether it be of God, or whether of man. "He that speaketh of himself seeketh his own glory; but he that seeketh the glory of Him that sent him, the same is true, and no unrighteousness is in him;" and he is always abounding in the works of the Lord; and his labor is not in vain in the Lord. So why do we longer halt between two opinions? If Israel's Lord be God, let us follow Him, though He should lead us away from the pomp and pleasure and sin-pleasing delights of the world; and through much tribulation and self-denial, and through many things which cross the natural will. But if Baal be our choice, let us follow him, though he should still lead us deeper and deeper into the streams of confusion, until they drown the heavenly life, and blind the spiritual eyes so that we cannot discern between good and evil; nor sing the Lord's song in a strange land, while in captivity under the king of Babylon. D. H.

Dublin, Ind., Ninth Mo. 24th, 1888.

The Philadelphia *Ledger* makes some just comments on the cases of two men who have recently violated the trust placed in them, and heavily defrauded others by means of forgeries. One of them is in jail, and the other a fugitive hunted by the law, and "destined to be either an exile or a convict." Of these two men, it says: they "have sold much more than their birthright for less than a mess of pottage. They have given all that is valuable to men for a brief indulgence in gross pleasures, which in themselves convey the stings of punishment."

SELECTED.

LOSS AND GAIN.

I sorrowed that the golden day was dead,
Its light no more the country side adorning;
But whilst I grieved, behold!—the east grew red
With morning.

I sighed that merry spring was forced to go,
And doff the wreaths that did so well become her;
But whilst I murmured at her absence, lo!—
'Twas summer.

I mourned because the daffodils were killed
By burning skies that scorched my early posies;
But whilst for these I pined, my hands were filled
With roses.

Half broken-hearted I bewailed the end
Of friendships than which none had once seemed nearer;
But whilst I wept I found a newer friend,
And dearer.

And thus I learned old pleasures are estranged
Only that something better may be given;
Until at last we find this earth exchanged
For Heaven.

—*Good Words.*

SELECTED.

WE ARE SEVEN.

A simple child,
That lightly draws its breath,
And feels its life in every limb,
What should it know of death?

I met a little cottage girl:
She was eight years old, she said;
Her hair was thick with many a curl
That clustered round her head.

She had a rustic, woodland air,
And she was wildly clad;
Her eyes were fair, and very fair;
Her beauty made me glad.

"Sisters and brothers, little Maid,
How many may you be?"
"How many? Seven in all," she said,
And wondering looked at me,

"And where are they? I pray you tell."
She answered, "Seven are we;
And two of us at Conway dwell,
And two are gone to sea.

"Two of us in the church-yard lie,
My sister and my brother;
And in the church-yard cottage, I
Dwell near them with my mother."

"You say that two at Conway dwell,
And two are gone to sea,
Yet ye are seven!—I pray you tell,
Sweet Maid, how this may be."

Then did the little Maid reply,
"Seven boys and girls are we;
Two of us in the church-yard lie,
Beneath the church-yard tree."

"You run about, my little Maid,
Your limbs they are alive;
If two are in the church-yard laid,
Then ye are only five."

"Their graves are green, they may be seen,"
The little Maid replied,
Twelve steps or more from my mother's door,
And they are side by side.

"My stockings there I often knit,
My kerchief there I hem;
And there upon the ground I sit—
I sit and sing to them.

"And often after sunset, sir,
When it is light and fair,
I take my little porringer,
And eat my supper there.

"The first that died was little Jane;
In bed she moaning lay;
Till God released her of her pain;
And then she went away.

"So in the church-yard she was laid;
And when the grass was dry,
Together round her grave we played,
My brother John and I.

"And when the ground was white with snow,
And I could run and slide,
My brother John was forced to go,
And he lies by her side."

"How many are you then," said I,
"If they two are in Heaven?"
The little Maiden did reply,
"O Master! we are seven."

"But they are dead; those two are dead!
Their spirits are in Heaven!"
'Twas throwing words away; for still
The little Maid would have her will,
And said, "Nay, we are seven!"

—*Wordsworth.*

SELECTED.

THEY ARE SEVEN.

BY ALICE WELLINGTON ROLLINS.

"How many roses are there, dear?"
I asked a little maid,
"Seven," she answered, counting them
With eyes demurely staid.

"Why, no, dear; one has fallen down
Here on the shelf, you see;"
And standing in the pretty vase
Together there are three.

"The other three are in the glass,
Only reflected there."
She looked and nodded in assent,
That little maiden fair.

"Three in the vase, one fallen down,
And in the mirror three;
Add them together, Auntie dear;
There will be seven, you see."

I took the vase down from the shelf.
"Now, Annie, come, look here:
Only four roses with them all
Together—that is clear."

With eyes serene, and far more calm
Than Wordsworth's little maid,
Sweet Annie heard my protest through,
And listened undismayed.

"If I were you," she gently said,
With blue eyes raised to heaven,
"I'd put them back there on the shelf,
And then there would be seven."

And after all, is she not right?
It's just the point of view;
A grateful heart knows how to make
One blessing seem like two.

—*The Independent.*

FOR "THE FRIEND."

"The Lord is My Shepherd."

"Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."—Psalm xxiii: 4.

The observations in the Reflections in THE FRIEND, No. 9, of vol. 62, on the above language, have fixed themselves upon my mind, and while having no desire to be critical, I feel a concern resting with me, with pure desires for the good of my fellow-professors in the truth, that we may be on our guard lest in anywise to let slip the precious inheritance into which in Christ Jesus we are called.

We are not called to be judges one of another, but we are invited to the possession of the knowledge of that which entereth within the vale, whither the Fore-runner for us has entered. George Fox, when brought face to face with the pale messenger, could say, "the Seed of God was over all." It is this knowledge that gives a confidence and a holy boldness, even the possession of a life, not our own, but begotten by Him, the Father of Spirits, with whom is no variableness, neither shadow of turning.

But, brethren and sisters, the secret of the whole truth in George Fox's experience, as well as in the host of witnesses that stand forth in the page of history, is that they lived and walked by Him in life who gave confidence and clearness in death. For the promise still holds good to those who, while walking this earth, have their life hid with Christ in God: "they shall fear no evil" when passing through the valley of the shadow of death, for the Lord their Master is with them, to be as a rod and a staff unto them.

It is no vain confidence that is thus begotten. Cause and effect are alike true in godliness as in material and earthly things. Mary, said our Saviour, hath chosen the better part that shall not be taken from her. And this will become in those who are subject unto it, a treasure, enriching the soul with heavenly knowledge; and in the obedience of faith, a leaven, leavening the whole lump.

But, ah! the sense takes hold of my mind that in the many cumbers, many cares; and is it not to be feared in the desire to be rich, or great, or anything, or everything but the *one thing* needful,—the knowledge of the power, and wisdom and goodness of God in Christ Jesus, to rule, control, govern and direct all, is wanting.

There is again and again the knowledge of seeking, of desiring, of hoping—yea, and fearing; but, alas! there is not a following on to know the Lord so as to experience a being transformed as from glory to glory by the Spirit of the Lord.

Hence there is weakness and sickliness of soul, and faint-heartedness, when there should be joy and strength. For in proportion as we are disrobed of our own corrupt and earthly and unclean nature, and clothed upon by Christ, does our confidence and knowledge of God grow, as that of the child in the likeness of its parents.

Our weakness, our decline, our divisions as a religious body, are all traceable to the one cause; and that cause had begun to work in the Society before death closed the life in the flesh of George Fox; for he complained that many were now minding their own, instead of the Lord's business. When we have a life in anything that is out of Christ, we are in that degree fallen from grace.

Great is the mystery of godliness, said an Apostle, and truly great is the mystery of the working of iniquity; and if Satan can beguile us to take up a rest in anything short of the knowledge of having our whole lives possessed by Him whose right it is, he has gained his purpose.

The path of the just is as a shining light, which shineth more and more unto the perfect day; and I am persuaded as we live, so shall we die. If our life is not centered in God, by the begetting in us of the life of his dear Son, through the effectual working of his Spirit; but we live in a kind of spasmodic condition, constantly turning aside unto and living by that life (even in a religious way) that is the outcome of our own strong wills, we must not be surprised if struggles and fears and doubts are permitted to overtake us in the hour of nature's extremity. God is just in all his ways and in all his works, and he or she who gives without any reserve their all into his hands, and are willing to follow in all simplicity as they are led, will find Him a God nigh at hand in life, and their rod and their staff in the hour of death.

God's ways are equal; such as we sow, such

we shall reap. It is so in our daily life; if we will not do aught that is displeasing in his holy sight, either to gratify ourselves or for gain, but are engaged in spirit to live near to God, we shall constantly have heavenly meetings as we journey along in life, so that at times we will be so filled as to be made sensible there is nothing we could desire to complete our happiness, because of the possession of that joy his presence and his favor give.

Such, when they come together to publicly acknowledge their dependence upon God, will realize the arising in their midst of heavenly life, and so will know a renewal of strength; because their dependence is on God alone, and they are passive in his hands, willing to be still, or to engage in active service, as He wills. These know it to be a blessed thing to meet together, because there is witnessed a united ingathering to that in each heart and mind that is the stay, the staff, and their comfort in their daily walk, amidst the not unfrequent trials, perplexities, and cross-occurrences of life, which enables them to look beyond the scenes and anxieties of this lower world, and by the faith springing herefrom, to mount up as on eagle's wings, run and not be weary, walk and faint not.

It is the felt presence of Him, whom they own as Lord and Master, and at whose feet they indeed and in truth bow as such, by obedience and subjection, as well as in humiliation and contrition on account of short-coming and misstepping, that enables them in life to triumph. And He, who by the power of his Spirit, through Christ Jesus our Saviour, doth enable his poor unworthy servants in life to triumph, will also cause their soul to rejoice even in death, which is but the fuller breaking forth of life in beings freed from the shackles of mortality.

O! ye poor, hungering souls who cannot be satisfied with anything that this world can give, let not go your hold by faith in the all-sufficiency of the Almighty power of God in Christ to keep you through all the tribulations of time, and to land you safe on yonder shore of eternal rest and peace. Only, as you would have Him keep you, be faithful and keep the word of his patience in your souls, and let nothing either of pleasure or of gain turn you aside from attentiveness and obedience. For it is in the disobedience that darkness gets into the mind and darkens and beclouds the vision. It is when the reasoner gets in, and our own wisdom gets sway, whether in the things of this life or in those that concern our immortal nature, that we are led astray. We first doubt, then a slavish fear takes possession of the mind, and by little and little we lose our hold by faith upon God; because the mind is withdrawn from entire reliance in the all-sufficiency of his power.

Are we weak in faith? Let us seek unto Him who alone can give, and doth give, and doth not upbraid the weak ones, who, feeling their weakness, cry in secret unto Him for strength.

But are we thus concerned, to seek first, above and beyond all else beside, to be clothed of Him, in the righteousness of Christ? or is there a lurking in the heart or a hiding in the tent a wedge of gold, or a covering in secret of the Babylonish nature, wishing to stand well with our religious friends, preserve a fair name, and still hold on to the world in all the enjoyments and pleasures that it can give, unmindful of the Saviour who would fain come in; but, as in the inn of old, there is no room for the Heavenly Babe?

There is abundance of labor to be done in the world in the ingathering of the harvest fields, but the laborers must be clothed, fed and kept by the great and good Husbandman. He will have no half-provisioned servants, who would take a little of Him, but have ever an abundant stock of their own provisions whereby to labor.

Such laborers He will not bless in time, and when they come to die, O, how lean and famished they are! In life the Lord was not their whole staff; in death He is not their perfect stay.

Think you, will God forsake his own? He did once, when the bitter cry was raised, "My God, my God, why hast thou forsaken me." For thee and for me, dear reader, was this agony borne, that we might know a being clothed upon by his most precious nature. And this nature is too precious to be trifled with; therefore is the counsel in my heart to thee as to myself. Let us be wise in diligent attention and faithfulness to our blessed Master, who doth not seek to reap where He does not sow.

Hath He not strewn of his goodness in thy heart and mine? And shall we return ingratitude unto Him, by slighting in anywise so good and so gracious a God and Saviour?

"The Lord is my Shepherd" in watchful care and guardianship over his defenceless sheep in life; He will be my stay and staff in death—is the language begotten in the soul, in childlike confidence and trust, in those who are concerned above and before all things to know the favor and friendship of God. They are permitted in the obedience of faith to realize, as they are attentive and obedient to the monitions of the Father's will, a foretaste of the joy and blessedness of Heaven.

But what reductions must be gone through; what emptying and purging must be known; if the fulness is to be received and power known to give unto God his honor due! Ah! there is but One can enable us to do this, by bringing forth in us of his own new nature and life. The Sun of Righteousness in his arising doth shed light and glory in the soul, and God the Father is glorified thereby.

O! how few are willing to be little and nothing in their own estimation, and to submit to be brought into a condition to be thought little of by their fellows, in order to know a perfecting in them of his image and likeness, of whom the children of men did say, "there was no beauty in Him that they should desire Him." "He was despised and rejected of men, a man of sorrows and acquainted with grief." There rests with me a sense that much of the darkness that obscures comes of the uncrucified nature, that which still loves to retain something of its own, on which it can feed and in which it can glorify itself. Only that which is born of God can live with [illegible]—hence the deep struggling between nature and grace, even in those who among their fellows have been accounted pillars in the temple of God.

Alas! poor man, he doth so slowly perceive that the greatest pillars in God's temple are those who have ceased to live but in Him, so that in them is verified, "I live, yet not I, but Christ liveth in me."

Now those to whom the language applies, "The Lord is my Shepherd," cannot but delight to wait upon God. Their life is more or less made up of this secret waiting upon Him. He is precious to their souls. Are they engaged in the workshop or in the counting-house, in the field or in the home, God is sanctified unto them. Every place is a holy place, and every spot is hallowed ground; and often it is their experience: my cup runneth over. Then well may they exclaim, Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in *thy house* for ever—the building not made by hand, reserved in heaven for them.

O! when shall Zion's children shake themselves from the dust of the earth? when shall her children put on their beautiful garments? When the love of gold and the greed of gain have ceased, and the humility and the docility of the new-born child of God doth fill their place.

Barren meetings and lifeless gatherings will then disappear among those who, possessing that of which they make profession, will worship with one accord in one place—the inner sanctuary of the soul. Living praises will often arise from gladdened hearts, and tears of contrition from penitent souls, melted by Divine power; and pure and living testimony will go forth to his presence and to his truth.

O, blessed day! May it be hastened, when Zion's children shall be gathered into the knowledge of God, by which all shadows shall flee, as darkness before the morning sun.

Let none seek to climb into the heights to know this, or to go down into the depth to find it, the blessed, the eternal Word is near thee, in thine heart and in thy mouth; be faithful thercunto, and He, thy God and thy Saviour shall keep thee in life and in death—thy Shepherd and thy shield, thy staff and thy support. Even so, may we pray, Come Lord Jesus—claim us wholly as thy own! But let this prayer be that of the life, our business life, our social and home life, our professed and religious life. Such God will never, never, forsake. "Yea, though I walk through the valley and the shadow of death, thy rod and thy staff shall comfort me."

CHARLES W. THOMSON.

3809 Mt. Vernon St., West Philadelphia, Pa.
Tenth Month, 1888.

Natural History, Science, &c.

The Marsh Wren. — Wilson says of the Marsh Wren, that it constructs a nest which in durability, warmth and convenience, is scarcely inferior to one, and far superior to many, of its more musical brethren. This is formed outwardly of wet rushes, mixed with mud, well intertwined, and fashioned into the form of a cocoanut. A small hole is left, two-thirds up for entrance. The inside is lined with fine, soft grass, and sometimes with feathers; and the outside, when hardened by the sun, resists every kind of weather. This nest is generally suspended among the reeds, above the reach of the highest tides, and is tied so fast in every part to the surrounding reeds as to bid defiance to the winds and the waves.

It would be impossible for these birds to build such nests unless they possessed the power of communicating their thoughts. In this case it is by spoken and not gesture language. As I have had occasion, in another connection, to remark, I have seen one of these birds adjusting one end of a long blade of rush-grass, while its mate held the other, until the former had completed the task to his satisfaction. It was evident that the weight of the ribbon-like growth, quite a metre in length, was too heavy to be moved to and fro, and at the same time prevented from slipping from the unfinished nest. Only by assistance could such materials be utilized, and only by intelligent joint labor

these little birds build such large and
te globular nests. Now these birds were
ent, nor yet did they sing, while at work,
tered frequently short, sharp, sibilant
and twitterings, such as I have never
t any other time. It was plainly their
ation.

ng the past summer I examined a very
eries of nests, but found none of them
cover over the entrance as described by
; not even a single strand of rush pro-
more at the top than the bottom. As
h stress is laid upon this feature by
, I visited the marshes during a "driv-
in, to see if, in lieu of such projection,
ary provision for protection against rain
w adopted, but could discover nothing.
few of the nests were so placed as to
e rain, and were apparently fated to be
ghly wetted, but I could not find that
re penetrated by the rain to any im-
extent. One of the old birds was, in
ase, in each nest examined, and in eleven
ty-three nests visited, the mate was sit-
the entrance. In every instance, there-
e eggs were wholly out of harm's way;
at little rain might enter the open en-
the sitting bird would receive on its
and either retain or cause to trickle
the eggs; and in those nests where the
t in the entrance, of course no rain could
I do not know that this has become a
n habit, taking the place of a nest built
son describes, but such is probably the
A general survey of the nests then found
such seen since then, bear me out in
that, as a rule, the nests are not built so
e exposed to wind or rain. They are
sufficiently low in the reeds to be
d quite effectually by the overtopping
s which, of course, bend over them and
sheltering roofs during high winds and
rain-storms.—*C. C. Abbott, in Upland*
adow.

r Pencils.—Ordinary cedar-wood pencils
le by glueing two pieces of wood together,
lacing some graphite or other marking
l in a slot in one of them. The pencil
wards rounded and finished.

use of paper instead of wood was found
nable, because the paper was so tough,
sharpening, the lead would adhere to
er and snap off. In a recent patent for
paper pencils, a gross or more of the
cylinders of paper are placed in a frame
the lower end of a cylinder, in which
rking material is placed in a plastic
nd then forced by pressure into the
of the paper tubes. After this has
d by gradual drying for several days,
cils are put into melted paraffine, which
the paper as easy to cut as cedar wood.

kness of Spider's Web.—Leuwenhock says
often compared the size of the thread
y full-grown spiders with a hair of his
From the most accurate judgment he
orm, 100 of such threads placed side by
uld not equal the diameter of one hair.
hairs are round, it follows that 10,000 of
eads spun by a spider will not be equal
tance to a single hair.

ric Lighting of the Suez Canal.—By the
ction of electric lights, which enable
to travel through the canal by night
as by day, it is said the amount of ton-
hich can pass is greatly increased. The
now reaches annually from 7,000,000 to 8,000,000 tons; but it is expected that the canal will accommodate from 11,000,000 to 12,000,000.

Items.

Political Influence of the Roman Catholic Church.—In an article in *The Independent*, written by "A Catholic Layman," the position is taken, that the claim of the Pope to infallibility involves his interference in political questions, however earnestly he may claim to avoid such interference.

The Pope claims a Divine right "to govern the world morally; but since there is scarcely a question of politics which cannot also be made a question of morals, he governs it also politically." "According to the teaching and authority of the Roman Catholic Church as at present organized, any infallible Pope can decide *infallibly* when a question of politics is a question of morals, and no Roman Catholic dare gainsay him."

"What is true of the general public and the influence of the Pope on national politics, is true of the power and influence of every bishop and priest in local politics." "Hence if the Pope can change the policy or purpose of a king or emperor, the bishop can change the policies and purposes of the mayor or alderman." "A priest consciously or unconsciously, uses his spiritual powers to attain his temporal ends; if he did not he would be more than human."

This state of things is unsatisfactory to the Catholic laity, some of whom feel that "the priests want to control the private as well as the religious affairs of their parishioners and render them virtually slaves to do their bidding."

Despotic Power of Indian Agents.—The absolute power of an Indian agent over the Indian on the reservation is a reason for appointing only the best men. Here are some facts to illustrate: A few months since eight Indians were arrested by a sheriff in Minnesota, and put in jail. Their offense was absence from their reservation without the written consent or permit of their agent. They were driving logs for a lumberman and earning $1.50 per day. It is not long since two intelligent, industrious Indians were banished from a reservation, leaving behind them cultivated fields, stock, &c., simply because they did not please their master, the agent in charge, who also seized and prevented the use of a printing press bought, and brought on to the reservation, by another Indian for the purpose of issuing a paper. In such cases there is absolutely no appeal. The agent is dictator. He may be a tyrant.—*The Independent.*

Indiana Yearly Meeting.—This body assembled Ninth Mo. 26th. The Book and Tract Committee made their 38th annual report. For several years after their work began in 1850, it rapidly increased, but the interest in it had latterly abated. A supply of tracts is kept on hand at the depository, but no new tract had been issued during the past year, and the committee had met but once.

The 36th annual report of White's Indiana Institute showed that 4 white and 75 Indian children had been under its care during the past year. Of the Indian children, 60 had been paid for by appropriations of Congress.

The statistical reports gave the whole number of members as 21,319.

The Committee appointed the previous year on Conference of Yearly Meetings made a report, proposing that if six or more Yearly Meetings unite, a Conference be held in the year 1892, which should have advisory powers only. The meeting appeared to be in favor of the proposition, and referred the appointment of delegates to a future Yearly Meeting.

The Christian Worker, in its account of the Yearly Meeting, says the "Devotional Meeting" on Seventh-day morning "was led by Henry S. Newman, who is not a whit behind any Western Friend in *modern methods* of definite work in soul-saving; several elderly Friends came forward for blessing." This statement seems to destroy any hope that the visit of H. S. N. to this country will strengthen the cause of truth, or prove a comfort to those attached to the ancient doctrines and usages of the Society; for the "modern methods" spoken of are not in harmony therewith.

THE FRIEND.

ELEVENTH MONTH 3, 1888.

In conversing recently with a friend respecting a Chester County acquaintance in whom we were mutually interested,—a man whose varied intelligence led him to closely observe the plants that grew in his neighborhood, and their peculiarities; the minerals that are to be found in the different geological formations which exist in that section of the country; and the relics of a former race often upturned by the plough, in the shape of stone arrowheads, hatchets, and other implements — my companion remarked that his little five year old son would listen with much interest to conversation on these subjects, which his father found so attractive to himself.

It was an illustration of a general truth, that children are naturally drawn towards those things which engage the thoughts of their parents, or of those with whom they are much in company. Whatever habitually occupies the thoughts and affections of a person, will in measure manifest itself in his actions and words; and these cannot fail to influence in some degree those with whom he is associated.

Does not this consideration clearly show the responsibility which rests upon all for the influence which they exert over others. "No man liveth unto himself;" his character and conduct will tend to spread themselves in the community, whether he designs it should be so or not. If he is a man fearing God and endeavoring to do his will, he will be a preacher of righteousness, and others seeing his good works may be led to glorify our Father who is in Heaven. If he is one who will not yield himself to the Divine government, his influence will tend to spread the kingdom of Satan.

The Grace of God which visits all mankind, and teaches them how to live in this world, can and often does rescue from the way that leads to destruction, those whose surrouudings are very unfavorable. But yet, this does not relieve of their responsibility those whose example and influence are out of harmony with its holy teachings. How can parents "train up a child in the way it should go," if their own thoughts and desires are directed chiefly to worldly things? If the conversation in a family largely turns on what they shall eat, the delicacy of particular articles of food, aud similar topics, will not the child naturally come to bestow too much thought on such subjects? If the style of clothiug to be worn, the ornaments which will adorn the person, the beauty of certain dresses, &c., are matters which claim much attention, will not the seeds of vanity be fostered in the youthful mind? If the events which are transpiring are all spoken of with reference to their financial bearings, and praise or censure is bestowed in proportion as the acts discussed in the family circle tend to increase or diminish the property of those concerned, will not the younger members grow up with the feeling that the accumulation of an estate is the great business of life?

How different will the influence be in those families where the love and fear of our Heavenly Father are felt and acknowledged! While outward cares, duties and labors will receive their proper share of attention, yet "themes of a graver tone" will not be deemed out of place; aud out of the abuudauce of the heart the mouth

will at times speak of the goodness of the Almighty, and of his providential care over his children.

May Christian professors generally, and especially the members of our own Society, live so near in spirit to the Source of all good, that they may become as channels through which the waters of life may flow to their own families, and to the communities with which they are associated!

A correspondent calls our attention to Job xxxix. 25—"*He smelleth the battle afar off*"—as showing that the author of the article "Current Misquotations," which was inserted in THE FRIEND of last week, was mistaken in supposing that this saying was not to be found (substantially) in the Bible.

SUMMARY OF EVENTS.

UNITED STATES. — Much excitement has been caused by a letter written by the British Minister at Washington, Lord Sackville-West, in reply to one alleged to have been sent him by a former British subject, named Murchison, in California, in which the Minister is asked advice as to how Englishmen should vote in the Presidential election. The reply, which is favorable to the Democratic nominees, is almost universally regarded, both in this country and in England, as a highly improper meddling in American politics.

The Chicago *Farmers' Review* estimates the total potato crop of the United States for 1888 at 216,646,049 bushels, against 134,000,000 bushels last year.

Acting Secretary Thompson has informed the Collector of Customs at San Francisco that "Chinese sailors arriving in United States vessels, who were shipped in United States ports for round voyage, and who have been continuously under the United States flag, are not covered by the Chinese Exclusion Act."

A telegram from Tacoma, Washington Territory, says 20 more Chinamen came down from Alaska on the steamer Aucon on her last trip. They had gone there from Astoria to work in the canneries. The steamer, on coming down, went straight to Port Townsend, not touching at Victoria, as usual, to avoid any trouble in regard to their landing at Tacoma. The Collector of Customs, however, refused to allow them to land, because they had passed through British waters. A writ of habeas corpus was sued out, and while it was pending, the steamer Mexico arrived from San Francisco with six Chinamen, the steamer having stopped en route at Victoria, British Columbia. She, too, was stopped. The argument took place on the 22d instant. Judge Allyn decided the case was such as contemplated by the Chinese Restriction act; that under the laws which decree passengers on American ships to be under the jurisdiction of the United States, these Chinamen, bound from one American port to another American port, not having left the ship at any time, had not been out of the United States, even though the ship had touched at a foreign port. The Chinamen were allowed to land.

The first school census taken in Georgia since 1882 has just been completed. It gives the total number of children of school age as 508,281, against 508,722 in 1882, and shows that in the country districts the boys outnumber the girls, while in the cities and towns the girls predominate.

Governor Semple, of Washington Territory, in his annual report, places the population of the Territory at 167,982, an increase of about 24,000 during the year. The taxable property in the Territory is placed at $84,621,182, a large increase over last year. The coal mines during the year produced 1,133,801 tons, as against 525,705 during 1887. Gold and silver mining is also in a prosperous condition. The salmon pack for the year was 360,820 cases. The Governor urges the admission of the Territory into the Union.

Governor Leslie, of Montana, in his annual report, estimates the population of the Territory at 140,000, an increase of 10,000 over his estimate of last year. The Territory is entirely free of debt, and, it is said, has plenty of money in the treasury. All the industries of the Territory, the report states, have been highly prosperous during the year. The total assessed value of the taxable property of the Territory is stated to be $69,600,000. Mining is the leading pursuit of the people.

It is said that wolves and coyotes are doing great damage in northern Montana, having killed in a few days many hundreds of sheep and colts, besides attacking travellers. The Territorial Veterinarian, Parsons, who has just returned to Helena from Cheautau Co., reports that Charles Adams was compelled to fly from the beasts on the night of the 22d, when they destroyed 80 of his thoroughbred bucks. The next night 150 sheep were killed in one flock, and also 30 colts belonging to another ranch man. The bounty law was repealed at the last session of the Legislature.

For the week ending Tenth Month 29th, there were reported 251 cases of yellow fever and 20 deaths in Jacksonville, Florida; upwards of 80 cases in Fernandina and a few cases in Gainesville, Ga., Enterprise, Fla., and Decatur, Ala. Altogether 220 cases are known to have occurred at Enterprise, and 4095 cases and 352 deaths at Jacksonville.

Deaths in this city last week numbered 336, a decrease of 1 from the previous week, and an increase of 2 compared with the corresponding period last year. Of the whole number 199 were males and 137 females: 41 died of consumption; 27 of pneumonia; 22 of diseases of the heart; 15 of convulsions; 14 of inanition; 12 of apoplexy; 11 of old age; 11 of typhoid fever; 11 of croup, and 10 of inflammation of the brain.

Markets, &c.—U. S. 4½'s, 108½; 4's, 127¾; currency 6's, 121 a 131.

Cotton sold in a small way on a basis of 10⅛ cts. per pound for middling uplands.

Flour and Meal.—Western and Penusylvania super., $3.85 a $4; do., do., extras, $4 a $4.25; No. 2 winter family, $4.37½ a $4.75; Pennsylvania family, $5 a $5.10; do., roller process, $5.25 a $5.75; Ohio, clear, $5 a $5.50; do., straight, $5.50 a $5.75; Indiana, clear, $5 a $5.50; do., straight, $5.50 a $5.75; St. Louis and Southern Illinois, clear, $5 a $5.50; do. do., straight, $5.50 a $5.75; winter patent, fair to choice, $6 a $7; Minnesota, clear, $5.25 a $5.75; do., straight, $6 a $6.50; do., patent, $6.75 a $7.35.

Grain.—No. 2 red wheat, $1.09½ a $1.09¾.
No. 2 mixed corn, 50½ a 51 cts.
No. 2 white oats, 33 a 33½ cts.

Beef cattle.—Extra, 5¼ a 5⅜ cts.; good, 4¾ a 5 cts.; medium, 4 a 4½ cts.; common, 3¼ a 3¾ cts.; fat cows, 2 a 3½ cts.

Sheep.—Extra, 4½ a 4¾ cts.; good, 4 a 4¼ cts.; medium, 3 a 3¾ cts.; common, 2 a 2¾ cts. Lambs, 3 a 6¼ cts.

Hogs.—Extra Chicagos, 8⅜ a 8½ cts; Westerns, 8 a 8¼ cts.; State, 7½ a 7¾ cts.

FOREIGN.—Sir Richard Webster, Attorney General in the Parnell Commission case, concluded a lengthy speech on the 26th of Tenth Month. He recited a catalogue of outrages supposed to be traceable to members of the League, and then quoted from speeches of John Dillon and other Parnellites to prove their support of the plan of campaign. He dealt in succession with a series of utterances made by William O'Brien, Cully, Cox, Kenney and Matthew Harris to show their sympathy with outrages. The Attorney General concluded his remarks by stating that men who had actually participated in outrages would be called as witnesses, and they would tell what moneys had been paid to them, and how the crimes they were hired to commit were arranged.

The *Echo du Nord* states that the President of the Geographical Society of Lille has received news from Africa that Henry M. Stanley has been massacred, with all his expedition, excepting two men.

The Paris *Nationale* is authority for the startling statement that de Freycinet, the Minister of War, who has been making a tour of the southeast of France, has informed the Budget Committee that it will be necessary to spend £40,000,000 for the purpose of defending the eastern frontier against a possible German invasion. It is supposed that de Freycinet found the present defences useless.

The decree forbidding the sale of Dr. Mackenzie's book in Germany has been rescinded.

The official report of the railway disaster near Potenza, limits the number of persons killed to 19, and the number of injured to 55.

The bodies of a woman and two Belgian monks, from the Pretrasanta monastery at Naples, have been found at the scene of the landslide near Potenza. Two of the injured have died at the hospital, making 24 fatalities.

Queen Natalie has appealed to Patriarch Dionysius, at Constantinople, who is the superior of Metropolitau Theodosius, against the latter's action in dissolving the marriage of the Queen and King Milan.

An irade has been issued sanctioning the construction of a railway from Jaffa to Jerusalem.

Count Teleki has arrived at Mobasa from the interior of Africa. He discovered a lake, which h named Bassanarok, due north of Lake Boringo, ex tending from latitude 2.20 north to 5 north, lying t the westward of Lakes Samburu and Bassonebar. Tw large rivers from the north and west enter the norther part of the lake.

NOTICES.

SITUATION WANTED.—A young Friend, with som experience, desires a position in a Grocery Store.

Address J. J. WALKER, care of G. A. Milne, 48 North Fifth St., Philada.

BIBLE ASSOCIATION OF FRIENDS.—The Annual Meet ing of the Bible Association of Friends in Americ will be held in the Committee-room of Arch Stree Meeting-house, on Fourth-day evening, Eleventh Mo 7th, at 8 o'clock.

Friends generally are invited to attend.

EPHRAIM SMITH,
Tenth Month, 1888. *Secretary.*

DIED, near New Market, Randolph County, Nortl Carolina, on the 20th of Fifth Mo. 1888, JOHN A. L aged 16 months; also on the 28th of same month RUTH ISABEL, in her 5th year, son and daughter o Joseph O., and Mary E. Newlin.

Western Friend, please copy.

——, in Media, on the 7th of Ninth Mo. 1888, ANN P. RHOADS, widow of the late William Rhoads, in th 90th year of her age. She was an esteemed membe of Springfield Particular and Chester Monthly Meet ing, Penna. Through the vicissitudes attending a lon life, she was favored with much cheerfulness an serenity of spirit; realizing, as the end approached the blessed assurance that her "Saviour was near."

——, Ninth Mo. 10th, 1888, at Quakerville, Kansas of typhoid fever, GEORGE L. BRANTINGHAM, in th 48th year of his age, a member of New Garden Month ly Meeting of Friends, Ohio. Though not conscion much of the time during his severe illness, we have hope that, through redeeming mercy, he has bee gathered to an everlasting rest.

——, at the residence of a relative in Zanesville, o the 8th of Tenth Mo. 1888, Dr. ISAAC HUESTIS, in th 79th year of his age, a beloved member and elder o Chesterfield Monthly Meeting, Morgan County, Ohio He had been in declining health for a number of years and for some time past increasingly feeble. He wa diligent in the attendance of meetings, even at time when his infirmities were such that it hardly seeme suitable for him to make the attempt. As the tim approached for the holding of the Ohio Yearly Meet ing, he had it in view to attend; and although hi family feared his strength was not adequate thereto yet, as this feeling continued to rest with him, arrange ments were made for the accomplishing of it as com fortably as might be, with his bodily weakness. H was favored to attend all the sittings of the Yearly Meeting, and after its close expressed satisfaction wit having been there. On the sixth, in company wit his wife, he left Barnesville and proceeded homewar as far as Zanesville. On the night of the 7th, afte they had retired, she became more uneasy about him and upon querying with him relative to having some thing done, he only expressed a wish for them both t rest. About one o'clock she called the family wit whom they were stopping, and it was soon found h was in a sinking condition. He gradually grew weake until a little after five in the morning, when he quietl ceased to breathe without a struggle or any apparen suffering. His relatives and friends are comforted in the belief that he had fought the good fight and kept the faith; and, having been released from the trials and conflicts of time, has received a crown of righteous ness that fadeth not away.

——, in Camden, New Jersey, on the 18th of Tenth Mo. 1888, WM. B. COOPER, in the 75th year of his age This dear Friend was taken sick about two weeks be fore his death, and from the early part of his illness was impressed that his end was near. He was largely preserved in a very tranquil state of mind, and was without alarm in the near prospect of death, manifest ing humble confidence in Divine mercy. He was a good example of purity and integrity in life and con versation, which we believe were in him the fruits o the Holy Spirit; and he was held in much esteem on this account by a large circle of friends and acquaint ances. We reverently trust the Scripture language may be applied to him: Blessed are the pure in heart for they shall see God. His remains were interred in Friends' burying-ground at Newton, on the 22nd—the funeral being largely attended.

THE FRIEND.

A Religious and Literary Journal.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 173.

BOOKS AND TRACTS.

very valuable means of spreading a knowl-
e of the truths of religion, is by the distribu-
of suitable books and tracts. Words spoken
n pass from the memory; although, when
red under the movings of the Spirit of Christ,
may be greatly blessed. But the words
ch are preserved on the printed page, may
reeurred to at any time, and may be made
ul in future years. It is no wonder, there-
, that the circulation of writings which have
n prepared under a measure of the holy
inting, has been felt by many to be a duty
a service to which they were called.

The Journal kept by Stephen Grellet during
numerous and extensive journeys as a minis-
of the Gospel, shows that he did not neglect
method of sowing good seed. He often refers
is efforts in this direction; and it may rev-
ıtly be believed that the Divine blessing
ed on this part of his labors as well as on
preaching of the Word. When tarrying for
ıort time at a village in Greece, near Athens,
ut twenty of the villagers came to gaze at
n. The priest and others soon followed.
hen says, "I felt the love of Christ towards
n. I wished to communicate something to
n, but our interpreter was not there. He
gone into the village to buy some provisions.
ther way, however, seemed to open for con-
ing my religious impressions. I opened the
ek Testament on those parts which contained
ıt I wished to bring before them. These
sages I got the priest to read to them. So
ible is the plain truth, in the simple lan-
ge of Scripture, that, on hearing it read,
eral of these people were much affected, and
ken into tears, so that when our interpreter
ırned, their hearts were prepared to receive
ıt further we had to impart. We found that
y had never heard the Scriptures read. The
st himself had not a copy of them. He en-
ıted us to give him one, saying, he would
p it very carefully locked up in the church.
told him, before all the people, that we
ıld give them a few copies, on condition that
y would not keep them locked up, but that
quently during the week, and especially on
st-days, they would meet together, and that
priest or such of them as are able, would read them audibly to all the others. They promised they would do so, and parted from us in great tenderness."

When in the Southern part of Germany, in 1832, Stephen Grellet mentions that some of the inhabitants of villages through which he had passed, came to his inn at Neuburg. He says, "They were from home when we visited their villages; they wished to be with us a little, and requested that we would give them some books like those we had distributed among the people. They told us that on their return to their homes, late in the evening, they found every family collected, listening attentively to what one read to the others out of the tracts we had left them, and that parents and children were in tears. One of them, on returning home in the afternoon, met some boys on the road reading a tract with much attention; he listened for awhile, and felt such a strong desire to have one of the tracts, that he offered a large price for one, but the children replied that no money could induce them to part with such good books."

In connection with the distribution of books, Stephen Grellet mentions the case of a converted Jew who was travelling in Arabia. "He had a number of New Testaments in that language, which he distributed on his journey; he was also in the practice of frequently reading it to the people in the market-places. On one of these occasions he was sent for by the Pasha, who in a rough manner inquired of him, 'What is this that I hear of you? it is said that you read in a book that declaims against Mahomet and our holy religion, and which is calculated to cause the people to revolt against the Sultan,' &c. The Jew replied, 'You have been greatly misinformed; for the book I read in has not the name of Mahomet in it; it was even written before Mahomet was born; and, so far is the doctrine it contains from exciting the people to revolt, that if they were obedient to it, the Grand Sultan could not have a more peaceful and upright people in all his dominions. To convince yourself of it, please to accept this one copy of it,' on which he presented him with a New Testament, in Arabic, very nicely bound. The Pasha took it, examined it, and said, 'It is a very pretty book.' Books in those parts are rare. A few days after, the Jew had occasion to go to the palace of the Pasha; when at the door, he heard the Pasha reading in the Testament to many of his people who stood about him; he was then reading some of the miracles recorded by the Evangelists, and now and then made his own remarks to his attendants. Observing the Jew at the door, he called out to him, 'Come in, come in; I am reading out of your book to my people; Christ was indeed a great one; I also observe that all his miracles were made publicly among the people, whereas all those of Mahomet were in private."

Anna Shipton tells, in her book, "The Lord was There," of having sent some little books to a boy who was employed to clean knives, &c., in a ladies' school, with a request that he would give them to the three servants, who had been very kind to him. One of them was given by the boy to the housemaid; who at the same time received a message to summon her to the sick bed of a brother, who had been sent home as an invalid from India. He had been a source of trial and sorrow to the family for many years; and had now returned to die. The housemaid put the tract in her pocket to read on the railway journey, for the purpose of beguiling the time rather than for any desire after its contents. When she reached home, her brother was worse; and the despair of his soul was such she knew not what to say to him. She had no comfort to offer him; for his grief was the grief of a heart broken for sin, and his cry for mercy was a mystery to her.

She remembered the little book; it was about God's love to sinners like him; so she read it to him. She was amazed at his rapt attention and thankfulness. She sat up with him that night; and again and again she read the tract to him. The words were like bread to his famishing soul: "God so loved the world, that He gave his only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." And "He gave himself for our sins, that He might deliver us from this present evil world, according to the will of God." "Greater love hath no man than this, that a man lay down his life for his friends."

The following day, the housemaid returned to her place of service, deeply impressed by the work of the Spirit on the young man's soul. The next week she received a letter from her mother, telling her of the happy death of the prodigal, and the blessing that he had received through the tract she carried him.

On another occasion, when riding in a railway car with only one fellow passenger, a young man of exclusive demeanor, she felt so clearly the extension of Divine love towards him, that she felt constrained to extend an invitation to him. What followed she thus describes:

"The young man listened, drew himself up haughtily, and replied: 'My family do not approve of such questions.'

"Smiling consciously at his idea of escape, I said, 'I am not speaking to your family, but to *you*.'

"He rejoined coldly, 'Then *I* do not approve of such questions.'

"There was a pause.

"I said—though *gently* I thought (perhaps it sounded somewhat sternly, for he turned quickly at last and looked at me), 'When you meet me before the Lord, in that day when the secrets of men are judged, how will you answer when the Lord tells you that He sent me with an invitation to you to come to Him, and that your reply was, that you did not *approve* of his message?'

"He looked astonished and uncomfortable; but maintained a cold, thoughtless haughty silence, while he gazed intently through the carriage window."

During the time of silence she felt an impression to give him a tract. The only one she had with her bore the title, "That Man Saved my

Life." It was accepted with reluctance. As the young man's eye glanced over the open page, his face became softened with evident emotion, and in a subdued voice, and with a startled look he said, "Did you know then, that I had just been saved from drowning?" The barrier between the travellers was broken, and the way opened for conversation on Heaveuly things. His heart had been impressed at the time of his escape from shipwreck; but the impression had passed away. The Holy Spirit now showed him that the Heavenly Father still yearned after his wandering child. J. W.

For "The Friend."

Isaac Coates' Visit to the Seneca Indians.

(Continued from page 107.)

"Ninth Month 3d. Passed the time very agreeably amongst our friends about Bridgeport, on the Monongahela, in preparing necessaries for our wilderuess journey. Friends were exceedingly kind—seemed as if they thought they could hardly do enough for us; got well equipped by them for our journey.

"5th. When we arrived ou the top of the mountain, where we got the first sight of Pittsburg, we soon began to descend the steepest hill I ever saw a wagon-road upon, which to me appeared almost impracticable for a good team to draw an empty wagon up. Nevertheless, the inhabitants say they frequently go up loaded. When we descended to the bottom, we again crossed the beautiful Monongahela, and immediately entered the town, where we stayed the afternoon in providing some necessaries. I took the opportuuity to walk down to the point or junction of the aforesaid river and the Allegheny, which makes the great and grand river Ohio; it being a delightful prospect. Also had a view of the old French fort, Duquesne, and the English fort, which are both very much demolished, and beautiful grass lots in the place. This town appears to be a lively place for trade, containing perhaps 200 houses."

They left Pittsburg on the 6th, crossed the Allegheny River and travelled up its west bank. In places "the road was intolerable for short, steep hills; so much so, that going down some of them, leading our horses, we seemed in danger of their falling down upon us." It was then very much of a wilderness country. The town of Franklin on French Creek contained "10 or 15 houses." "A few cabins and small lots cleared we saw on our way between French Creek and Oyl Creek. Rattlesnakes abound here. I saw a large oue of about 3 feet 9 in. long, and about as thick as my wrist. I alighted and killed it, and cut off the rattles—being 9. Great numbers of wild turkeys are here. We saw several flocks containing 40 or more; and might easily have shot some of them if we had had guns and ammunition.

"We arrived at Titus' a little before sunset, got our horses to good pasturage, and lodged comfortably in his barn. Said Titus being a young man settled here on Oyl Creek, in the woods, about two and a half years ago; has made a great improvement for the time; owns 400 acres of land, the most of it a rich bottom; has got about 26 acres of excellent corn in the ground, a considerable quantity of wheat in stack, a large spring of excellent water near the door, large enough to turn a breast-mill; that upon the whole I think his farm likely in time to be of most inestimable value. Oyl Creek took its name from the oyl which is skimmed off the water in great quantities, and resembling the Seneca or British oyl in smell—its length being about 36 miles from its mouth to the place where it issues out of a small lake."

When Isaac Coates traversed this section of country, he had no idea of the wonderful changes which would be effected in it by the sinking of oil wells and the consequent enormous development of the production and trade in petroleum. The oil which was brought up in small quantities by some of the springs and collected from the surface of the waters, was then principally valued for medicinal purposes, and had long been used in that way by the Indians.

"10th. Being a fine morning we set off early and rode 29 miles near the mouth of a large stream called Brokenstraw, where we pitched our tent, kindled a fire and lodged in the woods. After leaving Titus' we rode 2 miles to a newly-erected mill and saw-mill on a branch of Oyl Creek, which the Holland Company have erected in order to supply the new settlers with flour, &c. Divers of them came there, 20, 25, or more miles with bags of grain, on a horse, to be ground—their being no road that any carriage can pass—and indeed to such who have not seen these mountainous new countries, it would appear impracticable to pass with a single horse. After leaving the mill, we soon entered a forest of White Pine, Hemlock and divers other sorts of timber; and great part of our ride this day was through timber of that sort: some of the way tolerably level, but a great part of it mountains thickly set with stones and rocks; which, together with the interlocking of the roots of the timber, and the deep swampy guts, it was with difficulty we got along; the cavities being so deep and close together, that had our horses got their legs in they must have been broken. But I suppose the way to be much better than it was 2 years ago, being now a cut path all the way, which was not the case then. In many places the timber being, I believe, from 100 to 200 feet high, and thickly set, insomuch that a great part of the face of the ground and rocks is scarcely ever saluted with the luminous rays of the sun; which I think is the reason of the rocks and old logs being very thickly set with coats of moss, and as the seeds of different kinds of trees fall on this moss, there being moisture enough contained in it to occasion vegetation, the body or truuk ascends and the roots crawl on the surface of the rock or log to the edge, and theu descend into the ground, and great numbers of that description are grown into large trees, the roots of which clasp a rock a little similar to the clasp of an eagle's claw. I saw one rock about 20 feet in diameter, which had 7 trees on it, some of which were 2 or 3 feet over and perhaps 150 feet high, and the rock 10 or 12 feet high. I think we saw neither house nor improvement for 20 miles; neither can I suppose much of it will be settled for many years to come.

"We came on the Brokenstraw about 7 miles above the mouth, and rode 6 miles down the stream to the place of our encampment through a very rich bottom.

"11th. Set off early without taking breakfast or feeding our horses. Rode down the aforesaid creek almost to the mouth; and with some difficulty got along, the Indian path up the river being in many places hard to be discovered, to a place called Warren, being a newly laid out town, but without much buildings except one cabin and a store-house, built by the Holland Company, near the mouth of another large stream called Connowingo. Here we breakfasted and fed our horses. The people in the cabin were very kind, made our chocolate for us, and gave us some good pidgeon soup. Here we hired a guide, rode over the Connowingo, and followed our guide with indescribable difficulty about 16 miles to Cornplanter's settlement. The logs, the brush and thick set young timber rendered this stage extremely difficult and tiresome—almost a continual succession of logs, in many places 3 or 4 in a perch as high as our horses could step over, and many of them they had to jump, and the young growth being so thick that if we were two rods apart we would have to call out to each other in fear of being lost.

"About an hour before sunset we reached the new house which Cornplanter is getting built, and the school-house where Henry Simmons teaches the young Indians; at which place we met with Henry, greatly to our mutual comfort. We tarried all night in the school-house. Cornplanter and many others of the nation came this evening to visit us, and appeared to be much pleased with our coming.

"12th. This morning the old chief and some of his connections brought us some cucumbers to help out our breakfast, and immediately returned to his village. We soon set off up the river, Henry Simmons bearing us company, and in about one mile came to the town, stopped a few minutes with the Indians who gathered round us, apparently much pleased with our arrival. We proposed a council or conference with them to be held in two days after that time, to which they readily assented, and agreed to send out some runners to inform their people. We then took leave of them for the present, and proceeded up the river to Genesinguhta, to join our friends Halliday Jackson and Joel Swayne, whom we met with mutual joy.

"13th. Stayed with our friends and visited several families of Indians in their houses and cabins, and walked about and viewed the improvement made by our young Friends in this wilderness county, which appears considerable. Their corn and buckwheat are good, had pretty good oats, have a considerable quantity of hay, procured a large garden of good vegetables, and have about 5 acres of ground cleared and plowed, ready to sow wheat. They have got a comfortable two-story house to live in, and several other necessary buildings.

(To be continued.)

Friends: There is a summer religion that is up and flourisheth while the sun shineth, and while they have the club, the staff and the bag; but when the winter, the storm and the tempest come, they fly under the hills and mountains and trees to cover and shelter themselves; whom the powers [of the world] do separate from their religion, worship, church (as they call it) and their doctrine. But the nature of sheep is not so. The sheep will get a-top of the highest hill and mountain; and set their backs against the storm, weather and tempest; and bleat for one another: and when the dogs are abroad among the sheep they will run altogether; but they that are not the sheep, they will scatter and be scattered when anything *feareth* them [maketh them afraid]. But part the sheep asunder, and they will run all ou heaps again, and will keep together; and ueither storm, tempest, nor winter, nor powers nor principalities can separate them from the love of God, which they have in Christ Jesus their Shepherd. And so Christ's sheep bear fruit in the winter aud tempests; and have

neither bag, staff nor club; but are in the Vine bearing fruit; setting a-top on the highest hill and mountain with their backs against the weather.—*George Fox.*

John Pounds—the Founder of Ragged Schools.

(Concluded from page 107.)

Several little incidents are given which illustrate the old man's happy way of interesting and instructing his scholars:—

"A little lad came running to us with something bright and green in his hands. 'Mr. Pounds,' he said, almost out of breath, 'what's this, so bright and green? it grows all along the hedgerow, a long way.' Johnny received it from the boy very respectfully; if it had been the king he could not have been more respectful. 'They call it traveller's joy,' he said; 'it is not in bloom yet—you found no flowers upon it.' 'No,' said the boy, 'only leaves.' 'No, it's too early for the flowers. It's a clematis; but they call it traveller's joy. Its leaves are bright and green, spreading plentifully over the hedges a long way together; and its flowers, when they come out, are a greenish-white, and look bright and gay; and when the flowers go to seed, every seed has a longish feathery tail, curling out from one end, almost as white as the flowers, and they glisten in the sunshine. So they brighten the hedgerows all through spring, summer and autumn—in spring, with their bright green leaves; in summer, with their white flowers; in autumn, with their white feathery seeds, all looking so pleasant and cheerful along the road-sides. I've often thought this is why they call it traveller's joy—it cheers the traveller on his way.'"

Then another boy comes up with a piece of scarlet pimpernel, and the old man explains why it is called the shepherd's weather-glass. Then there is a lecture on the scarlet poppy, and so forth. . . .

[A comfortable dinner on the Hill, and a tea at the shop after their return, completed the treat which John Pounds, out of his poverty, managed to provide annually for his young flock.]

It is hardly credible that Pounds could have done all he is described as doing—not only for his pupils, but for all the sick and suffering round him—out of his own scanty earnings. Yet we are assured that not only was his school absolutely free, but he also steadily refused all offers of money for himself. Not, indeed, that rich and influential folk seemed to trouble much about the poor old cobbler while he lived.

He did not, however, refuse help when he needed it for his little ones; but such help came mostly from the poor. From time to time the old man's heart was cheered by an unexpected visit from an "old boy," who would come and lean over the low half-door and delight his former teacher by reminding him of some little ragamuffin that he had perhaps coaxed into that very room, years before, by the tempting offer of a hot potato! Such grateful and welcome visitors generally insisted that the schoolmaster, to whom they owed so much, should accept some small offering to help him forward in his work among a younger generation. . . .

[One of his old scholars thus relates his school-boy days]:

"Father took me by the hand—I was a very little chap then—and we went to Mr. Pounds', in that little shop in St. Mary's Street. It was full of children—as full as it could hold; there did not seem room for another; and good Mr. Pounds was sitting amongst them, on his bench at the window, working."

The first lesson is then described: "He says (oh, so kindly and lovingly, drawing me gently to him), 'Now, come my little fellow; *In the beginning, God created the heaven and the earth.*' He always began so. He began so with every one; whether they could read or not, he always began with the first chapter of Genesis. I astonished them at home; for I could go through the first chapter of Genesis before I well knew all my letters.

"Sometimes he would explain it to all the school at once how God created the heavens and the earth. He delighted in explaining this. There were some tall boys and girls that could not read—much taller than I was—and they stood behind and listened to these explanations, and so learned in this manner. There was another chapter that was one of his great favorites—the fifth chapter of Matthew, the beginning of out Lord's sermon on the mount. He was very fond of giving us these two chapters to read. . . .

"Mr. Pounds often went out suddenly during school hours. He'd leave us all alone, boys and girls together, and say to us, 'Now you bide here till I come back, and mind you be good.' Then he'd tell one of the older boys, perhaps, to take care of us when he went out to some poor neighbor, perhaps to take them a dinner he had been cooking for them, or some broth or gruel."

But the old cobbler was not satisfied with merely receiving such as came to him; he went forth also "to seek and to save that which was lost." He went about all the lowest and most degraded places in that wretched neighborhood, seeking for poor children "that nobody cared for." When he saw a poor, starving little thing "poking in the gutter," "That's one for me," he would say. Let him describe in his own words, his method of procedure:—"An' I goes gently towards it, and I says to it, 'Will y' have a taty?' I has a boiled taty ready in my pocket; I pulls it part out, and when it sees it, it says 'Yes.' And whiles it's eating its taty, I moves off, yet not so fast but it can keep up wi' me. But before it's done eating its taty, I takes care to be in my shop. It follows me into the shop for another taty, and as sure as it comes once it comes again."

Good old John Pounds was called to his rest very suddenly, in the midst of his labors of love. The Christmas of 1838 found him in his usual health, full of active benevolence, carrying forth portions to the sick and needy, for the weather was very severe; teaching in his school, striding hither and thither on errands of kindliness and mercy, with bare head and arms. "What's frost or cold to him? his heart is warm enough!" those who watched him would exclaim. The cobbler always had a festive Christmas day. He had a piece of roast-beef and a huge plum-pudding; and during the afternoon he held a sort of *levée*, all the neighbors being welcome to drop in and taste the famous pudding, which, tradition asserts, invariably held out till the very last visitor had had a bit. On that Christmas day he was in his glory. Such of the children as were likely to get no pudding at home—perhaps no dinner at all—were invited to dine with him. After the meal was over the old man stirred his fire and produced the little presents that he had provided. Then the neighbors began to drop in, and the afternoon passed quickly by.

"I'm as happy as I can be," he exclaimed to his nephew: "I haven't a wish on earth unfulfilled. And now, if it please God to take me before I can no longer do for myself!—No, I would not live so long as to be a burden to any one;—when I can no longer do for myself, I should like to die—like a bird dropping from its perch."

His last wish was fulfilled. New-Year's day came, and John Pounds was still all life and activity. He had bought a pint of sprats for his dinner, and was very gleeful over the unwonted treat that he was about to give himself. The school was in full swing when, at ten o'clock, the old man suddenly rose, and charging the youngsters to be good in his absence, which he said would be very brief, he carried off one of his boys to visit a Mr. Carter, whose house was not far distant. The lad had a sore heel, for which Pounds desired to get some ointment; at the same time he bade him bring his slate, that Mr. Carter might see what progress he had made with his arithmetic.

Mr. Carter's house was reached, and the slate was sent in, by way of introduction, while master and pupil stood in the hall. A noise was heard; some members of the family hurried out, and found the old man lying helpless on the floor. They raised him into a chair, applied restoratives, and for a little he rallied. A doctor who happened to be passing was called in. He saw at a glance how matters stood; in ten minutes John Pounds was dead!

For "The Friend."

Saving Faith.

"There is a faith that overcomes the world, and there is a faith that is overcome of the world." That faith that overcomes the world, that is operative, bringing mankind into harmony with the will of God, is the faith that saves. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God: not of works, lest any man should boast."

If any one has a saving faith he acts upon that faith, which makes it operative, producing a change in his life. "To as many as received Him, [Christ] to them gave He power to become the sons of God, even to them that believe on his name." The Apostle tells us that faith comes by hearing, and hearing by the word of God. Yet there were those in that day having ears that did not hear so as to make any change in their lives. As the wonder-working power of Divine Grace is heeded, it makes the human family willing to comply with the terms upon which salvation is offered—which are repentance and faith. "Let the wicked man forsake his ways, and the unrighteous man his thoughts, and let him come unto the Lord, and He will abundantly pardon; not saving us in our sins, but from our sins."

George Briggs.

New Sharon, Iowa.

For "The Friend."

Botanical Notes.

He who passes along the streets of Philadelphia, on Chestnut Street above Eleventh, may observe a conservatory placed on the line of the street, through whose windows during the whole of the winter season, may be seen most interesting collections of growing plants, which the owner thus displays for the pleasure and instruction of the thousands who daily pass by.

On the afternoon of the 18th of Tenth Month, my attention was arrested by some fine specimens of the Pitcher-plant (*Nepenthes Hookeriana*), the leaves of which are among the most curious of Nature's productions. The main body of the leaf is long and comparatively narrow, not much unlike those of some of the lilies and

orchids in shape; but the central stem of the leaf, instead of ending where the expansion of the leaf ceases, is greatly lengthened, so that it hangs down like a green cord of a foot or so in length. At the end of this cord grows in an upright position, a green cup thickly blotched with reddish-brown, about the size and shape of a goose's egg, open at the top, where it is bordered with a colored lip or flange. Over the open top is fastened in a sloping position a cover about the size of the opening, which looks as if it might be designed to shelter the cup from any shower of rain which might fall upon it.

The researches of Darwin and other naturalists, seem to show that the real use of this lid is to entice insects into the cup open below to receive them. Its under side is furnished with honey glands, whose secretions are doubtless very attractive to many insects; and from its sloping surface the descent is easy into the cavern below, where the watery fluid secreted by the inner surface of the cup speedily closes the breathing pores and drowns the unfortunate victim.

The *Nepenthes* belongs to the somewhat numerous family of insect-eating plants, which by various devices entrap their visitants, drown them in their slimy embraces, and then absorb the nourishment which their bodies are capable of furnishing. Among these carnivorous plants we suppose many of our readers are more or less familiar with several species of Sun-Dew (*Drosera*), and with the American Pitcher-plants (*Sarracenia*), which grow abundantly in the swamps of the Pine Barrens of New Jersey.

The genus *Nepenthes*, of which there are now known more than 30 species, inhabits the tropical swamps of the East Indies, Madagascar, Australia, &c. The lid of the pitcher or cup, formed at the extremity of the leaf, does not open until the leaf is completely developed, and before this takes place, the watery liquid is secreted and partly fills the cup; so that it cannot be derived from the rain-fall. The different species vary much in shape and appearance. The *N. distillatoria* has narrow cylindrical pitchers, 6 or 8 inches long, which are of the same light green color as the leaves. It is so abundant in Ceylon that the natives use the strong midribs of the leaves for cords or withes. A variety of this has been found, in which the pitchers are of a deep blood-red color. In one species, found in Borneo, (*N. raja*), the pitchers are a foot in depth and 6 inches in diameter.

In investigating the kinds of insects which are found in the pitchers of our American plant (*Sarracenia*), Prof. Riley of St. Louis, discovered a species of flesh fly, not before known, which drops its maggots into the tube of the pitcher, where they feed upon the soft parts of the insects it contains. At maturity, the maggot makes its way through the base of the tube, burrows in the ground, and is transformed into a fly.

J. W.

The Beguiling Influence of Human Wisdom.—"The minds of too many of our young people have become so much dazzled with the glare of creaturely activity and excitement, as to have little relish for the plain, but incontrovertible truths of the Gospel in their primitive purity. O! the beguiling influence of human wisdom! how doth it corrupt from the simplicity that is in Jesus: it strikes at the very life of spiritual Christianity."—*Daniel Wheeler.*

I am afraid of taking up a rest in consolations, as suffering seems the allotment of the present day.—*Mary Capper.*

For "The Friend."

WATER LILIES.

The south winds wake
The lilies on the lake
To greet the early morning;
So the Spirit's lovely breath
Doth gently wake our souls from death;
Our early life adorning.

The lilies bloom
Beneath the blaze of sunny noon,
Their fragrance sweet extending;
So, as we love, our prayers arise
Like incense floating to the skies,
To the throne of God ascending.

The lilies grow
Where living waters flow
From hidden fountains bubbling;
So, when our souls to Christ are led,
Their thirst is gone, their hunger fed,
Made calm from all their struggling.

The lilies fold
With robes of snow their hearts of gold
When evening shades are falling;
So, when we sink to heavenly rest,
We hold Christ's love within our breast
And wait his blessed calling.

R. J. W.

Selected.

WHEN, WHERE AND HOW?

BY ELEANOR C. DONNELLY.

Dear Lord! in some dim, future year,
In some dim future month and day,
Abides the hour, the solemn hour,
When thou shalt call my soul away;
That year, that month, that day of days
Come soon? come late?—I know not when;
O Thou who rulest all my ways!
Master of life, whom Death obeys,
Be with me then, be with me then!

Somewhere upon this globe of ours
Is hid the spot where I must die;
Where 'mid the snows, or 'mid the flowers,
My shrouded form shall coffin'd lie;
If north or south? If east or west?
At home? abroad?—I know not where;
O tender Father, Lord of grace,
Whose presence fills the realms of space,
Be with me there, be with me there!

By fire? by flood? by famine sore?
By sudden stroke? by slow decay?
When Death's dark angel opes the door,
How shall it call my soul away?
God only knows; He bends the bow,
And He alone can fix the dart;
Yet care I not, when, where, or how
The end may come, sweet Lord! if Thou
Wilt then but shield me in Thy heart!

For "The Friend."

THE WIDOW'S MITE.

"More than they all," the lip of Truth declared,
When the poor widow to the Temple came
With her two mites,—her all of worldly goods,
And cast them in the treasury. The rich
Of their abundance gave and willingly,
But she her living freely did bestow;
And the world's wealth, had she at her dispose,
Would have been given to the cause espoused,
Which was so dear to her, as cheerfully.
The structure was adorned with goodly stones,
And exquisite the finish. Beneath its dome
Stood *one* uncrowned, "greater than Solomon;"
A lowly look was his, and yet his brow
Bespoke a being of no common mould.
"More than they all," how strange unto the ear
Of those then gathered, seemed the Saviour's words,
Ere they discerned his meaning. He who sees
Not as man seeth, looketh to the heart,
And by the motive is the action weighed.
Her name we may not know; from whence she came
Or whither she returned, no record tells,
Or of her tribe, or of her family;
And yet her memory will ever live.

R.

"The heart grows rich in giving; all its wealth is living grain;
Seeds, which mildew in the garner, scattered, fill with gold the plain."

For "The Friend."

The writer of the following "Thoughts in a Friends' Meeting House," &c., had been attending the meetings of the Hicksite branch, but was not satisfied with their religious views, nor the doctrines held by a great number of their members. He could not unite with them as a Society in their views of spiritual things, nor could he find rest with those churches having a man-made ministry. There were no Orthodox Friends' Meetings near where he lived. His wife was a member of the Hicksite branch, and they continued to attend their meetings together. Having business in Philadelphia during the Yearly Meeting of Orthodox Friends, he was led to attend their meetings while he remained in the city, and perceived that their testimonies and doctrines were different from the Hicksite Society. When he returned home he continued to attend meeting with his wife, as heretofore, and in process of time believed that it was his duty to testify in public for the Master. And during a public meeting of this Society he was under a deep spiritual visitation from that word which is quick and powerful, and is a discerner of the thoughts and intents of the heart.

Afterwards, by prayer and supplication, he was led to attend those meetings of Friends, as the way opened, who believe that Jesus is the Christ, and that He suffered death on the cross, without the walls of Jerusalem, for all mankind, that whosoever believeth on Him and is baptized with his baptism shall be saved.

J. S. W.

Thoughts in a Friends' Meeting House, and Reflections Therefrom.

The Friends and many others, who, we believe, were not of this persuasion, have assembled themselves together for the purpose of worshipping God; and it is to be hoped that the greater number of those thus assembled on this occasion have come together for this purpose. A solemn silence soon overspreads the meeting. The words—"There is a division and a dividing line," came vividly before my spiritual vision. What can this mean? I queried, as no one has yet broken the silence by rising to speak. The words were repeated in the same manner, but with much more force than before, "*There is a division and a dividing line*: arise and speak the words." The emotion and the force of the words of this spiritual visitation were such as not to admit of any doubts. My heart seemed to sink within me. I cried in my soul, O! my Lord, how can I do this work? Is there no other way? Wilt thou not remove this burden from me? Then came the answer, "Thou mayest write them. There is a division and a dividing line." I replied, I will write them. Then a peaceful calm settled over my troubled spirit, but the words above written still sounded in my ears. I queried, what can the meaning of those words be? The answer came, "*There is Christ and there is anti-Christ.*" Then I began to understand the meaning of this visitation:—There is a division and a dividing line, and it is between Christ and anti-Christ.

There were several speakers, but no one spoke of the divinity of Christ, until near the close of the meeting, when a woman spoke on this subject, and explained, that Jesus was not a man, but that He was the Christ, and that the best thing that the Friends* could do would be to acknowledge the divinity of Christ.

*The Meeting of Friends referred to, and which the writer of this article attended, was the Hicksites'.

The Hicksite Friends, as a Society, do not cknowledge the divinity of Christ, and are nitarian in doctrine and belief. There are ndividuals, no doubt, among this branch of riends who believe that Jesus was the Christ. was the spread and adoption of Unitarian octrines that lead to the great division in the ociety of Friends throughout the United States 1827—the seceding portion of the Society king the name of Hicksite from a distinguished eaker, Elias Hicks. Those that remained were alled Orthodox, from their holding to, or pro- ssing orthodox doctrines in common with other vangelical churches.

It is a sad spectacle to any one in sympathy ith Friends or their primitive principles, to ehold them divided and subdivided as they re at the present day.

Who is anti-Christ? "Who is a liar but he at denieth that Jesus is the Christ. He is nti-Christ that denieth the Father and the on.. Whosoever denieth the Son, the same ath not the Father." 1 John ii: 22, 23. "And very spirit that confesseth not that Jesus Christ come in the flesh is not of God. And this is at spirit of anti-Christ, whereof ye have heard at it should come; and even now already is in the world." 1 John iv: 3. "For many eceivers are entered into the world, who con- ss not that Jesus Christ is come in the flesh. his is a deceiver and an anti-Christ." 2 John: 7. This is a scriptural interpretation of the ord anti-Christ; and in 1 John ii: 18, we are ld that even now there are many anti-Christs, hereby we know that it is the last time. I ould earnestly exhort my readers to study arefully those passages quoted, and they will ive a clear idea of anti-Christ; and also to ead carefully in connection therewith the first nd second Epistles of John.

In worldly matters union is considered neces- ary for success. In 1 Corinthians i: 13, "Is hrist divided? Was Paul crucified for you? r were ye baptized in the name of Paul?" hrist is not divided, bnt there is a division nd a dividing line between Christ and anti- hrist. If it were necessary to prove that hrist is the Son of God, and was in the flesh the person of Jesns, I would quote from assages where the qnery was put direct by im to his disciples, and answered by Peter: Iatthew xvi: 15, 16, 17 and 18—"He saith nto them, But who say ye that I am? And imon Peter answered and said, Thou art the hrist, the Son of the living God. And Jesus nswered and said unto him, Blessed art thou, imon Bar-jonah, for flesh and blood hath not evealed it unto thee, but my Father which is heaven. And I say also nnto thee, That ou art Peter, and npon this rock I will build y church: and the gates of hell shall not revail against it."

The Scriptures contain many other proofs hat Jesus was the Christ, bnt we must leave his matter with onr readers, with the exhorta- ion to search the Scriptures; read them for ourselves deliberately and prayerfully. After ou have done this, can you say that Jesus was nly a man? Or will you not exclaim as Peter id?—"Thou art the Christ, the Son of the iving God." We mnst either confess Christ or leny Him; there is no neutral ground in this loctrine. He prayed that all his people might e one. Let us come to Him in humble prayer hat we may be one in Him. If we are one in hrist, then there is no division nor dividing ine amongst us. This rock upon which the hurch of Christ is built is the Truth, as it is in Christ, our Lord, for He is the Way, the Light and the Life, and besides Him there is no other way; for he that cometh by any other way, the same is a thief and a robber. This is the only sure foundation, and if we build upon it, then we are Christ's, and Christ is God's.

A Whitby Hero.

Last month, there was buried, in Whitby Cemetery, John Storr, one of Whitby's brave lifeboat men. On the day of the funeral, all the shipping and fishing craft of the port lowered their colors half-mast, and many thousands of persons witnessed the passing, to the cemetery, of the funeral procession, which was a remarkably long one. The coffin, bearing the deceased, was carried shoulder-high through the streets, by lifeboat men and fishermen. The funeral rites at the grave-side were performed, and the scene was deeply affecting, for deceased was not only respected for his bravery, but also beloved for his many personal qualities. John Storr was a member of a numerous family of that name, all of whom spent the best years of their lives in the precarious occupation of fishing in the deep sea; all of whom had a deserved reputation for unselfish heroism; and many of whom sacrificed their own lives in their attempts to save those of others, who had been cast upon the rocky coast of Whitby, by the angry waves. Storr's own father perished in one of the most brilliant enterprises ever recorded in the national lifeboat annals; while a brother and two uncles lost their lives, in similar deeds of heroism. The deceased, John Storr, was ever to the fore, in times of peril, to those at sea; and, for many years, none of the Whitby lifeboats have gone out to shipwrecks, without having him as one of the crew. He was one of the coxswains, of a crew of brave fellows, that have saved many scores of lives, from vessels which have been beaten on Whitby's shore by the fury of the sea, and there dashed to pieces. He has had many miraculous escapes, one about eight or nine years ago, when the lifeboat, while on one of her adventurous expeditions, was upset by a huge sea. She, however, soon righted herself again, but four of the crew were missing, among them Storr. He, however, was cast np on the beach, thongh nnconscious. By long and patient nursing, he recovered. The other three poor fellows were drowned. The most memorable feat, accomplished by a lifeboat crew, was that in January, 1881, when the national lifeboat, "Robert Whitworth," was dragged all the way from Whitby to Robin Hood's Bay, a journey of six miles, through banks of snow, standing in some places, several yards high. A boat, containing the crew of a sunk ship, was off Robin Hood's Bay, in momentary peril of being swamped. The Whitby lifeboat reached the Bay, after encountering difficulties and obstaeles hitherto unheard of, and was launched into the terrible waves. Once she was driven back, twice she was driven back, more or less disabled, but still the plucky fellows, urged by Storr, stuck to their work, and again launched into the sea. At last, the frail craft was reached, and a crew of five or six men, half frozen to death, were brought to the shore, amid a tumult of joy that was almost delirious. In other brave deeds, of a similar character, Storr was a prominent actor, and his name will ever be revered, at least in the local annals of the doings of brave men.—*Advocate of Peace.*

In the noise and false glare of a worldly life, how many false motives, how many erroneous opinions may steal in and out of the heart unnoticed.

Selected for "The Friend."

The Right Choice in Early Life.

The continuance of our Christian Society as a light in the world, depends much on the visited youth giving up, surrendering their all, without any capitulating in order to preserve this or that favorite object alive, which ought to be slain. We have many half-baked cakes, flitting morning clouds, and momentary early dews, among us. All states have their trials, and temptations; and in faithfulness or disobedience lies our increasing strength or weakness. Little trivial circumstances of dress or other light matters are presented by the enemy to young and tender minds. The sure Friend and Monitor in their bosoms debarts from entering into the temptation; here the conflict begins, army against army; the free agents have to make a choice which standard they will join, and in *this choice* is involved their safety, their preservation, and capacity for further growth in holy stability and religious experience. In their making a right choice, and in their diligent waiting for renewed help to persevere in that choice (through Divine mercy) consists their happiness in time and eternity.—*Richard Shackleton.*

By Oriental custom the terms "father" and "mother" are by no means limited to one's natural parents, but are applicable to superiors in years, or in wisdom, or in civil or religious station. This truth was impressed on my mind by an incident in my journey across the desert of Sinai. My companions in travel were two young men, neither of them a relative of mine —as my dragoman very well knew. When, however, in mid-desert, we met an old Arab shaykh, through whose territory we were to pass, my dragoman introdueed me as the father of these young men. "No, they are not my *sons*," I said to the dragoman; but his answer was: "That's all right. Somebody must be father here." And when I fonnd that, according to the Arab idea, every party of travellers must have a leader, and that the leader of a party was called its "father," I saw that it would look better for me to be called the father of the young men, than for one of them to be called my father.

Traces of this idea are found in the Bible use of the term "father." In Genesis, Jabal is said to be "the father of such as dwell in tents, and have cattle;" the man who started the long line of nomad shepherds. Jubal is called "the father of all such as handle the harp and pipe;" the pioneer instrumental musician of our race. Joseph in Egypt speaks of himself as "a father to Pharaoh," in view of the confidence reposed in him by the ruler of the empire. "Be unto me a father and a priest," says Micah to the young Levite, in the days of the Judges; because a religious guide is, in the East, counted as in a peculiar sense a representative of God.

It is not merely that the terms "father" and "mother" *may* include others besides human parents, but it is that no Oriental would think of limiting those terms to that relationship. Hence this fifth requirement of the covenant of God's people with their God, just as it stands, is in substance: Honor those who are over you in the Lord, as the representatives of the Lord; for the powers that be are ordained of God, and he who fails to honor them lacks in due honor to Him who has deputed them to speak and to act for himself. And herein is affirmed a principle which is as important to us to-day as it was to the Israelites in the days of Moses. Indeed, it may be questioned whether any

precept of the ten covenant requirements has a more specific bearing on the peculiar needs of the American people than this injunction to reverence those who are in authority because they are God's representatives in their sphere. Anarchy can have no tolerance in the mind of a child of God; but reverence for rightful authority has its home there.—*H. Clay Trumbull, in Sunday School Times.*

C. SPURGEON had occasion, some time ago, to speak to a company of students on the importance of using illustrations, and remarked, in his bluff way, that illustrations enough might be found in a tallow candle. This was regarded as an extravagance of speech, whereupon he prepared a lecture to show what might be illustrated by candles.

A nicely japanned but shut-up box, filled with fine unused candles, illustrated an idle and spiritless church. Several colossal and highly colored but unlit candles were shown, and with them a tiny rushlight, shining as best it could. The big, handsome, unlit candles might be archbishops or doctors of divinity, or other persons of culture without piety, and the bright rushlight might be some poor boy in a workshop, whose life is beautiful. He showed an unlighted candle in a splendid silver candlestick, and then a brightly burning one stuck in a ginger-beer bottle. He showed what a few people might do by combining their good efforts, by exhibiting the combined light of twelve candles. The folly of trying to light a candle with the extinguisher still on was shown, and the dark lantern illustrated the case of people who make no effort to let their light shine before men. The lecturer then placed a candle under a bushel, and afterwards placed the bushel-measure under the candle—the point of which was obvious. In snuffing a candle he extinguished it, and remarked that Christians often did a like mischief by unwise rebukes or criticisms. The folly of burning the candle at both ends was illustrated.

The last illustration was a number of lighted candles of various hues placed together on one stand, representing the church's true diversity in unity, all the different branches burning from one stem and for one purpose.—*From the Hartford Courant.*

Natural History, Science, &c.

The Habit of Taking Drugs.—In speaking of the danger which attends the habitual use of any drug, *The Christian Advocate* says:—

"Medicines are advertised as producing no tendency to a habit; that their use can be discontinued without the slightest inconvenience. All these statements, one after another, prove lies. To take no medicine, no stimulant, no opiate, except when unmistakably and absolutely necessary—then the least possible quantity to accomplish the result, and cessation at the earliest possible point—constitute the only safe rules. The best physicians of all schools know this, practice it themselves, and so far as possible, lead their families to do so. The people at large are too ignorant, too much afraid of pain, too unwilling to deny transient enjoyments or to be governed by hygiene; to pay physicians for wisdom if they tell them they need nothing but cleanliness, exercise and moderation. They turn to the quack, the patent medicine bottle, the paregoric, Jamaica ginger (*another name for spiced rum*), patent gas, or any one of the thousand ways of trying to escape the penalty of continuing to act as though nature's laws were a fraud."

Drainage in Holland.—"The twelve hours' ride from Rotterdam to Hanover proved a very pleasant one and full of interest. Leaving the city, the train passes through a long tract which has been reclaimed by various syndicates. Canals have been dug through the swampy land at right angles, and the rich black soil thrown out has proved sufficient to form rectangular patches of arable land called 'polders.' The canals form the highways in many places, and enables the landholder to do without fences. During the wet season they are kept at a proper level by means of numerous windmill pumps, the water being poured into larger canals having a slight fall toward the North Sea. Along the edges of the polders are rows of willows and poplars, and nearer the water are many umbelliferous plants, and every few yards most delightful patches of poppies. Sagittarias, cat-tails, and tall grasses very like our wild rice, extended into the water, which furnished an abundant crop of pretty, white water-lilies, smaller than those of our Middle States. In several places the farm hands were seen gathering boatloads of Duckweed (*Lemna*), which grows in great abundance."—*Friends' Intelligencer.*

The Habits of the Martins.—These birds have made their home with me for the past forty-five years continuously, during the nesting season. I have accommodations for forty pairs in the eaves of our kitchen, within fifteen feet of the ground, where the family are continually passing and repassing, without any apparent annoyance to the birds. They generally come one at a time, although several may appear to arrive the same night. If the season should prove cold and stormy, or we should have snow so as to prevent their getting a supply of food, they will stay and perish rather than return to the South, where it is plenty. That they always return in the night, is a mistake, and arises from the habits of the bird. "At the approaching dawn the merry martin begins his lively twitter, which continues for half a minute, then subsides until the twilight is fairly broken. To this prelude succeeds an animated and incessant musical chattering, sufficient near the dwelling to awaken the soundest sleeper." Some of them arrive in the day time. Standing at our south window one day in early spring, I saw the arrival of the first martin of that year. It was an old male that seemed tired by his long journey. He made directly for his box, and I think, remained silent, having no one of his own kind to exchange ideas with. He was some distance from the house when first observed, but was at once recognized by his flight. The rest gradually followed him. Every new arrival by day seems to excite them, and is announced by loud cheering.

They resent any intrusion on their premises with the greatest violence, and will permit no other bird to enter their box, if they can help it. The roof, which is within a few inches, is common to all. One year I found there was something exciting and disturbing them very much, and finally I discovered two old Norway rats had found their way up the drain into the conductor that came from the roof, and, availing themselves of this road, they had entered the cornice of the house and had been feasting on the young birds or eggs. I soon destroyed them. The next year only two pair returned. They have again increased and filled the empty boxes The red squirrels have to be watched. Formerl there were many of them in the town. La year four of these were killed on the premis They are as bad as the rats. Sometimes we h a full house, but since the advent of the Engli sparrow there has been trouble for the mart as well as for myself. The sparrows, remaini all winter, are ready to take possession of t boxes when they are opened for the martins the arrival of the first one in the spring. D the whole body of martins come at once, could we tell which box to open for the ne comer, much of the difficulty that occurs mig be prevented, for the sparrow is no match f the martin in the air, but when the former on gets possession of the box, and sits at the e trance of the hole, with his strong bill presente he cannot be dislodged; and after both ha got to housekeeping there is but little conte tion between them. To attempt to dislodge th sparrows, I fear, would drive the martins awa —*Selected.*

The Great Auk.—A party of men from th United States Fish Commission schooner r cently visited Funk Island, an exposed rock 3 miles northeast of Nova Scotia, where this bir now extinct owing to the greed of man, on made its home. The island was found strew with the bones of the Auk, and more than 10 complete sets were gathered. It will be r membered that these birds could not fly b reason of their small wings. It was the custo to slaughter them with clubs before despoilin them of their coveted feathers.—*Chambers Journal.*

Eucalyptus Honey.—This honey is of a dee orange color, of a transparent sirupy consisten in warm climates, but as seen in England, it usually partly solidified. It contains about 6 per cent. of pure sugar, and about 17 per cen of the essential constituents of the Eucalyptu which have useful medical properties; so tha it is likely to be used as a substitute for co liver oil, and in other ways, in medicine.

It was first discovered by a French travelle in Tasmania in 1884. He noticed at the summ of one of the Eucalyptus gum trees, which wa about 250 feet high, a peculiar formation, whic further examination showed to be a hive of bee The tree was cut down and the honey th obtained. The bee was a black species, smalle than the common bee of Europe and Americ but with a larger proboscis.

A kind of honey is obtained from the neighbo hood of Trebizonde, which acts as a narcotic o all who partake of it, followed by strong excit ment and poisonous effects. An analysis of th honey, and experiments on animals made wit its ingredients, have led to inquiries as to th plants which are common in the places where is collected; and it has thus been ascertaine that the bees gathered it from a poisonous plan of whose character the honey partakes.

Chambers's Journal, from which the precedin statements have been condensed, says there a now known many honeys "containing eithe tonic properties or peculiar odors, which ha been traced to the bees frequenting a certai plant: for instance, the Narboune honey ow its peculiar flavor to the Rosemary, which grow so profusely in the neighborhood."

Instinct of a Deer.—An old Adirondack guid related that on one occasion he saw a numbe of deer feeding, and heard in the distance th baying of a hound. As the voice of the houn drew nearer, one of the deer raised his head an seemed to be listening very intently; when h

ickly drew off from the others, and slowly reased his distance from his companions, m time to time throwing back his head in ler to catch every sound of the nearer ap- ach of the hound. Presently he trotted ay and drew out of sight, when soon came unerring animal on his trail, passing almost sight of the other deer, but causing very little citement and no hurry.—*Forest and Stream.*

Items.

Exposure of Spiritualism.—Many years ago the formances of the Fox sisters, especially certain *pings* which they prodneed, and which were med to proceed from spiritual influences, made reat seusation; aud many persons were induced admit the truth of their pretended discoveries. rgaretta Fox, now the widow of Kane, the Arctic plorer, and her sister, have recently made a blic confessiou that these *raps* were made by a tion of the toe, and had no connection with the rit-world. She read her confession before a great ltitude iu the Academy of Music, aud afterwards duced raps loud enough to be heard all over the l.

The Editor of the *Christian Advocate* says that eral years ago, in company with some others, he ed her performances, and ascertained how her s were made, "yet the spiritualists will not be deceived. The only value of such exposures is warn those whose brains are uot already addled." t is too often the case that great credulity on ne subjects, is associated with scepticism or uu- ief of the most essential truths.

Giving up the use of Tobacco.—A writer in *The erican Register*, of Paris, says that "the King of ly is known for his temperance in all things ex- t smoking. He is an exceedingly small eater, and to drink his guests may have it in plenty, but his n favorite 'tipple' is water. His once great weak- s was a good cigar. In this respect he had used himself until his nerves had beguu to suffer; had asthmatic turns, could sleep but little, and n had to be propped up by plenty of pillows. ue weeks ago his physician told him what was matter, and King Humbert said: "From this forth I will not smoke another eigar, or any ng in the shape of tobacco." The result has been nost noticeable improvement in his health. King mbert is a man of iron will, and no one doubts t he will keep his pledge to the end of life."

Victor Hugo on War.—Iu a speech delivered at International Exhibition in Paris, Victor Hugo d:—

'If to kill is a crime, to kill much cannot be an tenuating circumstance. If to steal is a disgrace, rob a nation cannot be a glory. *Te Deums* are of all significance here; homicide is homicide; odshed is bloodshed; it alters nothing to eall e's-self Cæsar or Napoleon; in the eyes of the rnal God, a murderer is not changed in character cause, instead of a hangman's cap, there is placed his head an emperor's crown. Ah! my friends, us proclaim absolute verities! Let us dishonor r! No; bloody glory does not exist. No; it is t good, and it is not honorable, to make corpses. , it cannot be that life should travail for death. , O mothers who surronnds me, it cannot be that r, the thief, is to continue to seize and immolate ır offspring! No, it cannot be that women are bear children in anguish; that men are to be n; that communities are to plow and sow; that peasant is to fertilize the fields, and workmen ich the cities; that thinkers are to meditate, and tructors to teach; that industry is to perform its rvels; that genius is to accomplish its prodigies; t the vast human activity is to multiply, in the sence of the starry heavens, its efforts and crea- ns, in order to produce that frightful international nibition which is called a field of battle!

Public Schools must not be Denominational.—The port for 1888 of the Superintendent of Public struction for the State of New York, contains one remely interesting case that deserves attention ich it has not received; and it may indicate what may be done in similar cases. St. Raphael's Catholic Church in Suspension Bridge has had a parish school for twenty years. In 1885, the church asked the Board of Education of the school district to take this school under its care and maintenance, and allow the Sisters iu charge to be continued as teachers. This was granted, and the school was continued as before, under Sisters in their garb, but at the public expense, the Board leasing the building from the church at a rental of a dollar a year. The Acting State Superinteudeut decided, in 1886, that such au arrangement was an illegal discrimination in favor of a certain class, and void. Thereupon, some minor change was made in the arrangements, and the lease continued for five years. Another appeal was made to the Superintendeut, Andrew S. Draper, and his decision is reported. He decides that there has been in this case a decided discrimination in favor of the Catholic Church in appointing first three Sisters of one order, and then two others of the same order, they dressing in the garb of their order, with beads and crucifix, and being addressed as "Sister Mary," "Sister Martha," &c. He says:

"The conclusion is irresistible that these things may constitute a much stronger sectarian or denominational influence over the minds of children than the repetition of the Lord's Prayer or the reading of the Scriptures at the opening of the schools; and yet these things have been prohibited, whenever objection has been offered, by the rulings of this Department from the earliest days, because of the purpose enshrined in the hearts of the people and embedded in the fundamental law of the State, that the public school system shall be kept altogether free from matters not essential to its primary purpose and dangerous to its harmony and efficiency."

Accordingly he ordered that within fifteen days the teachers should put off their religious costume, and that they should be addressed by their names.

This the teachers would not do, and within the time the anomaly of a sectarian school as a public school ceased to exist.—*The Independent.*

Public Meetings.—Two public meetings were held on the afternoon of First-day, the 21st of Tenth Month, of the same general character as those recently noticed in THE FRIEND, by authority of the Committees of the Yearly and Quarterly Meetings. They were both well attended—that at Vincent-Town, N. J., was very crowded, the aisles and all available space being occupied as well as the benches. It was a source of encouragement to notice the readiness with which the people in that neighborhood responded to the invitations extended.

The other meeting referred to was held in Kenuet Square, Chester Co., Pa.; and it also was well attended. The house built by Hicksite Friends in that place had been kindly offered by them as the most suitable building to accommodate the people; and in it the meeting was held. The covering of solemn quiet, which is so grateful to those who are endeavoring to draw near in spirit to the Lord, was spread over the assembly; and was maintained in good measure to the close of the meeting during the intervals between the vocal exercises. The subjects that were most prominently brought to view by those who spoke, were the doctrine of the atonement by Christ, and the nature and preciousness of true worship, "in spirit and in truth."

So far as could be judged, the meeting was generally satisfactory to those who assembled; as well as to the Friends who were instrumeutal in having it appointed.

As has often been done in such cases, the opportunity was embraced at the close, of distributing to those who desired to receive them, copies of extracts from the doctrinal writings of William Penn, George Fox, and others; these were received with much openness.

A Returned Cannon-Ball.—In 1775, a British man-of-war, lying in the Mystic River, threw a cannon-ball at the little American army intrenched on Bunker Hill. The ship threw more than one ball, but this particular one was picked up after the fight and saved. In 1888, at the 250th anniversary of the Boston ancient Artillery Company, this veritable ball was returned to a party of British artillerymen who had come over to help celebrate the occasion. The presentation was made at the dinner by Colonel Walker. "I hold in my hand," said Colonel Walker, "a cannon-ball thrown by a British ship-of-war at the patriot army on Bunker Hill, June 17th, 1775. Through the kindness of Mr. Hassam, who gives it to this company to present to you, I give it to you to carry home as a memento (handing the cannon-ball to Major Durrand amid hearty cheers and applause). It was thrown at us in war. We give it to you in peace as a token of the amity which lives to-day between our great nations, and which we all pray may live for ever." "There is time for wonderful changes in a hundred years," says the New-haven *Palladium*, in commenting on the above. "It would have given the grizzled old-fighters of the British war-ship a queer feeling if they could have known, when they 'touched her off,' and sent that ball sereeching at the Yankee breastworks, that a huudred years later the ball would be handed back over a friendly dinner table as a token of amity and concord between the two greatest and most enlightened powers of the earth."—*Army and Navy Register*, New York.

THE FRIEND.

ELEVENTH MONTH 10, 1888.

We have received a communication designed to be inserted in THE FRIEND, entitled "Thoughts in a Friends' Meeting-House"—the writer of which is altogether unknown to us. He appears not to be a member of our Society. It has caused some thoughtfulness, from a desire to avoid giving offence to any; especially as we have reason to believe that among those called "Hicksite Friends" there are some who accept the Scripture testimony that "God was in Christ, reconciling the world unto himself," and that our Saviour was far more thau merely an eminently-gifted man. Indeed, the testimony of Scripture in this respect is so plain and often repeated, that we do uot see how any one cau reject this doctrine, unless they also reject the authority of the Scriptures.

But it is very evident, and we suppose few or none of their more intelligent members would deny the statement of J. S. W., that "*as a society* they do not acknowledge the Divinity of Christ." On this point of doctrine they allow their ministers to hold and to preach whatever opinion they choose; and this freedom is defended as a laudable exercise of Christian liberty. The pages of *The Friends' Intelligencer*, published in the interests of their Society, furnish evidence that some of their preachers hold some doctrines very inconsistent with those that were maintaiued by our early Friends, and that the publication of their sentiments does not prevent their being in good standing among their fellow-members.

As the article referred to appears to have been written under a degree of religious concern, we have felt best satisfied to insert it in THE FRIEND. It will be found in another part of our columns. In publishing it, we have no unkind feeling towards those of whose meetings it speaks; for we have a sincere respect for them as intelligent men and useful citizens; who hold many testimonies in common with ourselves, and who retain their attachment to the precious truth, that it is the Grace of God, the Divine Power and Spirit operating on the heart of man, which lies at the foundation of all practical religion. We would that all, both among ourselves, and our brethren who have been divided from us, could heartily adopt the language which John Banks uses as expressing the views of Friends in those early days: "We as truly believe in that same Christ, who laid down his body and

took it up again, as in his Light within; and we have benefit to salvation by the one as well as the other; and of both, they being one; and are willing to lay hold of every help and means, God, in and through Jesus Christ, has ordained for our salvation."

SUMMARY OF EVENTS.

UNITED STATES.—On the 30th ultimo, by direction of the President, Secretary Bayard informed Lord Sackville, the British Minister, that "for causes heretofore made known to Her Majesty's Government, his continuance in his present official position in the United States is no longer acceptable to this Government, and would consequently be detrimental to the relations between the two countries."

The public debt statement shows a reduction during Tenth Month of $4,585,619. Total cash in the Treasury, $624,304,487.

The Supreme Court of Massachusetts has decided that the Legislature has the power to grant the taking of water from ponds without compensation to those who have hitherto used the water for furnishing power.

Judge Lawrence, in New York, has granted an injunction restraining election officers from receiving votes at different times of the day from any one of the voters. The Judge holds that a citizen can approach the poll but once for the purpose of voting.

It has been discovered that the water of Mono Lake makes an excellent wool cleanser, and during the past week one of the largest wool buyers of San Francisco has been up looking after the same.

A telegram from the Lick observatory, in California, announced the discovery, by Barnard, of another comet, the second discovered by him in less than two months. It was in right ascension 9 hours 43 minutes 22 seconds, declination south 15 degrees 19 minutes. It has a faint tail, with a slow motion northeast.

A party of hunters in Colorado have discovered on Rifle Creek, 25 miles from Glenwood Springs, Colorado, a wonderful waterfall. It is supposed to have never been visited by white men before. The stream spreads out to a width of 300 feet at the trunk, and the water glides over the rocky edge, spreading out into a thin sheet as it falls a distance of 150 feet to the bottom of the canon directly underneath.

Between two and three tons of nitro-glycerine stored in a magazine near Shannopin, Pa., an old town 12 miles from Pittsburg, exploded at an early hour on the morning of the 5th instant. The magazine belonged to the Torpedo Company of Delaware. The cause of the explosion is unknown. The concussion shook the very foundations of houses between Rochester and Pittsburg. The earth was torn up for a distance of 500 yards; trees an eighth of a mile away were rent asunder and many houses were wrecked. The residences of George and William Wilson and Thomas McCoy, situated a half-mile away, were completely shattered, and the occupants thrown through the windows. Fortunately they were not seriously injured, and, as far as can be ascertained, no one was killed.

For the week ending Eleventh Month 5th, there were reported 221 new cases and 14 deaths of yellow fever, at Jacksonville, Florida. The disease continues to find victims at Decatur, Enterprise, Gainesville and a few other places.

Captain Kennedy, of the ship Creedmore, which arrived at New York on the 1st inst. from Manilla, reported that he had landed at Barbadoes the captain and part of the crew of the ship Earl Wemyss, which had been in collision with the British ship Ardeneaple, and which sank immediately after, carrying down sixteen persons, including the captain's wife and three children.

Governor West, of Utah, in his annual report to the Secretary of the Interior, estimates the population of the Territory at 210,000, an increase of 66,000 since 1880. The assessed taxable valuation is stated to be $46,379,073, an increase of about $11,000 during the year.

Deaths in this city last week numbered 323, a decrease of 13 as compared with the previous week, and an increase of 9 over the corresponding week last year. Of the whole number 152 were males and 171 females: 50 died of consumption; 26 of pneumonia; 19 of diseases of the heart; 18 of old age; 15 of convulsions; 15 of typhoid fever; 11 of scarlet fever; 11 of inflammation of the brain; 10 of diphtheria and 10 of debility.

Markets, &c.—U. S. 4½'s, reg., 107½; coupon, 108½; 4's, 127½; currency 6's, 121 a 131.

Cotton sold in a small way to spinners 10⅛ ets. per pound for middling uplands.

Feed was dull and unchanged. Offerings were moderate. Winter bran ranged from $16 to $17 per ton.

Flour and Meal.—Western and Pennsylvania superfine, $3.85 a $4; do., do., extras, $4 a $4.25; No. 2 winter family, $4.37½ a $4.75; Pennsylvania family, $5 a $5.25; Pennsylvania roller process, $5.25 a $5.85; Ohio, clear, $5 a $5.50; do., straight, $5.50 a $5.85; Indiana, clear, $5 a $5.50; do., straight, $5.50 a $5.85; St. Louis and Southern Illinois, clear, $5 a $5.50; do. do., straight, $5.50 a $5.85; winter patent, fair to choice, $6 a $7; Minnesota, clear, $5 a $5.85; do., straight, $6 a $6.50; do., patent, $6.75 a $7.25. Rye flour was quiet at $4.10 a $4.12½ per barrel. Buckwheat flour was dull at $3 a $3.25 per 100 pounds for new.

Grain.—No. 2 red wheat, $1.05 a $1.05½.
No. 2 mixed corn, 48½ a 49½ cts.
No. 2 white oats, 32¼ a 32¾ cts.

Beef cattle.—Extra, 5 a 5¼ cts.; good, 4½ a 4¾ cts.; medium, 3¾ a 4¼ cts.; common, 3 a 3½ cts.; fat cows, 2 a 3¼ cts.

Sheep.—Extra, 4¾ a 5 cts.; good, 4¼ a 4½ cts.; medium, 3½ a 4 cts.; common, 2 a 3 cts. Lambs, 3 a 6½ cts. A few very common sheep sold for 50c. a head.

Hogs.—Extra Chicagos, 8⅛ a 8¼ cts; Westerns, 7⅞ a 8 ets.; a few common western, 7½ cts.; State, 7 a 7½ cts.

FOREIGN.—The dismissal of Lord Sackville by the American Government, is severely commented upon by the British press. Some of the London papers advise as a retaliatory measure, that Minister Phelps be dismissed by the British Government. May the friends of peace be wisely directed to use their influence in a way that will conduce to that brotherly forbearance and comity between Great Britain and this country, which becomes the professed followers of the Prince of Peace.

London, Eleventh Mo. 4th.—The Norwegian Bark Nor, Captain Bjonness, from New York, Tenth Mo. 2nd, for Stettin, collided with and sank the steamer Saxmundham off Cowes. Twenty-two persons are missing and are supposed to have been drowned. Eight survivors have landed at Weymouth. The Nor was abandoned. Her crew have landed at Portland.

A cablegram has been received in Boston, announcing the discovery, on the 31st ultimo, of asteroid No. 281, by D. Palisa, of Vienna. It is of the twelfth magnitude.

Couriers arriving at Zanzibar on the 2nd instant, from Tabora, bring direct news from the Stanley expedition, a portion of which was met at the end of Eleventh Month, 1887, by Arabs trading between Lakes Victoria Nyanza and Nzige and Tabora. These Arabs met Stanley's rear guard at a point west of Albert Nyanza, southeast of Sanga, just as the expedition was preparing to cross swamps, caused by the radiation of streams that were found in that country. The Arabs did not see Stanley. The detachment seen consisted of 30 men. They stated that Stanley was two days ahead. The expedition had suffered greatly on the march through a thick forest, where it was impossible to advance more than a mile and a quarter daily. They had also suffered in the marshes, where many had disappeared or died. Forty were drowned in crossing a great river flowing from east to west. One white man had died. The Arabs estimate the total strength of the expedition, after all losses, at 250 men. The health of Stanley was then good. The Arabs were of the opinion that the expedition was still strong enough to reach Wadelai.

The Catholics of Australia and India have presented the Pope with $1,000,000.

The police authorities of St. Petersburg have given notice that Jews will not be allowed to change their names or to reside in the capital without a permit.

The harbor of St. Petersburg is covered with thick ice, closing navigation.

A cablegram from Port au Prince, received in New York on the 31st ult., announced the capture by the Haytien man-of-war L'Ouverture, off Cape Haytien, of the British schooner Alta, which left New York about the 19th ult. with a heavy cargo of arms and ammunition. The Alta cleared for Antwerp.

K. Kikuchi, of Osaka, and K. Abe, of Tokio, Japan, are in Chicago. They have been to England to purchase machinery for cotton and woollen mills, to be erected in their respective cities. Kikuchi says he will employ about 500 persons in his cotton mill, paying girls 10 cents a day, and the most skillful men 30 cents a day. He will get the principal part of his raw material from China, but some of an inferior quality is grown in Japan.

NOTICES.

CONCORD QUARTERLY MEETING.—For the accommodation of Friends attending Concord Quarterly Meeting, a special train will run from West Chester Media on Third-day, the 13th instant, leaving West Chester at 9 o'cloek A. M., and stopping at intermediate stations to take on passengers, about *twenty minutes ahead* of the regular train.

SITUATION WANTED.—A young Friend, with some experience, desires a position in a Grocery Store.

Address J. J. WALKER, eare of G. A. Milne, 4 North Fifth St., Philada.

MARRIED, on Fifth-day, Tenth Mo. 18th, 1888, at Friends' Meeting-house, West Chester, Pa., JONATHAN C., son of William H. Hare, of Nansemond Co., Va., to LYDIA T., daughter of Philena S. and the late Nathan S. Yarnall.

DIED, in Salem, New Jersey, on the 27th of Ninth Mo. 1888, GEORGE ABBOTT, in the 72d year of his age a member and elder of Salem Monthly Meeting of Friends, N. J. In early life this dear Friend sought to know the God of his fathers, and desired to serve Him with a perfect heart and a willing mind. He became warmly attached to the doctrines and testimonies ever held by Friends, and often commended their excellence to others. In seasons of trial and close probing which marked his mature years, he evinced Christian fortitude and a meek submission to the Divine will; thus manifesting his foundation to be the Rock of Ages, against which the storms of Time do beat in vain. In the decline of life and near its close, his only hope of salvation was in the mercy of God in Christ Jesus, his precious Saviour, whose peace was the crowning blessing of his life.

——, Tenth Mo. 3rd, 1888, at her residence, Buck Horn, Columbia Co., Pa., JANE BETZ, in the 71st year of her age, a member of Fishing Creek Preparative and Muncy Monthly Meeting of Friends.

——, on the 11th of Tenth Month, 1888, at his residence in Moorestown, N. J., Dr. JOSEPH WARRINGTON, an esteemed member of Chester Monthly Meeting of Friends, N. J., in the 84th year of his age. He was for many years engaged as a physician in Philadelphia and after retiring from active practice, he continued to feel a warm interest in the community in which he resided, which extended to all classes of his fellow citizens. As old age approached he evinced an increasing concern to be prepared for the solemn change which awaited him; and before the end came he was favored to feel that his sins were forgiven; so that in the last conflicts of nature he could say, that his distress was only that of the body.

——, at Wellington, Tenth Month 16th, 1888, DEBORAH BROWN, widow of Thomas M. Brown, aged 84 years, 9 months and 2 days, a consistent and valuable member of West Lake Monthly Meeting of Friends. Although many years an invalid unable to get out to meeting; yet her spirit was clothed with meekness and charity, and she was a pattern of patience and resignation, so that all who visited her could feel that she was teaching them a lesson of faith and love. Her funeral was held in the Friends' new meeting-house at Wellington, and was largely attended and a time of Divine favor. The words were quoted "Write, Blessed are the dead which die in the Lord from hence forth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them. Of such as these it was said. Rev. xiv. 12: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

——, at the residence of her son, Dr. Gustavus North, Springville, Iowa, Tenth Month 20th, 1888, ELIZABETH, wife of Jesse North, aged 75 years, 5 months and 8 days, a member of Springville Monthly and Particular Meeting, and Hickory Grove Quarterly Meeting of Friends. This beloved Friend had been an invalid for several years, but able to be around most of the time until within two weeks of her close. She was patient to the last, bid her family farewell and her earnest desire was for them all to meet her in heaven. The light of her example shone brighter and brighter, leaving those that mourn her loss an incentive to press on and follow her as she endeavored to follow Christ, that they too may enter in to the rest prepared for the people of God, as it is believed her purified spirit has done. She leaves an aged husband and four children to mourn her loss.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 174.

PRAYER.

In a work entitled "The Lord was There," written by Anna Shipton, she describes some of the events that occurred while boarding at a hotel in the Tyrolese Alps, where she met with an Englishman and wife, and a bright, attractive daughter of 12 or 13 years of age. The child was a good German scholar, and accompanied Anna when she needed to make purchases in a town near by. A longing desire for the spiritual awakening of the child was raised in the heart of Anna Shipton; and when, after missing her from the public walks for some weeks, she heard that the object of her interest was very ill, a prayer for her recovery sprang up in her heart, to which the answer was given, 'She shall not die." So clear was the impression, that she songht the distressed father and said to him, "Trust your child to Him who raised the ruler's daughter; she will not die." He shook his head incredulously and made no reply.

The mother (who also had been ill) was raised up in a few weeks, but the child over whom her heart had yearned was still unable to leave her room. One evening, being in much heaviness of spirit, and oppressed by the noise in the hotel, A. Shipton had gone to a quiet spot in the public gardens, when the mother approached with information that her danghter was better, and said, "Yesterday, when I went into her room, I found Hope sitting up in bed; with her face flushed, and her eyes sparkling, she exclaimed,

"'Oh, mother, I am so happy!' I was afraid she was delirious, her countenance was so altered and flushed, and her voice so strange.

"'What makes you so happy?' I enquired.

"'Because I know my sins are forgiven; because I know I am a child of God.'

"She then told me she had remembered some words you had spoken to her when you were shopping together; and now she believed in the love of God, and had the peace of God in her heart."

When at length the patient was able to leave the sick room and spend an hour or two with her friend, A. S. was amazed at the spiritual intelligence that had developed during those long weeks of sickness, and could not restrain her joyful tears, feeling no doubt amply repaid for the exercise of mind she had passed through on her account.

The same writer mentions a case in which a widow was led to pray for her prodigal son, that the Lord would open his eyes; and received an assurance from God that her prayer was heard, and that not only should he be brought back (though she would not see it), but that he should preach the Gospel in the very place where, as a headstrong youth, he had caused her to weep over his wandering from the right way.

"Take pen and paper," said the dying mother, "and write this: 'I am fully persuaded that God's grace will reach my wilful son, and save his precious soul; and that in this very town he will preach the Gospel.'"

So she died, resting on the Divine promise to her; and this child of many prayers after a lapse of many years, was brought from the far country to fulfil his mother's petition.

In speaking of his labors at Zurich in Switzerland, in 1813, Stephen Grellet says: "In some of the meetings I had, I was engaged to press upon the people to attend faithfully to the teachings of the Holy Spirit in their hearts; for it is the Spirit of Truth who not only brings the repenting sinner to Christ, the Saviour, but also "leads into all Truth." I also earnestly pressed upon them to repair often to the house of prayer, with faith and confidence in our Lord Jesus Christ, who has promised that 'whatsoever ye shall ask in my name, it shall be done unto you.' After one of these opportunities, Lavater, a physician, brother to the late Lavater, told me, 'I have great reason for being fully convinced of these great and important truths, that you have delivered. Once I did not believe in them, and even ridiculed them; but the Lord was pleased to convince me of their reality in the following manner: My son, my only son, was very ill; I had exerted all my medical skill upon him in vain, when in my distress I wandered out into the street, and seeing the people going to the church where my brother, Lavater, was to preach, I went also; he began with that very text that you have mentioned, 'whatsoever you shall ask in my name, *believing*, it shall be done unto you.' He dwelt very particularly on the nature of prayer, in whose name and to whom it is to be offered; he described also the efficacy of that faith which is to be the clothing of the poor supplicants. I attended very closely to what my brother said, and I thought I would now try if it was indeed so; for my solicitude for the recovery of my son was great,—my prayer for it was earnest; I thought also that I believed the Lord Jesus had all power to heal him if He would. Now,' said he, 'in my folly, I dared to limit the Almighty to three days, concluding that by this I should know that He was indeed a God hearing prayer, if my son was restored within that time. After such a daring act, all my skill, as a physician, seemed to be taken away from me. I went about, looking at my watch to see how the time passed, then at my son, whom I saw growing worse; but not a thought to minister anything to him arose. The three days had nearly passed away, when with an increase of anguish, and also a sense of the Lord's power, I cried out, 'I believe, O Lord! that thou canst do all this for me, help thou my unbelief;' on which some of the most simple things presented to me, to administer to my son; so simple that at any other time I should have scorned them; yet believing it was of the Lord, I administered them, and my son immediately recovered. Now,' said the doctor, 'I felt fully convinced that the Lord heareth prayer, and that there is an influence of the Spirit of God on the mind of man, for I have felt it.' He added, 'To this day I feel ashamed of myself, that I, a poor worm, should have dared to prescribe limits to the Lord, and wonder how in his boundless mercy, He should have condescended, notwithstanding my darkness, to hear me.' These are very nearly the words of the doctor; they were accompanied with brokenness of spirit."

When Stephen Grellet was at Abo, in Finland, in 1818, he dined in company with the Archbishop. He says: "When we came to the dinner-table, instead of sitting down at once, the company stood in silence behind their chairs, and then, without uttering a word, we all took our seats. I was seated between the Archbishop and his wife, and took the opportunity to ask him respecting their having thus stood in silence before sitting down. He said that it is his regular practice in his family. He considers it much preferable to the formal habit of uttering set prayers, which often the heart does not feel; but that in silence there is an opportunity for the heart to feel after and receive a qualification for secret prayer to God."

When James Backhouse was drawing towards the conclusion of his Gospel labors in Australia, Mauritius and South Africa, he noted in his Journal the manner in which his mind was first turned to look for a companion in George Washington Walker, the Friend who accompanied him during nearly all this lengthened engagement, which occupied more than nine years. The narrative is an interesting illustration of that exercise of prayer which the Lord begets, and which He answers in his own time and way. The Journal says:

"The union of George Washington Walker and myself, in the work which we had now accomplished, afforded an example of the condescension of the Most High to the peculiar circumstances of his dependent children. After having had an impression upon my mind for about sixteen years, respecting paying a religious visit to some parts of the Southern Hemisphere, which impression I believed to be of the Lord, the time arrived when I thought I clearly perceived that it was his will, that I should proceed to the performance of this duty. I therefore laid the matter before the meetings for discipline, upon which it devolved to judge of such a subject, according to the good order observed in the Society of Friends. These meetings all concurred in the belief, that I was called of the Lord to this service, and they gave me certificates of their unity, commending me also to the kind regard of the persons amongst whom I might

come; the Yearly Meeting of Ministers and Elders, nevertheless, signified its judgment to be, that I should not proceed without a suitable companion.

"I had settled my affairs and taken leave of my children before setting out from York; and I remained several weeks in the vicinity of London, waiting for a companion without one presenting. One evening, after retiring to my bed-room, I had been engaged in earnest prayer, that if it were the will of God that I should, at this time, proceed in the work which I had in prospect, He would be pleased to raise up a companion for me. I retired to rest with this petition upon my mind, and awoke in the night under the same feeling. Toward morning, before I was thoroughly awake, I was considering who there were, in various places, who might be suitable for such a service, when the words 'Now look northward,' were distinctly and powerfully impressed upon my mind, but without audible sounds; and in a moment, Newcastle and my friend George Washington Walker were set before me. Being afraid lest I should be deceived by my imagination, I tried to bring other places and other persons into view; but it was not in my power to give a similar character to any effort of my own.

"On awaking fully, such a feeling of heavenly sweetness attended the view of my friend accompanying me, as left no doubt on my mind that he was the person chosen of the Lord. I therefore wrote to him, simply informing him how I was situated, and encouraging him, if he felt drawn to the service, to give up to the will of the Lord therein. Subsequently it appeared, that his mind had been prepared for this work by a series of circumstances, scarcely less remarkable than the one here related. But up to the moment of my receiving the impression described, I had never thought of him as a person likely to accompany me, nor had this field of labor opened to his view. We had taken leave of each other, and he had sent letters to my care, for some of his relations who were settled in Van Diemen's Land." J. W.

For "The Friend"

Isaac Coates' Visit to the Seneca Indians.

(Continued from page 114.)

"Ninth Month, 14th. After breakfast prepared to set off 9 miles down the river to Cornplanter's village, in order to attend the council before appointed; and nine of us embarked in a canoe, to wit: Indian John, Halftown, Halliday Jackson, Joel Swayne, Joshua Sharpless, Thomas Stewardson, James Cooper, myself, and Hugh Hartshorn. Had a pleasant sail down the river, and arrived at our destined port a little before eleven o'clock, divers of the distant chiefs being collected before we came. Before we sat in council, walked about viewing some of the Indian cottages and their dress, which would take more time to describe than I am at this time disposed to take. About an hour after we arrived, a large horn, something like a French horn, was blown, in order to collect the chiefs and others to council; and in a short time they collected in a part of Cornplanter's house or cabin—perhaps to the number of 30 or more. We all sat down in stillness a short space, when the old chief stood up (his son, Henry O'Beel interpreting) and addressed us in substance as follows:—

"'Brothers, I am glad the Good Spirit has favored you all with health in your long journey to come and see us, and take us by the hand, so that we may brighten the chain of friendship; and now some of us are collected, we should be glad to hear what you have to say to us.'

"We then informed them, that we had taken a long journey to see our young men who were settled among our Indian brothers, and that we had not much that we knew of to say to the Indians, only to know from themselves how they liked our young men being amongst them; and whether they thought they were likely to be useful to them or not. We then had our certificate read and interpreted to them, with which they expressed satisfaction; and we having agreed upon a short piece of advice or queries to lay before them which we had in writing, it was read by paragraphs, and interpreted to them as follows:—

"'Brothers, you have now heard that our coming here was to see how you and our young men who live amongst you are getting along. We are glad the Good Spirit has favored us to meet you in health, and given us this opportunity of taking you by the hand, and brightening the chain of friendship. Now, brothers, we should like to hear from your own mouths, if you are quite satisfied with our young men living amongst you. They came here with an hope of being useful by instructing you in a better way of managing your land, and providing for yourselves and your cattle; we desire you to speak freely.

"'Brothers, it has been some satisfaction to us in riding through your town to see marks of industry taking place; that you are building better and warmer houses to live in, and that so much of your cleared land is planted with corn, potatoes, squashes, cucumbers, &c., and to see those articles kept in good order.

"'Brothers, we observe where your new houses are building, that the timber is very much cut off a rich flat, which we wish you encouraged to clear and make it fit for plowing. We believe it to be very good land for wheat as well as corn; and as the white people are settling around you, the deer and other game will grow scarcer and more difficult to be taken; we therefore hope that more of your men will assist in clearing land, fencing it, planting it with corn, and sowing it with wheat; you will then have a supply of provision more certain to depend upon than hunting.

"'Brothers, we were pleased to see your stock of cattle increased. The Rich Bottoms on the river will be plenty for them to live on in the summer season; but as your winters are long and cold, it will require something for them to live on in the winter; now the white people keep their cattle on hay, on straw, and on corn fodder; straw you cannot get until you raise wheat or other grain. The Rich Bottoms, if they were put in order would produce a great deal of hay; but, for an immediate supply, we think if as soon as you gather your corn you would cut the stalks close at the ground, bind them up in small bundles, and put them in stacks, as our young men do, they would keep the cattle part of the cold weather.

"'Brothers, we are pleased to see a quantity of new fence made this summer, near where our young men live; and we would not have you get discouraged at the labor it takes, for if you will clear a little more land every year, and fence it, you will soon get enough to raise what bread you want, as well as some for grass to make hay for winter.

"'Brothers, we understand you are desirous to discourage whiskey from being brought amongst you; with which we are much pleased, and should be glad if you could entirely kee it away; for to get it you give your mone which you should have to buy clothes with, an to buy oxen and plows with to work your land and it does not do you any good.'

"After which, a solemn silence took place, i which I thought I felt love to flow to the poo natives, accompanied with a strong desire tha they might be prevailed upon to wholly declin the drinking of distilled spirits; for truly, think, until some reformation in that respec takes place amongst them, the solid ground or which we can expect their profitable civilizatior is small; and though I felt as I did, it seemed discouraging to offer anything to them on the occasion, considering my own inability, and the imperfect interpreter we had, being one who hath a strong inclination to the evil habit himself; so had like to have omitted saying anything, until my friend, Joshua Sharpless, whispered to me, and told me, if I had anything to say to them, not to omit it. I then addressed them in substance as follows:—

"'Brothers, your brothers, the Quakers, who have come a long way to see you, believe that the Great Spirit made both white men and red men, and placed them on this great island; gave them many good things to live upon, such as grain, flesh, fruit, &c., also, gave them understanding hearts; and we also believe that his design or intention was that we should love and serve Him, and not only love Him and our own people, but love and be at peace with all people of all nations and colors; but some white men became very cunning, and sought out new inventions—one of which was making rum, whiskey, brandy, &c. out of the good things that He had given them; which at first was used in very small quantities as medicine; but, as it became more plenty, many white men got to love it, and drink more of it, insomuch that they became drunk and neglected their business, many of their wives and children suffered in want of food and clothing, and it seemed to be the beginner or forerunner of almost every bad practice.

"'Now, brothers, some of your friends, the Quakers, many years since were favored to see the mischief that rum and whiskey had done, believed it right for them not to drink any more, and have found by more than 20 years of experience that they can do better without it than with it; and seeing the mischief it did to others, and how much better themselves did without, believed it right to persuade others to do so too; and, as we love our Indian brothers, and seeing their land is much sold and white people settling all round them, whereby the deer and other game is likely to become so scarce that they cannot live by hunting much longer, we are drawn in compassion to invite some of our young men to come and live amongst you, in order to instruct you in the useful ways of the white people, who have now been sometime with you; but we understand that some bad white men let Indians have whiskey, and that many of them love it so much that they often get drunk and are wicked.

"'Brothers, we wish you would not hearken to those bad men who want you to buy their whiskey, nor give way to your own love for it, but stand against it, and not use any of it; for, if you do, your friends, the Quakers, will be discouraged, and hang down their hands, and go and leave you; but if you will stand against it, and not use it, become sober men, they will be willing to assist and instruct you, what they can.'

"I believe the interpreter endeavored to render it into the Indian language as well as he could, though he appeared somewhat convicted; and I also think they understood it pretty well, as there appeared a general concurrence by their usual nod and sound on such occasions, and by what the old chief said to us after.

"On our asking them if they had anything to say to us, he replied that Henry Simmons had told him sometime ago that he intended to go home this fall (Henry having taught school at Cornplanter's village); and that he could not give us an answer until he knew whether Henry would go or not. We then agreed to be a little time by ourselves. They left us a few minutes, and we laid the matter close to Henry. He then told us that he believed it was his duty to come here; and he now believed it was his place to go home; which we could not gainsay, though we felt sorry the Indian children should be left without an instructor. The chiefs were called in again, and tenderly informed of Henry's intention of returning. Cornplanter then replied, if it was right, he could not say against it, but was afraid he should not have help enough to keep away the whiskey, as Henry had been a great help to him in that; and that he thought the Indians would mind him more than they would one of them; and then said, that when our young men came first amongst them, some of their warriors did not like it; but now, he believed they all liked it, and all spoke very well of them; and wished the young men to tell us if any of the young Indians or others behaved bad to them. They then all rose up, and in a friendly manner shook hands with us, and did what they call cover the council fire. Then one of their women brought in a large loaf of unleavened wheat bread, and a tin cup full of pretty good butter, on which we dined, and took our departure up the river. Halliday Jackson, James Cooper and myself walked; the others all went in the canoe we came down in. Arrived at the young men's home just before sunset, and lodged this night with them."

(To be continued.)

For "The Friend."

The Word of God.

In speaking of the Word of God, I shall aim to do it with the understanding that the term "Word" as used in the Scriptures, generally implies the great Emanuel—the Spirit which permeates all space; and in whom we live and move and have our being. He is the same that John speaks of, which was in the beginning with God, and is God, Head over all; and blessed forever. His all-penetrating eye, "seans every secret movement of the heart and sees us as we are." So there is nothing hid from the eyes of Him with whom we have to do. For his Word is quick and powerful, and is a discerner of the thoughts and intents of the heart.

While the word of man, when reduced to writing is visible and binding between man and man, the Word of the Lord is spiritual and invisible, but binding between God and man, and is forever nigh at hand, even in our hearts and minds as a swift witness against all evil, as it permeates the whole man, as well as the whole creation; but is incomprehensible by the natural man.

"All flesh is as grass, and all the glory of man as the flower of grass," fading and transitory. For "the grass withereth and the flower thereof falleth away; but the Word of the Lord endureth forever." And this is the word of faith which by the gospel is preached, whether outwardly or inwardly, to every nation, kindred, tongue and people. But the cares of the world, the deceitfulness of riches, or the lust of other things, often choke the good seed so that it becomes unfruitful.

This living and eternal word of faith which is sown in every heart, and which the Apostles preached, and which all true ministers of the Gospel preach, is nothing short of the indwelling Spirit or Word of God, who upholds all things by the word of his power, and is a discerner of the thoughts and intents of the heart. This Word was made flesh, and dwelt amongst us for a season, but now He comes to us in spirit; and as many as receive Him, in the way of his coming, to them He gives power to become his sons; and if sons, then heirs, and joint heirs with Him in glory. And if, while in this probationary world, we abide the day of his coming, when He comes inwardly as a refiner and purifier, He will keep us from falling in the hour of temptation which shall come upon all the world to try them that dwell on the earth. For we must be "purified and made white and tried." But "blessed is the man that endureth temptation; for when he is tried, so as to be approved, he shall receive the crown of life which the Lord has promised to them that love Him"

And now, the great creative Word by which the world was made, and by which it is upheld, has come into our sinful hearts, to take away the sins of the world, out of them, and to purify us unto himself as a peculiar people from the world, so that we might, even here in this life, be made partakers of his holiness, and of the inheritance of the saints in light. And as He is able to uphold all things by the word of his power, He is able and willing to uphold us, as individuals, and as a church, so as to keep us from falling in the hour of temptation, if we are worthy. But it is the willing and the obedient that shall eat the good of the heavenly land; and if we are so unwilling and disobedient as for our deeds to become evil, it is no wonder that we love darkness rather than light, and follow after such as teach for doctrine the commandments of men, and that we receive the wisdom and strength and words of men, as Divine, rather than the eternal word or power of God; for they are more congenial to our depraved nature.

And as we see that the wisdom and sagacity of finite man is great, enabling him to exercise the mechanical skill needed in this world, so we seem too ready to conclude that the same wisdom is sufficient to run the machinery of the Church of God, and do the deep things that belong to the kingdom of heaven. But the world by its wisdom knows not God. It sees and knows the things of this world, but it takes a heavenly light and wisdom from above, to enable us to see, and understand, and do the things of God. But we may, and ought to be willing instruments in his hands, as ministers, teachers or servants, to do his work, in the ability that He alone can give, until his Word should prevail and cover the earth as waters cover the sea.

The longer I live the more firmly I am convinced that we, as individuals and as a Church, greatly need more confidence and faith in this invisible but powerful Word of God, in carrying on his work, and less faith and confidence in the activity and power of man. And while I say this for our separate organization, I say it intending to embrace all Christendom: as far as my observation extends, our zeal is too much without the true knowledge of Him whom to rightly and inwardly know, is life eternal. A head knowledge is for this world; but we want a heart knowledge to fit us for the world to come.

D. H.

Dublin, Ind., Tenth Mo. 5th, 1888.

P. S. To-morrow I shall be 87 years old. And I thankfully find, the Sun of righteousness is at times still shining. Glory to God.

For "The Friend."

Dredging on the Atlantic Coast.

One of my young friends, who is interested in the study of natural history, recently constructed a dredge. The instrument consists substantially of two iron plates about 18 inches long and 4 or 5 wide, which are fastened at the ends so as to be a few inches apart. To these is attached a net of fine meshes, ending in a canvas bag; the whole so arranged that when fastened to a rope, sunk to the bottom of the water, and dragged along it, one of the plates scrapes the surface of the sand, and the plants and animals that it meets with are gathered into the net. Having received a kind invitation to witness its operations, I went to Atlantic City on the evening of the 26th of Tenth Month, and was much interested in examining some of the specimens which had been collected by the dredge during a sailing excursion in the afternoon, and had been preserved alive in vessels of sea-water.

Many of these were similar to those I had often picked up on the beach, but it was a source of much greater pleasure to watch the motions of the *living* animals than to examine the forms from which life had departed.

Among the treasures were some of the long, feather-like plumes of the *Sertularia argentea*, which are abundantly cast on the beach by the waves, and are often gathered, dyed with various colors, and used as ornamental festoons. It is popularly called Sea-moss, Fox-tail, and probably other names; and is spoken of as one of the Sea-weeds. But it is really an animal production, somewhat allied to the corals. Its thread-like stems and delicate branches are thickly studded with very minute cells, each of which contains a living animal, like the coral polyp, which seizes and digests the animalcules which come within its reach, and contributes its share of nourishment to the support of the whole compound animal. Among the branches of the *Sertularia*, when in its proper home beneath the waters, other forms of animal life find shelter, and wander about among them, as the birds and smaller animals do among the trees of a forest. As we watched it floating in the bucket of salt water, we observed, in various parts of the tangled mass, what seemed like small branches of it swaying themselves back and forth. Closer observation showed that these were small, slender crustacean animals, but so translucent and devoid of color as to be almost invisible while in the water. They have a habit of fastening themselves by the hind feet to the *Sertularia*, and swinging about, perhaps in search of food. Naturalists have given them the name of *Caprella geometrica*.

A curious sea-worm that attracted notice, was a small, flat worm with numerous legs, somewhat like the common centipedes which are found in decaying logs. Each leg was protected by a flat scale or shield of a brownish color. On dropping it into alcohol for preservation the most of these scales fell off—making a very striking change in its appearance. It was the *Lepidonatus squamatus*.

Among the shells brought up by the dredge, many were univalves—that is, composed of one

piece like that of the snail. Of those that were dead almost every one was inhabited by a Hermit crab, two species of which are abundant on the New Jersey coast. One is the Warty Hermit Crab (*Eupagurus pollicaris*) which has broad, flat claws dotted with little projecting points. When the Hermit retires to the recesses of the shell which he has selected for a habitation, these broad claws fill up the entrance and close it securely against intruders. The other species (*Eupagurus longicarpus*) has long and slender legs, from which is derived its specific name, *longicarpus*. One little shell, not larger than a grain of rice, was tenanted by a baby crab; and various species of shells of different sizes, up to the *Natica* or Boat-shell, the largest that was found on this occasiou, and which was about the size and shape of an ordinary apple, had within them Hermit crabs of proportionate sizes. It was an interesting sight to see a dozen or so of these little Hermits, each with head and antenuæ projecting from the shell, with the two black eyes raised on slender footstalks, and rapidly vibrating the orgaus about the mouth—probably to produce curreuts in the water, which would aid in the process of respiration.

I had ofteu found dead shells on the beach, iuhabited by Hermit crabs, which were overgrown with a dark moss-like covering, which the books inform us is a mass af Hydras, to which the name *Hydractinia* has been given. Of course in those beach specimens the Hydras were dead; but as I watched with a magnifying glass a smaller shell which had been dredged from the ocean and transferred to a vessel of sea-water, I could see the motions of the living Hydras, waving their transluceut bodies through the water.

Amoug the objects in the bucket before me were several of the large rouud Boat shells (*Natica*) which were still living. Some of these had protruded a large part of the body and were slowly gliding over the surface of the vessel. It seemed surprising that so much of material as the broad expanse of flesh presented could have found lodgment in the cavity of the shell. But it is supposed that the animal has the power at will of distending the vessels of its body with the water which surrounds it. A drop of alcohol fell upon one of the specimens. This seemed very offensive, for it at once withdrew into the hollow of the shell, and closed the entrance with the plate of horn, which forms a closely-fitting door.

In examining the anatomical structure of the Natica, my friend succeeded in dissecting from the body the very curious tongue—a slender ribbon, thickly set with several rows of fine teeth so small as to be barely visible to the naked eye. Yet small as they are, they enable the Natica, which is a carnivorous animal, to bore through the shells of the species on which it feeds, and to extract the meat from within. This boring is evidently done by a circular motion, in which the file-like tongue gradually wears away the substance of the shell on which it is working, and leaves a symmetrical circular opening, through which access has been obtained to the soft parts within. J. W.

Satan will seldom come to a Christian with a gross temptation; a green log and a candle may be safely left together: but bring a few shavings, then some small sticks, and then larger, and you may soon bring the green log to ashes.—*John Newton.*

Selectrd.

THE WARMTH OF A WORD.

'Twas a day in the dead of winter,
And the echo of hurried feet
Struck sharp from the icy pavement
Of the pitiless city street.

Each passer was loath to linger,
Though wrapped in a fur-clad fold;
For the air was a-tingle with frost flakes,
And the sky was benumbed with cold.

The cimeter wind, in its fury,
Bore down like a sweeping foe;
The tempest was waiting the onset,
And abroad were its scouts of snow.

Yet, 'midst it all, with his tatters
A-flap in the whirling blast,
A child who seemed born of the winter—
A creature of penury—passed.

So tremulous were his accents,
As he shivered and crouched and sung,
That the names of the mumbled papers
Seemed frozen upon his tongue.

He paused for a bitter moment,
As a wondrously genial face
Arrested his voice and held him
With a pity that warmed the place.

"Have a paper?" The kind eye glistened
As the stranger took the sheet,
And glanced at the stiffened fingers,
And thought of the icy feet.

Then dropped in his hand the value
Of his fifty papers sold;
"Ah, poor little friend!" he faltered,
"Don't you shiver and ache with cold?"

The boy, with a gulp of gladness,
Sobbed out, as he raised his eye
To the warmth of the face above him,
"I did, sir—till you passed by!"

—*Margaret J. Preston, in "Christian Union."*

Selected.

GLORIFY THE ROOM.

Wide open throw the shutters, and
The curtains throw aside;
Let in the sun's bright messengers
In all their golden pride.
What matter if from costly rug
They take the rainbow bloom?
They'll shower gems on it instead,
And glorify the room.

Glad are the tidings that they bring
From wood and field and hill,
From the singing-bird and humming-bee,
And the little dancing rill.
Before them many shadows fly;
They banish thoughts of gloom;
Then with a welcome let them in
To glorify the room.

With them comes health: upon the weak
They many blessings shed;
Their kisses strengthen tired eyes,
And touch pale cheeks with red;
No place too dear for them to seek,
Its darkness to illume;
Thank God that we can let them in
To glorify the room!

—*Vick's Magazine.*

Selected.

THE KING'S DAUGHTER.

She wears no jewels upon hand or brow;
No badge by which she may be known of men;
But, tho' she walk in plain attire now,
She is a daughter of the King, and when
Her Father calls her at his throne to wait
She will be clothed as doth befit her state.

Her Father sent her in his land to dwell,
Giving to her a work that must be done;
And since the King loves all his people well,
Therefore, she, too, cares for them, every one.
Thus when she stoops to lift from want and sin,
The brighter shines her royalty therein.

She walks erect through dangers manifold,
While many sink and fall on either hand;
She heeds not summer's heat nor winter's cold,
For both are subject to the King's command;
She need not be afraid of any thing
Because she is the daughter of the King!

Even where the angel comes that men call Death—
And name with terror—it appalls not her;
She turns to look at him with quickened breath,
Thinking, "It is the royal messenger!"
Her heart rejoices that her Father calls
Her back to live within the palace walls.

For tho' the land she dwells in is most fair,
Set round with streams, like pictures in a frame,
Yet often in her heart deep longings are
For that "imperial palace" whence she came;
Not perfect quite seems any earthly thing,
Because—she is a daughter of the King!

—*New York Sun.*

For "The Friend."

The Metlakahtla Indians.

Many of the readers of The Friend have doubtless been interested in the history of the settlement at Metlakahtla, in British Columbia, where a large number of the Indians of the coast had been iu good measure civilized through the labors of a man named Duncan, who had devoted himself to this work. They will remember, also, that much dissatisfaction was felt with the interfereuce of the Episcopal Bishop, who claimed ecclesiastical jurisdiction over the settlement; and that the prospects and growth of the village were greatly hindered, so that many of the Indians, with their teacher, left the buildings and improvements they had made, removed into Alaska, into the territory belonging to the United States, and founded a new Metlakahtla on its soil. A visit has been recently made to this settlement by Bishop Cridge and Senator MacDonald, who seem to have been much interested and pleased with what they saw. The *Daily Colonist* publishes the account given by MacDouald to one of its reporters—from which the following is taken:—

Reporter.—How does the village site at Port Chester compare with old Metlakahtla?

McDonald.—It is a better site in every way than the old one, situated on a beautiful plateau, nearly level land extending to one thousand acres, with clean sandy beaches on three sides, which are highly appreciated by the Indians as affording facilities for launching and hauling up canoes, as well as for landing and shipping fish, wood and other commodities. The soil is capable of cultivation when drained and cleared. The food supply is abundant—vension, salmon and halibut to be had almost at their very doors. During our visit the beach was covered with millions of small fish, very good eatiug, and could be picked up by the cartload.

Rep.—Do the Indians appear satisfied with the change?

McD.—Very much. No repining—no desire to go back to the old home.

Rep.—Are the reports about disaffected Indians returning to old Metlakahtla correct?

McD.—We questioned Mr. Duncan closely on that point, and he told us so far as he knew none of his people had left, excepting those (probably six in all) he would not have at the new settlement, and he could not say where they had gone to.

Rep.—How many were at the new settlement during your visit?

McD.—About six hundred, and about two hundred were working at the gold mines and canneries, who had not yet returned for the winter. The demand for men trained by Mr. Duncan is so great that they command from $2 to $3 wages per day.

Rep.—Are there any schools at the settlement?

McD.—Yes, one day school at present conducted by Mr. Duncan with the help of Indian

assistants. The day we visited the school 98 children were present. A building for an industrial school is being finished, with accommodations for sixteen girl pupils, boarders, and a male and female teacher, and a smaller building is to be erected for an equal number of boys. In the meantime thirty young men have been sent to the industrial school at Sitka, where they stand out in bold relief from the other pupils for their good conduct and cleverness.

Rep.—How will those schools be maintained?

McD.—The United States Government gives $1200 annually in aid of the day school, and will so maintain the industrial school also.

Rep.—Are there any industries carried on?

McD.—Only a sawmill is operated at present, which has paid for itself in one year, and is found too small to supply the demand. The canneries, which have been getting their boxes from Portland, find that New Metlakahtla can supply better boxes much cheaper, and intend in future to get their boxes there, which means trade to the value of $20,000, and employment to a number of people. The logs are supplied, all the sawing done, the boxes cut and brand printed on by Indians, who are fully as expert as white men.

Rep.—What buildings are at the settlement?

McD.—Mr. Duncan lives in a log house with an abundance of air and daylight coming through the chiuks. Dr. Bluett has built a very neat frame cottage, which will be comfortable when finished. The Indians live in small houses at present, but will soon commence to erect their permanent houses on an improved plan on the new town site, in the laying out of which Mr. Duncan took counsel with Bishop Cridge and myself. It is intended to have a wide road on the sea front on the three sides of the village, a square of twelve acres in the centre, in which will be the church, day school, and two industrial schools. From this square streets for residential purposes will radiate. The most convenient part of the immediate water front will be for commercial purposes, and on a very pretty and well-wooded point, will be the town-hall and recreation grounds. Two large buildings, one built for a cannery, now used for a church and school-house, and one for the trade shop. A large building called the guest-house, is erected on a convenient spot where strange Indians can find shelter, with fuel, tables and benches. Such a building is a great boon and is much patronized.

Rep.—By whom are the different branches of work carried on?

McD.—Mr. Duncan gives the greater part of his time to the church and school. Dr. Bluett, a medical gentleman from England, who gives his services gratuitously, attends to the sick and takes some of the Sunday services (there being four). When Dr. Duncan is away, David Leask and others assist with the services. David Leask and John Tait manage the mercantile department, the former making periodical trips to Portland, to purchase goods.

Rep.—How does the trade compare with that of old Metlakahtla?

McD.—Very favorably, being nearly double the volume, and goods of all kinds are 25 per cent. cheaper than at the old settlement.

Rep.—Are other industries likely to be commenced?

McD.—Yes, Mr. Duncan is trying to raise a capital of $20,000 to establish a cannery next spring. Dogfish oil will become a large industry, and already Indians are forming joint stock companies for its development. Logging and cutting cord wood will be a remunerative industry. During our stay four steamers called for firewood. The manufacture of furniture has been commenced. In Fred. Ridley's house we found a large turning lathe and mortising machine, and other tools of many descriptions with which he was turning out bedsteads, wash-stands, tables, window-sashes, &c., which would do credit to any of our factories. He had received an order from Portland for furniture, for which he was seasoning yellow cedar.

Rep.—What pecuniary means have they had in establishing their trade and industries?

McD.—There was an unexpended balance from the trade of the old place sufficient to purchase a stock of goods for the new. An agency was established at Portland and unlimited credit could be had. The contributions in the States, all unsolicited, were under $4000, none of which have been put into the trade or industries of the place, but has gone to assist in the emigration, building the guest houses, road making and aiding the poor.

Rep.—Were the Indians pleased to see you?

McD.—Very much so. The day after our arrival they gave Bishop Cridge and myself a feast, as they call it. The food was well cooked and well served. A raised table was prepared for us, ornamented with a canopy of evergreens and flags. About 400 persons partook of the feast, nice white tablecloths and good crockery on the tables. An hour previous to our entering the supper room a salute was fired. After supper, eight of the most prominent men made eloquent speeches, thanking us for coming to visit them, and referring to their present happy and united condition, with no allusion, strange to say, to their old home, the land grievance, or to any official or other person who may have treated them unjustly. They display the greatest patience and forbearance, and used such temperate language. Very few of us whites would under similar circumstances act with such commendable prudence.

Rep.—Is the settlement likely to increase?

McD.—Mr. Duncan does not desire a rapid increase; if he did the population would be doubled in three years. He will not sanction or encourage more than can be conveniently absorbed and furnished with employment, and church and school training.

Rep.—What provision is there for maintaining law and order?

McD.—Mr. Duncan is a J. P., and has commenced dealing with some lawless characters already, and will soon turn his attention to rooting out the whiskey traffic in Alaska as he did in British Columbia, and there is every prospect that he will acquire the same influence for good over the surrounding tribes which he exercised so wisely and usefully at old Metlakahtla.

THERE is all the difference in the world between the man who means to do "about right," and the man who means to do right. The man who means to do "about right" is the commonest and most commonplace sort of man among men. He is the man who does not very decidedly mean not to do just a little wrong if circumstances should seem to require it. He passes for "a very good sort of man;" but he is not good,—he comes very far short of being good. The reservation that he makes in his purposes of conduct taints his whole character; and so it makes "all the difference in the world" between him and the one who purposes to do right,—all the difference in two worlds indeed. If you would do "about right," you must mean to do wholly right, without any qualification or reserve.—*Selected.*

[The following interesting narrative was received from a Friend of Leeds, England, who says that she met with John Myers during the time he was attending meeting at Castleford, and that she "knows the account to be strictly true."—Ed.]

From Darkness to Light,

Exemplified in the Case of John Myers, of Castleford.

John Myers was looked upon as a professing Christian until he imbibed infidel opinions from his employer; afterwards associating with some of the noted sceptics of the day, and taking part in their meetings, he openly avowed himself one of them, and used his influence in favor of infidelity whenever he could gather listeners around him. His abilities in this direction were of no mean order. A publican once offered him a sum of money weekly, if he would entertain his company in an evening; and it was his love of society that made him a frequent visitor at the public-house, for he was not a great drinker, and as a married man was a kind husband and father. Years after, when the employer had seen the error of his way, he heard of John Myers' doubt and darkness, and sought him out, bitterly lamenting that he had been the means of thus endangering an immortal soul. He endeavored to turn him from his evil course, but the reply he received was, "I am what *you* made me; you should have told me differently years ago."

Time passed on, but not without the reproofs of God's Holy Spirit, that blessed witness for the truth, following the wanderer, who became very miserable. Conscious that he was a great sinner, and that life was passing quickly to its close, he was afraid to meet the God whose existence he had for so many years denied. In this wretched condition he dreaded the sight of a funeral and would turn aside anywhere to avoid meeting one. Not knowing where to find rest for his troubled soul, he attended some Gospel temperance meetings that were being held in the town in which he then resided. He signed the pledge and put on the blue-ribbon, hoping that doing this would bring peace, but it did not reach his sore need. He visited the various Protestant places of worship in Castleford, and conversed with some of the ministers, without finding the help he sought.

When he was just ready to despair, passing down a side street, his eye rested on a board recently erected, announcing that meetings for worship of the Society of Friends were held at that place. "Society of Friends," he said to himself, "I know nought about them; this is one more chance for me—I will go there." Before the hour arrived he was tempted again and again to give up going; even when walking to the meeting he felt inclined to turn back and not "make such a fool" of himself, entertaining the thought that if God were a God of mercy He could save him without such a fuss over it. Twice he retraced his steps towards home in despair, but thought he would have "one more try;" and, just as he reached the door it was opened, and he entered and took a seat. What was his surprise to find the little company gathered in silence. "It seemed so strange," he said, "that I, who had thought so much of eloquence should be led into a place of worship, where, for a few minutes, not a word was uttered." In that ten minutes' silence, the power of God took hold upon him. He felt that he was in an atmosphere of prayer. He said, "I was convulsed. I was torn to shreds."

The depth of his conviction that evening so affected him physically that he was unable to work for the next two or three days.

One who was present says:—The meeting that evening was a peculiarly solemn one. In the early part of it a few words of Scripture were quoted, followed by prayer and an earnest address. A stranger, a somewhat elderly man, who had met with us, appeared to be greatly exercised in spirit—so much so, that the form on which he was seated shook under him. After awhile, he rose and said: "I am nearly sixty-seven years of age; I have no time to lose. If there is mercy for such a rebel as I, I plead most earnestly for your prayers on my behalf. I am an infidel of more than thirty years' standing, and have denied the existence of a God; but for the last two years I have been seeking salvation, and have come to this little meeting to-night as my last chance, determined *at any cost* to obtain salvation." As we listened, many were affected to tears, and under the influence of the Holy Spirit, were in travail of soul, that this earnest pleading for the mercy of God, might, even *then* and *there*, through our blessed Advocate, Christ Jesus, be heard and answered. After he took his seat, vocal prayer was offered and words of encouragement were spoken, testifying to the sufficiency of the Grace of God; one present quoting the text, "He that covereth his sins shall not prosper, but he that confesseth and forsaketh them *shall have* mercy." Prov. xxviii. 13.

It was indeed a time to be remembered, and so great was the exercise of mind of those assembled, that some of us felt the need for the prayer silently to arise for calmness of spirit, and that no outward excitement might mar the work of the Lord in the midst of this little company, the larger portion of which had but for a few months been accustomed to Friends' manner of worship.

After another season of silent waiting and prayer, John Myers knelt down, and pleaded for God's *clemency*—as he termed it: "If Thou can have mercy on such a rebel as I, in Thy *clemency* have it." It seemed too solemn a season to resume our seats as his words ceased, and we remained standing whilst the poor penitent, still on his knees, was evidently in agonizing supplication. One or two persons repeated words of blessed hope and assurance of God's willingness to pardon. After some time, the stranger himself arose, and exclaimed, "Friends, the storm is over, the storm is over." It was a time never to be forgotten, and to himself the beginning of a new life. Some young men were present who had previously listened to his arguments in favor of infidelity.

He told us afterwards that four times God had preserved him from sudden death, and spoke of the trials and losses he had had, and of how God had dealt with him, but it was not, he said, until he was willing to know nothing save Jesus Christ and Him crucified, and determined, at any cost, to obtain salvation, that he found peace.

For two years John Myers was a diligent attender of the meetings of Friends, and delighted to bear his testimony to the exceeding mercy of God in Christ Jesus our Lord; often recurring with great emotion to that first evening when God had directed his steps to that room and heard and answered his cry; and earnestly did he plead with any who were still refusing to yield to the convictions of God's Holy Spirit. Sometimes he would ask to be excused for the vehemence of his manner, saying, "I cannot afford to be half-hearted, at my time of life. I've been earnest enough in the devil's service." Frequently he would engage in prayer, and, at other times, he asked *our* prayers on his behalf, that he might be kept faithful to the end. "The Better Land"—"the Cathedral in the sky."—were his favorite terms when speaking of Heaven. He was faithful in taking opportunities, as they arose in the railway carriage, or in the street, to confess his Saviour, and earnestly to plead with others to come over to the right side.

During the last year of his life he was a great sufferer from cancer and acute rheumatism, but was enabled to bear agonizing pain patiently and cheerfully, grace sufficient being given for each day's need, whereby he was strengthened to glorify God even in the fires. He still attended meetings while able to walk. He often used to say to his wife on retiring for the night, "If I am gone before morning, lass, thou'lt know where to find me;" and remarked to his friends on one occasion, that God had brought him within "earshot of the Better Land—the trumpets sounded so pure and clear." All fear of death was taken away: through faith in the Saviour he had learned to love; and this was the man, who, in his boasted unbelief, and saying, "There is no God," had been afraid of the sight of a funeral. "There is not a man anywhere," he would say, "that has more to praise God for than I have."

At the close of the year 1886, his only daughter, living at Derby, came to see her parents, and persuaded them to go and live with her and her husband. The thought of parting from the friends who had been so helpful to him was very affecting to John Myers, but it seemed right for him to make the change. Soon after his arrival he wrote in a trembling hand to inform his friends of it, concluding with the message, "Please tell all my dear friends I shall always hold them very dear. *Tell them to live near to God and He will bless them.*"

He only survived his removal a few weeks. Shortly before the end, and in much suffering, he said: "When thou comest on thy throne, dear Lord, remember me," asking those around him "if they heard those sweet bells?"

And so he passed away, as we reverently believe, to that "Better Land" of which he loved to speak, to unite in singing the new song "unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to Him be glory and dominion for ever and ever. Amen." Rev. i: 5, 6.

Natural History, Science, &c.

Paper Making.—A late number of *Science* contains a note regarding the light thrown on the early history of the art of making paper, by the researches which have been made in the collection of papyri of the German Archduke Rainer. From these ancient manuscripts it appears "that the art of making paper of linen was first carried to Samarkand by Chinese captives in A. D. 751, when the governor of Samarkand made war upon the princes of Ferghana and Shash, who were tributaries of China. In Samarkand the manufacture of paper from linen rags was invented by Persians, and this invention gave a great stimulus to the manufacture. Samarkand papers were famous all over the Orient and Occident until the eleventh century. Later on, factories were established in Bagdad and Egypt, and it was then that paper took the place of the ancient papyrus. The researches of Weisner show that these early papers were white, and that they were filled and sized by means of starch. It is of great interest that Weisner's conclusions as to the methods of manufacture of the early papers have been fully confirmed by the recent discovery of an ancient Arabian manuscript describing the manufacture of paper in detail. Cotton was never used for making paper in those early days."—*The American.*

Effect of Tree-planting.—Major J. W. Powell, of the U. S. Geological Survey, has recently written an interesting letter to the Kansas City *Times* in regard to the reclamation of arid lands. He says that it is an error to suppose that tree-planting, be it ever so extensive, can materially increase the rain-fall in a given section. The great service of tree-planting is to equalize the atmospheric conditions and preserve for longer use the amount of rain that falls. Irrigation and tree-planting, according to his conviction, will, in a few years reclaim many areas now waste-land and convert them into productive farm and pasture lands.—*The American.*

Java Birds in the Rotterdam Zoological Gardens.—"A long halt was made before the cage containing some two dozen or more little *Estreldas* from Java, most beautiful little seed-eating birds, songless, but giving in the various tones of the color-scale what they lack in beauty of song. The quaintest, most delicate little dove-colored beauties, nestling alongside others that exhibited on breast and head many or all the glories of humming-birds without the gilding. They made, as they sat snuggled together on their perch, a veritable piece of rainbow coloring, and we wondered that for those to whom the shrill trilling and whistling of a canary is annoying, these little thumb-high specimens of the genus *Estrelda* were not oftener forthcoming—being rather little, moving, happy flowers than birds. Altogether the impression they make is that of pansies."—*Friends' Intelligencer.*

Effect of Climate on Seeds.—Experiments recently made by Professor Schubeler, a Norwegian plant-geographer, confirm the belief that most plants produce much larger and heavier seeds in high northern latitudes than in those further south, the difference resulting from the prolonged influence of light consequent upon the length of the summer day at the far north. One of the most remarkable instances he noted was that of dwarf beans, which gained 60 per cent. in weight when taken from Christiana to Drontheim, a distance of no more than four degrees; and another was that of thyme, which taken from Lyons to Drontheim, gained 71 per cent. All our cereals likewise show a marked increase in weight when grown at the far north.—*Garden and Forest.*

Slops.—Every housekeeper ought to know that the slops of the household may become a prolific source of dangerous diseases to the inmates. But that every housekeeper does not know this is conclusively shown by Dr. Lucy Hall in her report of the sanitary condition of country houses. In her inspection of the farm-houses of New England and the Middle and Western States during last summer, she finds it a very common practice to throw the kitchen and bath-room slops from the back-door. In New England in 77 per cent. of the farm-houses examined, this was the habit; and in the Middle States in 40 per cent. of the farm-houses, the same usage prevailed.

As one informed on sanitary matters might xpect, 93 per cent. of the New England houses hich she examined had furnished cases of lung isease and diphtheria, and 55 per cent. of yphoid fever.

Those familiar with New England farm-houses now that in a majority of cases the barn is onnected with the house by a row of buildings -kitchen, wood-house, carriage-house—so that ne can pass from dining-room to stable without oing out-of-doors. This arrangement, of course, rings the well and stable within less than a undred feet of each other. If there is a cess-ool, this also may be within the same distance. nd so it comes to pass that excrementitious atters continually find their way back into the odies which have thrown them out, and, as eir nature compels, breed dire diseases.

The tidy housekeeper wages a continual war-re against dirt. But she must also be intelli-ent as well as tidy, or else she will not recog-ize the exact point against which this warfare ust be directed. The end to be gained is to *et rid of our dead selves.* It is for this that we ash our clothes, that we air our rooms, and eep them and clean them. But if, after all is trouble, we throw our wash-water out of e back-door and have our sink-drains and ss-pools open and near, we breathe in and ink in the very substances we have taken so uch pains to get rid of. Thrown on the round, exposed to the air, they become active reeders of most deadly diseases; taken into the ry bosom of Mother Earth, they are trans-rmed into elements of nutrition and beauty, nd are sent forth anew to bless the world, not curse it.

The labor and expense caused by one case of phtheria, of typhoid fever, of malarial fever, ight often suffice to put the premises into erfect sanitary condition, and, on the score of onomy, prove a valuable investment. How-er that may be, every woman upon whom epends a household for some home comfort, ould see to it that no lurking places for nbushed foes be permitted within her domain. Videly distributed through some cultivated ld, as is the latest recommendation of sani-rians, these enemies of life and health may be ansformed into fruits and grains.—*Christian dvocate.*

The Bark of the Sequoia.—The editor of *The ristian Advocate* states that he had received a present a specimen of the bark of one of *Sequoia gigantea*, or big trees of California. e bark is about 3 feet thick, which around entire tree would make a belt of 6 feet.

Modification of Natural Instincts.—The Weav-bird of South Africa has been in the habit of pending from the branches of a tree its nest, iously woven from stalks of grass, with an rance from the bottom so as to afford in-ased protection from snakes. It is a social d, and 20 to 30 nests are often hung from a gle branch. With the advance of civilization Weaver-birds of Natal have commenced ging their nests from the telegraph wires, l as no snakes can reach them there, they e adopted the plan of making a hole on the of the nest—a more convenient place for rance than the bottom.

Pallas's Sand Grouse.—This bird is a native the central plains of Asia, where it exists in rmous flocks. A few of them have at different es made their appearance in England. In 3 a considerable number visited that country, the present year they have come in still larger numbers. English naturalists appeal to their countrymen not to disturb these grouse, as if permanently resident there, they would form a valuable addition to the birds of the country.

Items.

Kansas Yearly Meeting, (Larger Body).—The seventeenth session of this meeting convened on Sixth-day, Tenth Month 12th. William Nicholson acted as Clerk, and Edmund Stanley and William V. Coffin as Assistant Clerks.

During the past year twelve new Monthly Meetings had been established, and two laid down.

In considering the state of Society, the question was asked, why the mid-week meetings were so small, when "great revivals" were reported to be going on: the attendance at them was thought to be poorer than in former years. The young people were warned against secret societies.

When the subject of education was before the meeting, reference was made to the large sums of money which had been donated for educational purposes in the East; and it was stated that a tithe of the amount would educate thousands in the West.

The devotional meetings were conducted in the same *unfriendly* way as heretofore; and the system of paying preachers was advocated.

There were reported to be 276 Indian members of Friends' Meetings in the Indian Territory.

The proposition that a Conference of Yearly Meetings be held regularly once in five years was not united with, but was left for consideration next year.

Religious Feeling in France.—Everything clerical or ecclesiastical is at a vast discount with the people. Priestly attire of every cut, and church ceremonies of every degree, are so distasteful that they must be entirely disused if the interest of the masses is to be in any degree regained. To say nothing of the church which the large majority have long since deserted, even the name of chapel is repelling. Therefore the *hall* in which the McAll Mission is doing its work is found to be exactly the place; and the simple evangelistic service exactly the service that draws the people. In this mission religion has returned to the common room; Christ is set forth in the dialect of every-day life, and once more the common people hear Him gladly. The plain rooms, the bare floors, the wooden benches seem more attractive to them than the magnificent cathedral into which they might step for special worship, but for which they evidently have no taste. In a word, here is a return to primitive Christianity. *A. J. Gordon, in The Christian.*

In connection with this, we find a statement in *The Episcopal Recorder*, that a recent article in a Parisian journal, asserts that atheism is declining in France; that it has failed to become popular, and has not won the masses of the French people. Its special organs, the *Anti-Clerical*, and the *Semaine Anti-Clerical* are both dead.

W. F. Davis' Imprisonment.—W. F. Davis, of Boston, has served out his ten months' imprisonment in jail for the crime of preaching the Gospel of Christ on Boston Common, and is now free. An exchange says: "The striking fact was mentioned, in our hearing, by H. L. Hastings, who also suffered with Mr. Davis, that since this unrighteous treatment was meted out to these servants of God, the hand of death has laid low the chairman of the committee which assumed control of the Boston parks and forbade the preaching of the Gospel in them; the district attorney who prosecuted W. F. Davis; the Irish Roman Catholic rum-seller and alderman who was most interested in passing the gag ordinance; and Judge Baker who pronounced the four sentences against the preacher in a single trial, giving the highest possible penalty under the law."—*Christian Statesman.*

To this it may be added that we are informed that W. F. Davis "accepts no stipend for his preaching;" and that "when released from the jail, and it being given out that he was expected to speak in a certain place in the evening, a collection was taken up; but he stipulated that it should be returned before consenting to deliver his discourse."

Ye know not what manner of Spirit ye are of.—The *Primitive Catholic*, a paper which rejects the authority of the Pope, says: "A large number of copies of the Bible were recently burned in Barcelona, Spain, by order of the Government. The following, translated from the *Catholic Banner*, the organ of Papacy there, shows that they approve and appreciated the action. It said:—

"Thank God, we at last have turned towards the times when those who propagated heretical doctrines were punished with exemplary punishment. The re-establishment of the Holy Tribunal of the Inquisition must soon take place.

"Its reign will be more glorious and fruitful in results than in the past. Our Catholic heart overflows with faith and enthusiasm; and the immense joy we experience as we begin to reap the fruit of our present campaign, exceeds all imagination. What a day of pleasure will that be for us when we see Anti-clericals writhing in the flames of Inquisition."

Military Discipline.—A tragic event has just taken place at Parthenay, in France. An officer of the 114th Regiment condemned several soldiers who had committed breaches of discipline, to run for no less than three hours, carrying their rifles and fully equipped. Among them was a corporal, named Vallad, guilty of no greater offence than of having returned late to barracks. At the end of two hours, Vallad fell down exhausted. The sergeant wished to permit him to rest a little, but the officer insisted upon his being made to get up and complete his punishment, observing, "He must keep on till he drops down dead." Vallad rose to his feet, and shot himself dead.—*The Herald of Peace.*

THE FRIEND.

ELEVENTH MONTH 17, 1888.

There appears to exist in many places so imperfect a conception of the nature of Divine worship, and the manner in which the meetings of the Society of Friends ought to be held, that we gladly avail ourselves of the permission to make use of the following extracts from a letter addressed to a Friend, on this subject, which seem to us to unfold the views of Friends in a clear and satisfactory manner.

"While encouraging the frequent reading of the Scriptures in our families, and in private, and doing all we can to inculcate a love for them among our young people, we need to remember that from the beginning Friends have felt themselves led into a manner of worship, in which the arrangements adopted by most other professing Christians could not consistently be followed. Each worshipper is regarded by us as being led to perform acceptable service to his Heavenly Father, through the quickening influence of his own Holy Spirit—and, gathering, as we profess to do, in the name of the Lord Jesus, we rejoice to believe that He will fulfil his gracious promise to be himself in our midst. So that under his teaching, any exercises arranged by our fellow-men for the help of the worshippers become unnecessary, and may even interfere with those 'spiritual sacrifices which are acceptable to God through Jesus Christ.'

"If, on the other hand, any are moved under the Holy Spirit's power, to offer words of exhortation or doctrine, we believe these will find entrance, and tend to the edification of the hearers; or, should there be a call to vocal prayer, under the same holy influence, this too will find a response in other hearts, and we reverently believe will reach the Mercy Seat.

"It is, as I understand it, because Friends have felt so strongly the necessity for each wor-

shipper to realize that no one can take his place nor do his part when he comes before the Most High, that they have attached so much importance to reverential, silent 'waiting upon God.' Whatsoever therefore tends to substitute something else, however profitable at other times, we may well view with anxiety, as regards our meetings for Divine worship. Yet just this substitution has taken place, as we know, in many parts of the Society; and now, when the reading of the Scriptures and the singing of hymns have been introduced into our meetings as a part of their service, no time is left for silent worship, and none is desired. It is the natural craving for something to be said, or read, or done that we need to guard against."

To this may be added a few additional remarks on the singing of hymns in our meetings, taken from a treatise published in 1815, which received the sanction of the Meeting for Sufferings of Philadelphia—and which doubtless expressed the views of Friends generally in that day:

"The Society of Friends do not believe that songs of thanksgiving or praise are, of necessity, vocal. If by the Divine Spirit, any are favored to feel praise, to spring in their souls, let them sing their spiritual song in spirit, where it properly originates; and we doubt not God, who is a spirit, will understand their spiritual song. But we do not see that those inward joys of the soul, at all stand in need of any outward or musical tone, to render them acceptable to God. And though we were sometimes to admit the outward voice to be incorporated with this spiritual impression, yet we are not of the judgment that this would be proper in our religious assemblies, because we are aware that all could not in truth sing the same song; some would be likely to be unqualified. Indeed it could seldom occur, that the whole congregation would be raised into the same spiritual song, and if any should outwardly sing that which was not inwardly brought forth in them by the Spirit of God, such would be acting contrary to truth, and could not be edified thereby. From this view of the subject we apprehend all those who are not prepared in spirit to sing, had better be silent. And those who are opened in spirit into the songs of the Lord, let them sing to the Lord in spirit; and not to men, lest they become the instruments of spiritual death to those whom the Lord has not yet given a song; and who, according to his righteousness, are yet to pass under the just dispensation of condemnation. But if the whole assembly were born of the Spirit, and each of them were in consequence prepared for the true worship of God; we have elsewhere said, that this does not require the aid of the human voice; but being an inward and Divine qualification known unto God, because brought forth by Him, we are not sensible that it is made any more acceptable, by being proclaimed outwardly in songs to men. And if the outward singing does not add to the spiritual virtue of the thanksgiving or praises, then there is no advantage gained by it. That singing, then, which is pleasing to the Almighty, must proceed from that which is pure in the heart, even from the Divine life, and manifestation of the Spirit; and all those will, no doubt, as they are moved thereby, have spiritual songs and hymns, to return unto the Lord. But we do not find in the New Testament, any thing to warrant the use of instruments of music, or artificial singing in the worship of God; and being satisfied that He is and may be worshipped in spirit, and in truth, we leave all those outward acts, which are often attended with danger to the cause of sincerity, out of our practice."

SUMMARY OF EVENTS.

United States.—At the election held on the 6th instant, Benjamin Harrison and Levi P. Morton were chosen President and Vice President of the United States. All the northern States, excepting Connecticut and New Jersey, chose electors favorable to the above-named candidates. All the other States, including Connecticut and New Jersey, excepting West Virginia, which is in doubt, chose electors favorable to Grover Cleveland and Allen G. Thurman. The Prohibition vote is not yet known, although it is believed to be quite double that cast for St. John and Daniel, in 1884.

The amendment to the Constitution of West Virginia, prohibiting the sale and manufacture of intoxicating liquors, has been defeated by a majority of 40,000.

The Collector of Customs at Sitka, Alaska, has informed the Treasury Department that natives engaged in taking sea otters in Cook's Inlet and Skelikoff Straits, complain that white hunters cruise along the shore there, using firearms and scaring the otters to sea beyond the reach of the natives, who use bows and arrows only, and thus deprive them of their only means of support. As the killing of sea otters by others than natives is expressly forbidden by law and regulations, the Collector has been instructed by the Secretary of the Treasury to bring the matter to the attention of the Governor of the Territory, with a view to preventing marauders from pursuing such unlawful adventure.

The Supreme Court of the United States, on the 12th instant, rendered a decision in the suit of the United States against the Bell Telephone Company, on the appeal from the decision of the Circuit Court of Massachusetts, sustaining the demurrer entered by the Bell Company to the Government's suit. Justice Miller, who announced the decision, held that the plea of multifariousness by the Bell Company, and also its contention that the United States has no right to bring a suit to set aside a patent, are not good. Justice Miller overrules the decision of the Circuit Court of Massachusetts, and the Court remands the case with instruction to entertain the Government's bill.

Shipping circles are interested as to the result of the Arctic whaling season just closing. All the whaling vessels, with two exceptions, have returned. The catch this year is reported at 164 whales, against 293 last year. The fish run smaller this year than a year ago, averaging from 1600 to 1700 pounds bone each, so that the entire catch of bone will be about half that of 1887.

The Cunard steamer Umbria, which sailed from New York for Liverpool on the morning of the 10th instant, ran into and carried away the stern of the Fabre Line freight steamer Iberia, off Long Beach, in the afternoon. The Umbria's collision bulkhead was partially crushed in above the water line. The crew of the Iberia, 30 men, were taken off by the Umbria. The Umbria then returned to her dock at New York for repairs, which were soon completed. The pilot boat Calvin H. Colt put a salvage crew of three men on board the steamer Iberia. The cargo in the hold is said to be in good condition.

While 160 coal miners were preparing to leave work on the evening of the 9th instant, in Shaft No. 2, near Pittsburg, Kansas, a terrific explosion completely shattered the shaft. Thirty-nine bodies have since been taken out of the mine. Twenty others were injured, of whom several may die.

On the night of the 9th instant, the Rochester Steam Gauge and Lantern Works, in Rochester, New York, were destroyed by fire. Nine bodies have been recovered from the ruins of the burned building. Four of 20 who were injured have died, and it is said that 21 men are missing.

Wolves in Montana are playing havoc with sheep and colts. Choteau County is the greatest sufferer.

The *Evening Telegram*, of New York, estimates that the election wagers in that city amount to $2,000,000. The book makers, most of whom bet on Cleveland, lost heavily.

The day after election, in this city, drunkenness occurred to a most deplorable extent, exceeding what we have witnessed for a long time past.

In Jacksonville, Florida, 201 cases of yellow fever, and 20 deaths, were reported for the week ending Eleventh Month 12th.

Deaths in this city last week numbered 334, an increase of 11 over the previous week, and a decrease o 11 as compared with the corresponding period las year. Of the whole number 168 were males and 16 females: 52 died of consumption; 35 of pneumonia 23 of diseases of the heart; 16 of old age; 16 of con vulsions; 13 of typhoid fever; 12 of scarlet fever; 1 of casualties; 11 of Bright's disease and 10 of marasmus

Markets, &c.—U. S. 4½'s, reg., 107½; coupon, 108½ 4's, 127½; currency 6's, 121 a 131.

Cotton was ⅛c. higher, with small sales to spinner at 10¼ cts. per pound for middling uplands.

Flour and Meal.—Flour was dull and prices favore buyers. Western and Pennsylvania superfine, $3.85 $4; do., do., extras, $4 a $4.25; No. 2 winter family $4.37½ a $4.75; Pennsylvania family, $4.75 a $5 Pennsylvania roller process, $5.25 a $5.85; Ohio, clea $5 a $5.50; do., straight, $5.50 a $5.85; Indiana, clea $5 a $5.50; do., straight, $5.50 a $5.85; St. Louis an Southern Illinois, clear, $5 a $5.50; do. do., straigh $5.50 a $5.85; winter patent, fair to choice, $6 a $7 Minnesota, clear, $5 a $5.85; do., straight, $6 a $6.50 do., patent, $6.75 a $7.25. Rye flour was quiet an easier, at $4 a $4.10; 50 barrels sold at the former rat

Beef cattle.—Extra, 5¼ a 5½ cts.; good, 4¾ a 5 cts. medium, 4 a 4½ cts.; common, 3¼ a 3¾ cts.; fat cows, 2 a 3½ cts.

Sheep.—Extra, 4¾ a 5 cts.; good, 4¼ a 4½ cts.; me dium, 3½ a 4 cts.; common, 2½ a 3¼ cts. Lambs, 3½ 6½ cts.

Hogs.—Extra, 8 cts; fair Westerns, 7¾ cts.; commo westerns, 7½ cts.; common country and roughs, offere 7 cts., with no buyers.

Milch calves were active and higher at 3 a 7 cts.

Foreign.—The English Currency Commission ha finally made its report. It advocates the co-operatio of England with the United States, Germany and th Latin Union to secure the restoration of bi-metallism

Edinburgh, Eleventh Month 6th.—In the case C. S. Parnell against the *Times* Judge Kinnear to-da announced his decision on the question of jurisdictio raised by the *Times's* counsel. The Judge ruled tha the Court had jurisdiction in the case.

Another fearful murder with dreadful mutilation of the corpse, occurred in the East End of London, o the morning of the 9th instant. This is the nint victim of the unknown assassin, whom all efforts of th police have failed to discover. The attention of Pa liament having been called to the subject, remark were made reflecting upon Sir Charles Warren, Chi of the Metropolitan Police. Warren has since resigne

A despatch from Brisbane says that the Queenslan Parliament has come to a decision in regard to th Chinese bill in accordance with the Sydney conferenc

The clause relating to the imprisonment for life Chinese illegally entering the colony is reserved f royal assent.

The *North German Gazette* says that, owing to th increased traffic on the railways, the Prussian Govèr ment has ordered the construction of 7000 new goo wagons and has hired 1500 wagons from abroad. will also ask the Landtag to vote 45,000,000 marks f the purpose of increasing the rolling stock of the ra ways.

The Berlin *Post* expresses the hope that, in t interests of peace, German houses will not touch t new Russian loan. It says: "Russia's first step in t event of war would he to stop the payment of intere It is better that French capitalists be Russia's princi creditors, because they are likely to oppose warli designs of the French Government."

St. Petersburg, Eleventh Month 12th.—A power American syndicate is about to be formed for the pu pose of building railroads in Siberia. Besides a la subsidy the Government will give 4,000,000 roub yearly for the transportation of mails and convicts.

A vessel has arrived at a Norwegian port whi reports that Nansen, the Curator of the Museum Bergen, who, with four Norwegian athletes, start from Copenhagen in Fifth Month to explore t interior of Greenland, had succeeded in safely crossi the inland ice and had arrived at Godthaab.

A steamer which has arrived at San Francisco fr Panama, brings an account of a big fire which to place recently in the neighborhood of Villeta, Colu bia. It originated in stubble, and, owing to a stro breeze, the flames caught the houses of the to Many children perished in the conflagration. Hea losses of cattle and produce are reported. At Cartl gena there has been great loss from drought a forest fires. All crops have been lost, and in so places the fire has destroyed other valuable proper including an immense sugar cane plantation, on wh the buildings and 15,000 coffee plants were consum by the flames.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 175.

SENSIBLE INFLUENCE OF THE SPIRIT.

When Stephen Grellet was in Constantinople, in 1819, he was introduced to the Spanish Ambassador. On entering the apartment of his wife, S. G. says, "We were greatly surprised. It seemed from her dress and manners as if we were with one of our women Friends. She told us that from a child she was brought up in simplicity of dress, which she likes: it was, said she, her valued mother's maxim and practice to endeavor to adorn the mind with Christian virtues, and not the body with vain apparel, which disfigures rather than embellishes it. 'I have frequently thought,' said she, 'that could I have been in one of those nations where you Friends reside, I should have been one of your Society, for what I have heard of your religious principles has greatly endeared your Friends to me; you are, however, the first I have ever seen. My mother often spoke of your Society and religious principles; she had read some of your books, but never saw any of your members; she dressed as plainly as I do.' We found on conversing with her on her religious views, that she has a claim to our Christian affection; the tenderness of her heart rendered her very near to us; she is acquainted with the *sensible influences of the Divine Spirit.*"

When at Smyrna on the same religious visit, S. Grellet became much interested in one of the Turkish officials, the Bey Effendi, Director of the Custom-house; who, in the course of a religious conversation, bore testimony to this same principle, saying, "that if all men were attentive and obedient to the Spirit of God in their hearts, peace, harmony and happiness would prevail over the whole world; for all the woe and misery that attend man in this life are the consequence of his departure from this blessed and Divine principle."

When at Rome, in the further prosecution of his journey, in 1819, S. Grellet was at the palace of the Cardinal Consalvi, the Prime Minister of the Pope, where he had an interview with several of the secretaries, &c., of the Cardinal. "Their inquiries," he says, "led me particularly to speak of the influences of the Divine Spirit, a gift freely dispensed of God, which man's wisdom, learning or power cannot obtain for himself; much less can he dispense it to others; by it only the deep things of God can be known; by it acceptable worship is performed; qualification for the ministry of the Gospel is received; the Apostles were by this rendered able ministers of the New Testament, not of the letter, but of the Spirit. This led me to state that the Popes, Cardinals, Bishops, &c., in their ordination of ministers or priests, cannot confer upon them spiritual gifts, neither have they themselves any in virtue of their stations; but Christ Jesus, the Head of the Church, is the giver of spiritual gifts, and with his Divine anointing He gives power; He alone can forgive sin; He only is the Saviour of men." He adds, "they were all very serious whilst these and other subjects of vital importance were treated upon."

When at Berlin, in 1832, S. Grellet met with a young man from the Duchy of Mecklenburg-Schwerin, who had suffered imprisonment and fines, for his religious views, which were more spiritual than those of the Established Church [Lutheran] of Prussia. He told S. Grellet that "several other persons in the parts that he came from are convinced of the same principles with himself,—convictions which have not been made by any outward instrumentality, but by the immediate operation of the Divine Spirit, which leads into all Truth, and by which the things of God are known, and the right understanding of the Holy Scriptures is given."

Similarly, when at Valencia, in Spain, in 1833, S. Grellet met with an aged man, eminent in his profession as a lawyer, who appeared to be well acquainted with several of the Christian testimonies, "especially as regards the influences of the Spirit;" hence his views respecting Divine worship and the ministry were pretty clear. He knew a number of persons convinced of the same important truths, who resided in various parts of Spain; many of these had perished in a recent severe persecution.

When at Athens, in 1819, S. Grellet met with a Capuchin Friar, whose rough garb and long beard were far from prepossessing; but in whom he found a humble Christian and a spiritually-minded man, who had learned that "it is in the temple of the heart that the Lord is to be found, worshiped and honored; that there is the altar on which acceptable sacrifice is to be brought to the Lord." S. Grellet says, "We encouraged him to keep this light that the Lord has lighted in his heart, bright and burning, to direct the attention of the people to it,—to be an instrument to gather them to Christ and his Spirit."

Stephen Grellet, in his Memoirs, speaks with much interest of *Gossner*, who had been a Roman Catholic priest in Bavaria, and whose eyes were opened to see more clearly, than at one time he had done, the spiritual nature of true religion. He says of him, "His great aim was to bring men to Christ, and to an acquaintance with the operation of the Holy Spirit on their own minds; and to encourage them watchfully and faithfully to attend to the dictates thereof, because it is the Spirit that leads into all Truth." In promotion of this concern it was his practice to have a company of pious persons to meet at his house in the evening, and to spend some time together in silent waiting on the Lord.

This "operation of the Holy Spirit," to which Gossner directed the attention of his hearers, is the source of all true practical religion. It was the experience of this which made so great a change in the character of Israel D. Titus, a Friend in Canada, who deceased a few years ago. In his earlier life, he was a great fighter. After he had yielded to the convicting power of Divine Grace, and become established in the Truth, he had an appointed meeting in a small log house. After the meeting he walked with the friend to whom I am indebted for these particulars, through the pine woods to his house. During the walk he recounted the mercies of God to him, and spoke of his past life, when, as he said, "he loved to fight;" and related the last attempt of the kind that he had made. He thought he had received an insult from a young man, and he started "to have it out in a fight." As he was passing through a pine woods he was arrested by a Divine visitation. In his own quaint way of expressing it, he said, "I laid down upon the ground and had considerable of a time of it." The result was, that he turned back again. My friend, who knew him long and intimately, but not till after the change in his course of life, said of him, "I think I have known but few in whom the Spirit of the Lamb was so conspicuous as it was in him."

To what, but to this "sensible influence of the Spirit," are we to attribute the contriting impressions sometimes produced by ministrations uttered in a language unknown to the hearers? David Sands, in his Journal, mentions that when about to leave the Friends at Congenies, in France, "I felt drawn to supplicate the great Father of the family; which was a new trial, as there were none to interpret. Having submitted to the intimation of the Divine will, the people appeared much affected; so that the Lord works by his Spirit when and as He pleases, even when the words spoken are not understood by the outward ear." On another occasion, when in the same section of country, he says, "In this meeting, I felt drawn to prayer; it was a season that greatly refreshed my deeply-tried mind: and though the people did not understand my language, yet they felt their hearts humbled much."

Among the papers of David Sands was one on the "Inward Witness," from which the following extract is taken:

"There is an internal testimony given to the Gospel of Christ in the heart of every one that receives it in truth. These are the beginnings of that eternal life wrought in the soul, which the Son of God bestows on all believers: 'He that hath the Son hath life.' Oh, the spiritual life of a Christian runs into eternity! It is the same Divine temper, the same peaceful and holy qualities of mind, communicated to the believer here, in the days of grace and visitation, which shall be fulfilled and perfected in the world of glory. And this is a blessed witness to the truth of Christianity; it proves with abundance of evidence that it is a religion sufficient to save

souls, for salvation is begun in all that truly receive the good tidings of it."

J. W.

For "The Friend"

Isaac Coates' Visit to the Seneca Indians.

(Continued from page 123.)

"Ninth Month 15th, and first of the week. Have not went much out of the house to-day; sat down with the young men at their usual time of holding their meeting, which to me, and I believe to others, was a solid strengthening time. A little after night, Joshua Sharpless went out of the house, and just as he came in, the trap-door of the cellar being open, he stepped in it and fell with the back of his head against one of the joists or sleepers, and so down into the cellar. We all made what haste we could down; finding him stunned and senseless, we were exceedingly alarmed, got some camphor, bathed his temples and other places, so that in about two or three minutes he came to, so as to speak, but knew not that anything was the matter, or where he was, for a considerable time. At length his understanding returned, but could not all the evening recollect falling, being a good deal hurt. Getting away from here as soon as we proposed, looks doubtful; but it is a great comfort to us to find him as well as he appears to be. Went to bed, and I slept with him in some hopes he may be better in the morning.

"16th. Joshua quite as well as we could expect, but not fit to travel. This day we have had a visit from five or six Indian chiefs, who stayed with us the most of the day, and appeared very much pleased in being in our company and viewing a map which we had with us; soon got to understand it so that they could point out almost any of the rivers and lakes. About noon Cornplanter came and brought us a quarter of venison and two pigeons; offered to send some of his people to pilot us to Buffalo, but we could not tell him when we could go; not knowing when our friend would be able to travel. About the middle of the afternoon they all took an affectionate farewell of us for the present.

17th. A fine day, Joshua appearing some better. Eighteen or twenty of the Indians came to see us and bid us farewell. About 1 o'clock we set off, Halliday Jackson bearing us company. We took an affectionate farewell of our other two friends after an uniting opportunity just before parting. Rode about four miles up the river, through middling good land, to the house of one of the old chiefs who was with us yesterday, who had his horse standing hitched ready to pilot us up the river to a small settlement of Indians. On riding along we discovered they had the day before opened and cut the path wider and better, for several miles, just on our account. On our way we passed a new settlement made this summer by Halftown, on some most excellent land, where he lives; has cleared and fenced two or three acres and got it in with corn and vines. After crossing the river we rode to another chief's house, where there are several cabins, and pitched our tent and lodged on the river bank. They were very kind to us in their way, gave us two very good squirrels; this being ten miles up the river.

18th. Being a rainy morning we set off, having Sunfish and Halliday Jackson for our guides, which we found to be very useful to us before night, it being a very wet day, and much of the way so swampy and difficult that we should have been much beset without them; and abundance of the way through the wilderness is so stopped up with windfalls of timber, and abundance of it so large in low grounds, and fell one on another for a mile together, which to a stranger would seem altogether impassible; many of which, with great difficulty, we have to jump our horses over, and perhaps in mud half leg deep, and many of them so large no horse could leap them. We went up the river three miles, and then took up a valley about twelve miles, down which a creek of about the size of one branch of Brandywine runs. Excellent good land all the way up it, being abundance of Sugar-maple, Beech, Ash, Birch, and Bass. I think I have seen Sugar-maple in abundance that were three feet over, and near one hundred feet high; the other timber in proportion. We then ascended a very high mountain, good land up it, and on the top still good—being covered with very heavy, lofty timber, some of which is White Pine, some Poplar, and the other as before mentioned. Before we ascended the mountain we came to the heads of springs within a few perches of each other, some of which run into the Allegheny and some into the Cattaraugus—the former of them empties into the Allegheny and Ohio, the latter into Lake Erie and so down the river St. Lawrence. In some places abundance of wild cherry, three or four feet diameter, perhaps sixty, and some eighty feet to the first limb; but as I do not intend to give a minute description of the land, water and timber; only to give a sketch of what appeared remarkable, suffice it to say that in this day's ride (which was a wet one through abundance of swampy land) I think the land was generally good and heavy loaded with timber. This day's ride twenty-four miles; and pitched our tent by a spring amongst lofty timber, and just after we got our fire made, and tent raised, it began to rain very fast and was an exceeding wet night, accompanied with a great wind or storm, insomuch that we heard the trees falling almost all around us. Our situation appeared to be somewhat trying, but as we had no alternative, soon composed ourselves and went to sleep.

"19th. Being likely for a fair day we set off, though the bushes were very wet, and rode to Lake Erie, twenty-seven miles; pitched our tent on the margin thereof. We passed some very bad swampy road in the morning, the timber and land much as yesterday. Almost all the way, so far as I have come through the New York State, there appear to be very few stones; but after riding eight or ten miles this day, we came to abundance of the most beautiful poplar trees I have ever seen; and about one mile before we crossed Cattaraugus River, we came into a Bottom of very rich land, wherein abundance of black walnut stands, many of them three, four, five and perhaps some six feet diameter, and sixty or seventy feet to the first limb. Crossed Cattaraugus, being ten miles from our lodging, and rode ten more to an Indian village; stopped a while with them, but as their chief was not at home we soon left them and rode seven miles through a low piece of land heavily timbered with Hemlock, Sugar-maple, &c., to the lake as aforesaid, which to be sure at first view exhibited a grand prospect here in the wilderness, appearing both as to motion and sound like the ocean; had a good supper of chocolate, cooked by Halliday, who is yet with us, got a comfortable night's sleep, and early in the morning for the first time heard a wolf howl.

20th. Rode twenty-eight miles down the lake on the beach or margin thereof, to the mouth of Buffalo Creek; crossed it in a boat and swam our horses over, it being a very deep channel about thirty or forty yards wide, and lodged at Joseph Ellicott's head-quarters, he being the principal surveyor or superintendent of the Holland Company's business; were kindly entertained free of cost. This day's ride down the lake was a delightful journey, affording such a variety of prospect of the wonderful work of nature; some places the land at the margin of the lake appeared to be pretty level; in most others there was a wall on our right hand in many places fifty, some sixty and some near if not quite one hundred feet high, and almost perpendicular."

The Holland Land Company is several times mentioned in Isaac Coates' Journal. It was intimately connected with the settlement of Western New York.

In 1791, Robert Morris purchased of the State of Massachusetts large bodies of land in Western New York, the title to which had been ceded to that State by the State of New York. The whole amount purchased was estimated at about 3,800,000 acres.

By several conveyances made in 1792 and 1793, Robert Morris conveyed about 3,300,000 acres of these lands to trustees for certain residents in Holland. Although these deeds of conveyance were given to three distinct companies of proprietors, their interests were so closely blended, several of the same persons having large interests in each of the three different estates; that they appointed one general agent for the whole, who managed the concerns of the tract generally, as though it all belonged to the same proprietors; simply keeping his accounts separate, and apportioning the expenses *pro rata*, so the whole of the proprietors came to be spoken of collectively as the *Holland Company*.

The contract made by Robert Morris included the extinguishment of the Indian title to the land, which was effected at a council of the Seneca Indians, held at Genesee, on Genesee River, in 1797, excepting thereout certain reservations which remained in the possession of the Indians.

Joseph Ellicott was appointed principal surveyor, and commenced his operations as soon after the settlement of the title as he could make the preliminary arrangements.

(To be continued.)

About the time of the invention of the telescope, another instrument was formed which laid open a scene no less wonderful, and rewarded the inquisitive spirit of man with a discovery which serves to neutralize the whole of the argument. This was the microscope. The one led me to see a system in every star; the other leads me to see a world in every atom. The one taught me that this mighty globe, with the whole burden of its people, is but a grain of sand in the high field of immensity; the other teaches me that every grain of sand may harbor within it the tribes and the families of a busy population. The one told me of the insignificance of the world I tread on; the other redeems it from all its insignificance—for it tells me that in the leaves of every forest, and in the flowers of every garden, and in the waters of every rivulet, there are worlds teeming with life, and numberless as are the glories of the firmament. * * * By the one there is the discovery that no magnitude, however vast, is beyond the grasp of the Divinity; but by the other we have also discovered, that no minuteness, however shrunk from the notice of the human eye, is beneath the condescension of his regard.—*Dr. Chalmers.*

For "The Friend."

Westtown.

The first term in the new building after its completion has passed, and the second one commenced under favorable auspices.

The immunity from serious sickness or accidents of any kind, up to the present time, are causes for reverent gratitude. The exterior appearance of the structure has fully equalled the expectations of Friends engaged in its erection, and has been favorably commended by others not members of the Society for the absence of useless ornaments, as well as for its substantial and enduring appearance; whilst the interior arrangements are found to be well adapted to the various purposes for which they were designed. By the removal of some trees in the girls' grounds, a fine view to the west has been obtained, and it is thought by some that similar pleasant prospects of the distant hills to the east and south can be had by the removal of only a few trees in these directions. These vistas will add much to the attractiveness of already attractive Westtown. A number of shade trees and shrubs have been planted this autumn in different parts of the grounds—among them a group of eight Japan Maples on the south side, in front of the girls' end of the building, which, when in leaf, with their variegated foliage continuing throughout the summer and autumn, will be a pleasaut feature in the landscape. They are of low growth, not exceeding six feet—generally three or four feet in height. Our late valued friend, Dr. Charles Evans, expressed in the Committee his objection to having too much shade around the building. Sunlight and openings to see out and upwards are very desirable, and are perhaps as much in place as trees undoubtedly are in theirs. The fact of there having been subscribed and nearly all paid in, the large sum of $300,000—mostly by members of Philadelphia Yearly Meeting—is commendable; also, that the addition of $10 per session for board and tuition has not prevented the application for admitting as many pupils as can be accommodated—there being at present about 300 scholars in the building.*

Scarcely three and a half years have elapsed since ground was broken for the erection of the large structure now so favorably completed, giving rise in the reflective mind to feelings of gratitude to Him, who, we humbly believe, still condescends to rule and to reign in the hearts of all who in sincerity look to Him for guidance and support in all their movements. Whilst thus remembering our outward blessings, the desire has arisen that spiritual ones may not be withheld, as on them alone the value and future usefulness of the institution must rest. The late Joseph J. Lewis, of West Chester, near the close of a long life (a considerable portion of it in public, and who, after an absence of more than fifty years, gladly returned to the Society by a suitable and sincere acknowledgment) said, that the impressions made upon his mind by the preaching of Thomas Scattergood at Westtown, when he was about eight years of age, had never been effaced.

The venerable and beloved poet, John G. Whittier, speaks of Westtown in a private letter, as "a place where the principles and testimonies of the Society of Friends have always been upheld and maintained." The desire that it may always continue to be so is felt by many.

The following passages taken from a letter written by a member of North Carolina Yearly Meeting, not long since, manifest that such feelings of interest are not confined to members of Philadelphia Yearly Meeting:—"I do feel a deep interest and earnest solicitude for Westtown Boarding School. Oh! may those dear Friends who have the care and management of it be strengthened and encouraged to continue to ask wisdom from above, and to have their spiritual eyes so anointed with the eye-salve of the Kingdom, that they may be able to discern between the precious and the vile. That the school may be kept in its ancient purity. That the innovations that have crept into our beloved Society and made such depredations, may not be permitted to get in and then divide and scatter, as it has, whenever it has been allowed. It seems to me that the enemy is watching for opportunities to insinuate himself in some way or another to mar the beauty and good order that has been maintained. Oh! saith my soul, may you be on the watch and stand firm in the faith of our Lord Jesus Christ, in maintaining the principles of Friends in their ancient purity. That whilst there has been *much* good done in that school, there may be *much* more."

W. P. T.

*A fourth edition of the History and Catalogue has been nearly, if not quite completed, and it is hoped, will soon be issued.

For "The Friend."

"Go ye into all the world and preach the Gospel to every creature."

Christians agree in the matter of this being a Divine positive command of the Lord Jesus Christ. But they do not agree that Christians should look upon themselves as being called upon to go irrespective of a special call to the work. "Go—go," is insisted upon by some, while the needful requisites to the preaching of the Gospel are left out of sight. The command to "Tarry ye at Jerusalem till ye be endued with power from on high," is construed to mean that a *willing* mind constitutes the fitness and readiness; saying, Yes, I will go. Then, with purse prepared or made up, and the written gospel in hand, they start out into the world, professedly to baptize in the name of the Father, and the Son, and the Holy Ghost. Scriptural facts in the case are these—that without waiting upon the Lord to know his will, and witnessing the soul-cleansing operations of his Word dividing asunder between thing and thing, and giving a clear discernment as to the thoughts and intent of the heart, how futile would be all attempts to convert the world.

Professing Christians should be careful not to belie their profession. To preach Christ with an apprehended aim to obey and to please Him, by claiming authority from Him, but without being prepared and commissioned by Him, never did nor never will establish Truth in the view of nations. No man hath a right to claim that he is empowered to do that of which Christ himself is the author and sole distributor in the saving of souls. The Apostle declared, "By grace are ye saved through faith; and not of yourselves: it is the gift of God." "For it is God which worketh in you both to will and to do of his good pleasure." Therefore it is through faith in the cleansing operations of the Holy Spirit, that power and efficacy is felt in the healing of every malady that may infest the soul. The scriptural injunction is, "Be ye clean that bear the vessels of the Lord." Such as believe not in the secret, immediate influences of the Holy Spirit may mistake as to time and place, both when to go and when to stay at home, when to speak and when to be silent. At the same time they may claim to be ministers of the Gospel.

It is true that the written gospel may be preached by the letter-learned with great flippancy of speech, but without power to convert the soul. Instances are recorded in the New Testament of individuals being filled with the Holy Ghost for a special purpose; but these did not receive it, except as administered by Him who gave it. Divine Grace represents the oil the wise virgins had in vessels wherewith to trim their empty lamps. This, no one mortal can communicate to another, as was instanced in the parable of Jesus—"Lest, said the wise, we have not enough for ourselves and you."

P. R. G.

Keep in Moderation.

In speaking of the harm done to the cause they wish to promote by those advocates, who indulge in extravagance of language or action, *The Christian Advocate* relates the following anecdote.

"Just prior to the late war a conversation occurred between two ministers. One said to the other: 'You and I agree in our sentiments, and if I am correctly informed you utter your sentiments unequivocally, and you keep the peace with your congregation. Even if they don't agree with you, they come to hear you. You preach abolition, don't you?"

'O, yes, every body who hears me knows that I am in favor of the abolition of slavery.'

'Well, I can't keep the peace with my people. They are nearly all down upon me now, and they say that as soon as the time comes around to vote they will vote me out of my place, and I cannot understand it.'

'Well,' said the minister first addressed, 'I will come around sometime and hear you, and if I can see any thing which accounts for the general dislike which all parties have of your preaching I will frankly tell you.'

When a suitable occasion came the visit was paid; the visiting brother arriving during the first prayer. After the usual appropriate supplications for a public congregation, the pastor said, 'And, now, we commend unto Thee the condition of four millions of our fellow-creatures ground down under the iron heel of slavery. We know, O Lord, that there are some people, even in this congregation, so low, base, and mean, that they don't like to hear Thy servant pray for the slaves; but, O Lord, all the powers of hell, much less such mean tyrannical spirits as those which we have to contend with here, can't close Thy servant's lips. He will pray for the slave if he dies on his knees,' and much more of the same kind. He was taking advantage of a prayer addressed to the Deity, and using Billingsgate against the people who were there, and who were unable to reply or defend themselves. Afterward his friend told him that though he was an abolitionist, during that prayer he almost sympathized with the other side. The peculiarity in this brother was constitutional. Everywhere he went he broke up congregations, though he had great natural abilities. He denounced all offenses, whether against God's law or simple propriety, in the unvarying tone of harsh malediction. Yet this man could have uttered the same ideas with moderation and candor, and carried his congregation with him. Force is not the equivalent of violence, nor are earnestness and maniacal excitement convertible terms. 'Enthusiasm *does* it; fanaticism *overdoes* it.'"

Consistency.

The following incident illustrates the importance of those who represent the Society of Friends, being in themselves consistent examples of the proper effect of its principles.

"In the Twelfth Month, 1797, our friend Thomas Scattergood, from America, inclined to have a meeting with the inhabitants of Litchfield; the town hall was applied for as the most suitable place; the bailiff seemed willing, but it being wanted on a First-day morning, he did not chose to consent without leave from the Dean. Two young men went to him, who conversed with him some time on the subject, but could not prevail to obtain the hall; however, another place was procured, and a satisfactory meeting held. The people of the town reprobated the conduct of the dean and bailiff, many speaking to them afterward of their unchristian conduct.

"A few days after, the following letter was sent, addressed to Thomas Robinson, Birmingham, without any signature:

"'Dear Sir,—In consequence of a meeting held by persons of your profession, in the city of Litchfield, I am induced, from motives of good esteem, to lay before you and your friends the alleged reason by which you were not accommodated with the hall of this place.

"'The Quakers are a people few like to combat with, and the Dean of this place, whether from prejudice or not (shall not say, of course,) will oppose where opposition in point of principle is the pretext; and, therefore, to ask favors from a man whose principles of religion are diametrically opposite to yours, requires men sound in your doctrine, solid and sedate in deportment, and wisdom equal to the task; instead of which, I fear the two young men appointed were not at all qualified with a branch of so dignified a character, which their insufficiency in point of giving answers, clearly proves. They were too much like ourselves in both deportment and manners to avail, and their countenances not even tinged with that overpowering awe which so very eminently characterizes many of your persuasion. I therefore mention this with desires, that should a like opportunity offer itself, you would appoint men of that order, whose appearance will not only request, but demand. Therefore, with sincere desires for the further preservation of every Christian denomination, but particularly those whose integrity of heart is the dictator of every action,—I remain a friend to sincerity, and the reverse to the hypocrite. R. A.

Litchfield, January 1st, 1798."

Many of the rules which we with great labor committed to memory in our school days are gradually suffered to fall into the mind's background, and gradually to be wholly forgotten. It is well that it is so. The learning of them served a good purpose. It taught us at that time to fix the attention and to hold the mind to its work upon a given task. It prepared the way for the time when we should clearly understand the matters with which the rules were dealing, and could afford to forget the rules because we did not need them longer. It would be a clog upon the mind's free and healthy action if we had to carry with us all the apparatus and machinery by which our powers had been trained. It would be as if the house must always have the ladders and scaffolds standing around which aided so greatly in its building. They were means, not ends, and may well disappear.—*Selected.*

Selected.

WHO HAVING EYES SEE NOT.

First Traveller:
Below the burning earth,
Above the blazing sky,
My throat is parched, my heart is faint,
Would God that I might die.

Second Traveller:
I've journeyed all the day
Beside a pleasant stream,
Where lilies bloom among their pads,
And quiet cattle dream.
A fruitful, tranquil land,
Men call it Arcady,
And I will show thee where it lies,
If thou wilt come with me.
* * * * *

First Traveller:
Where is that pleasant land?
My heart is beating cold;
Methinks the journey there is long,
For one so weak and old.

Second Traveller:
"*Where is that pleasant land?*"
Dost thou not hear and see
These cheerful sounds and lovely skies?
Lo, this is Arcady.

First Traveller:
No, nothing can I see
But these same brazen skies,
Nor hear, except from dusty grass,
The insects' mournful cries.

Second Traveller:
Those choral sounds so sweet!
Those skies so soft and blue!
Couldst thou not see some time ago
How lush the grasses grew?
I cannot make thee hear,
I cannot make thee see,
And yet I know beyond a doubt
That this *is* Arcady.

—*Katherine Pyle, in "The American," of Philadelphia.*

Selected.

CHRIST IN THE TEMPEST.

Storm on the midnight waters. The vast sky
Is stooping with the thunder. Cloud on cloud
Reels heavily in the darkness, like a shroud
Shook by some warning spirit from the high
And terrible wall of heaven. The mighty wave
Tosses beneath its shadow, like the bold
Upheavings of a giant from the grave
Which bound him prematurely to its cold
And desolate bosom. Lo, they mingle now—
Tempest and heaving wave, along whose brow
Trembles the lightning from its thick fold.

And it is very terrible. The roar
Ascendeth into heaven, and thunders break
Like a response of demons, from the black
Rifts of the hanging tempests—yawning o'er
The wild waves in their torment. Hark! the cry
Of the strong man in peril, piercing through
The uproar of the waters and the sky;
As the rent bark one moment rides to view
On the tall billows, with the thunder-cloud
Closing around above her like a shroud.

He stood upon the reeling deck. His form
Made visible by the lightning, and his brow
Uncovered to the visiting of the storm,
Told of a triumph *man* may never know—
Power underived and mighty. "*Peace, be still.*"
The great waves heard Him, and the storm's loud tones
Went moaning into silence at his will;
And the thick clouds, where yet the lightning shone,
And slept the latent thunder, rolled away
Until no trace of tempest lurked behind,
Changing upon the pinions of the wind
To stormless wanderers, beautiful and gay.

Dread Ruler of the tempest! Thou before
Whose presence boweth the uprisen storm;
To whom the waves do homage round the shore
Of many an island empire! If the form
Of the frail dust beneath thine eye may claim
Thine infinite regard! O breathe upon
The storm and darkness of man's soul the same
Quiet and peace and humbleness which came
O'er the roused waters, where thy voice had gone
A minister of peace—to conquer in Thy name.

—*J. G. Whittier.*

Selected.

MY SPRINGS ARE ALL IN THEE.

Unto the hills eternal
My longing eyes I lift;
Through wintry clouds or vernal
There is an azure rift.
My faith-illumined vision
Sweeps o'er the crystal sea
Into the fields Elysian,
"My springs are all in Thee."

In Thee, exhaustless Fountain,
Source of all life and power,
From out Thy holy mountain
My strength comes every hour.
And Thou alone canst keep me,
A channel deep and free,
Through which Thy love flows richly,
"My springs are all in Thee."

O'er sorrow's roughest billow
In darkness Thou wilt guide,
Thy promises my pillow,
Under Thy wings I hide;
I joy in meditation,
My comfort is in Thee;
Thou art "my expectation,"
"My springs are all in Thee."

—*Christian Advocate.*

Selected.

Mistaken Eyesight.

In some cases there is a constant tendency of the eyes to deceive and make mistakes—so much so that it is necessary to allow for the deception, and *make a thing crooked* in order that those who look upon it may believe it is *straight.* For example, a tall column, if made perfectly straight in its sides, would *appear* to us to be slightly concave, or smaller in the middle than at the top and bottom. Hence the Greeks in making their Doric columns were obliged to *swell them a little in the middle,* and thus make them appear straight.

A similar deception is practised on the eye in making the letter S, both ends of which are supposed by many people to be alike; but when it is turned upside down we at once see the difference, for the lower end is made larger than the upper, and when it is reversed this difference seems exaggerated, and appears greater than it really is—(SS).

A long horizontal line deceives the eye. The front of the Grecian Parthenon, which is one hundred and one feet, three and a half inches long, curves *upwards* two and one-eighth inches *in the centre,* and *then* appears *perfectly level* to the eye. If it *were* level it would appear to sag in the middle. So the building all through is distorted a little, that it may appear to be correct. The straight columns lean inward a little, that they may appear to stand perfectly true and plumb. The corner pillars slant still more, and the corners are made with broader angles, that they may appear to be right-angled.

Now all these, and many similar facts, show that the human eye is not to be depended upon in all respects; and that a thing which seems to man's eye to be *just right* is quite sure to be a *little wrong.* That which looks to be straight is crooked, while that which is really mathematically straight and correct, appears crooked. The world's eye is perverted. It does not see things just as they are. There is a little variation, a slight perversion, and if we do *just right* we shall be quite sure of having the appearance and reputation of doing wrong. A man, then, must choose between doing right and seeming right. If he *does* right, he will not *seem* right. If he is determined to *seem* right, he will be obliged to swerve from the paths of exact righteousness. Man's natural eyes are not more perverted than the eyes of his understanding.

Through all the ages of human history the men who have feared God and wrought righteousness have been under constant reproach as wrong-doers. Their acts have been misunderstood, their motives have been misrepresented, and they themselves have suffered reproach as evil doers, for doing what was the will of God.

The Guahivos.

In the number for Twelfth Month, 1887, of *Timehri*, a journal issued in British Guiana, is an interesting description of a visit paid to one of the tribes of aboriginal Indians who inhabit the thinly settled country east of the Andes and near the headwaters of the river Orinoco. It is but seldom, in these days of commercial and colonizing enterprise, that a traveller has such an opportunity of seeing a people almost unaffected by the influences of modern civilization. The writer of the account, E. A. Wallace, says:—

"During the revolution in New Granada, in January, 1885, my business of plant-collecting being prevented by want of mules and muleteers, owing to the revolutionary authorities having stronger claims on their services than I had, I was led by curiosity to visit San Martin. This village, which is situated near the head of the river Meta, (a tributary of the Orinoco) and about twenty leagues from the slopes of the Andes, bears the worst name for fever of all the towns and villages in the neighborhood, and on this account has hardly ever been visited by foreigners. I was therefore very agreeably surprised to find it the cleanest and apparently the healthiest place that I had visited. The inhabitants appeared to be well-to-do, and what is rather strange in this part of South America, not a single beggar could be seen.

"While exploring the neighborhood, I heard many tales of a strange tribe of Indians called Guahivos, who were living on the river Ariare, about a hundred and fifty miles distant, some of whom occasionally visited San Martin. Having little leisure, I determined to pay these Indians a visit, and finding on enquiry what articles of negotiæ would be likely to please them, I loaded my saddle-bags and started quite alone, followed by many an *Adios* from my acquaintances in the village, who never expected to see me again.

"The little that was known of this people was gathered from a few Indians who had occasionally visited San Martin for purposes of barter. The Spanish Conquistadores had never subjugated them, and it was commonly reported that no one had ever visited their habitations. As I held the same opinion as "Walking Stewart," that no tribe of people would wantonly injure one who unreservedly threw himself upon their hospitality, the gloomy forebodings expressed by my friends in San Martin had but little influence upon me. It was useless to look for a guide—nor did I want one. Their villages were known to be on the left bank of the river Ariare, which runs past San Martin; I had therefore only to ride down the broad savannah, keeping the forest of the Ariare on my right hand, and I must eventually arrive at my destination.

"I set out from San Martin riding a good mule, and taking with me sufficient food for a few days, armed also with a double-barrelled breech-loader and a revolver, more as a means of obtaining food and as a protection against wild beasts than any defence against the Indians. After six hours' riding I reached the last cultivation of the Columbians, where there lived a family engaged in the business of stock-raising—the only occupation on these glorious plains so well suited for it—and here I passed the night."

"Game was in abundance, and I had no difficulty in procuring more than I could eat. Each night the grass was my couch, as it was safer to sleep in the open plain than to sling a hammock in a belt of forest, since pumas and jaguars abound wherever the trees afford them a shelter. About noon on the fourth day I reached a small village of the Indians, deserted apparently at my approach. Having tied up my mule, I took out a few strings of beads, and looked about for any trace of a human being. On peeping into the adobé hut, which was very dark and clouded with smoke, I discovered an old woman, very infirm, with a sick child in a hammock. To each of these I gave a string of beads, with which they were evidently pleased; but they were apparently scared, and it was not possible to make them comprehend anything by means of signs. Soon two younger women came in, and these also received a string of beads. With them I succeeded better, and they brought me a piece of cassava bread. Presently the others came in by twos and threes, till they numbered about thirty. All the men carried bows and arrows, and some a long blow-pipe in addition. The arrows were about seven feet in length and were furnished with a very formidable head consisting of a blade of bamboo, as sharp as a razor, and from twelve to fifteen inches in length, by two inches in width, appearing capable of making a fearful wound. Fortunately I had made enquiries in San Martin as to what the Indians particularly fancied, and had accordingly provided myself with some pieces of steel to strike on flint, some roughly-made metal arrow-heads, and some red and blue handkerchiefs. To all the women I gave beads, but with the men I could make but little headway, until an old man, who was evidently their chief, arrived. Him I propitiated with a piece of steel and an arrow-head, with which he was childishly pleased. The others now crowded round, and to every man I gave some trifling present. Our only means of communication of necessity was by signs, which they were very quick to interpret. They were extremely curious about my coat, feeling it all over, and looking at it inside and out.

"This encampment is a few hours' journey above the junction of the rivers Ariare and Gaviare, and is situated at the edge of the belt of forest bordering the former stream. No one stopped in the houses at night on account of the mosquitoes: some betook themselves to the grass of the savannah; some to the trees, among which they slung their hammocks, high up out of reach of these pests; others, among whom was myself, slept on a sand-bank by the river-side.

"I stopped six weeks with these Indians, who treated me with the greatest kindness. They lived on game, of which there was an abundance, fish, which they killed with bows and arrows, and maize, cassava and plantains. Besides these they ate several fruits which they procured from the forest, and among these I noticed the seed of a palm, known in British Guiana under the name of Durabana, from which "bush chocolate" is made.

"Their clothes were made of the inner bark of a tree, very tough and very close in texture; they called it *taka-taka*. The men wore a small lap of this material; but the women made use of a piece about four feet square, which they drew across the body under one arm, and then fastened over the other shoulder, thus giving themselves the appearance of being clothed in a sack which had been cut open along the bottom and one side. Men and women were all more or less painted in red and blue, especially about the face, chest and arms.

"They are a rather short race, but very sturdily built, the muscles of their arms being very finely developed. They are of a more decided red color than any other tribe I have seen. They are exceedingly good shots with the bow and arrow, and are very skilful in killing the turtle, which they shoot in the following manner: when a turtle is seen floating on the surface of the water, they shoot an arrow high into the air, and this arrow, falling with great power and velocity, pierces the shell of the animal. These arrows are fitted with a loose head, triangular in shape, very heavy, and made of some extremely hard wood. This head is attached to the shaft by a long piece of twine, which is wound several times round it, and, as the turtle dives, the shaft becomes detached, and floating on the surface of the water, informs the hunters of the movements of their prey. Their skill in this mode of shooting is really surprising. Except those who had been to San Martin, none had seen fire-arms; and they marvelled greatly over the hole that a bullet from my revolver had made in the stem of a tree, and were even more amazed when I brought down a couple of muscovy ducks, right and left, with my breech-loader.

"The men wore pieces of reed, about four inches long, passed through the ears, nose and lower lip, giving them a very grotesque appearance. These people are evidently a race of hunters and probably a warlike race, as they seemed to have no industries. At the same time they appear to be a temperate race, as during my visit they did not have any drunken feast, which they would surely have done on such a (to them) great occasion, if such orgies were at all in vogue."

"I obtained from them a curious powder, which is taken like snuff, and which has the effect of making them drunk. It produces, besides, the effect of opium, as they were evidently in a happy state while under its influence. This substance, which seems to be prepared from a gum, is called *Yopa*, and is very volatile—its virtues being lost in a few months."

"Nothing happened to mar the peacefulness of my visit, and we parted with many expressions, or rather signs, of friendship. I gave them all the little things I could spare, and they loaded me with arrows, hammocks, and other curiosities, until my mule and myself looked somewhat like a travelling caravan. The chief sadly wanted my coat, but this was more than I cared to part with. Kingsley mentions the Guahivos in "Westward Ho!" as belonging to the earth-eating tribes, but I saw nothing during my visit that would corroborate his statement."

Dear Friends,—For our gatherings and meetings in the name of Jesus have we suffered imprisonment and spoiling of goods, and stoning and beating, and shedding of our blood and life itself; so they have been purchased at a dear rate. Therefore all in the power of God keep your testimony in the name of Jesus for them.—*George Fox.*

Oriental Lights.

"For They are Few."—The case of the spies whom Joshua sent from the south country into Palestine, and those that he sent to Ai, illustrates how universal it is for Orientals to overestimate or to underestimate difficulties and dangers. To sit down and count the cost before any important action is not one of their characteristics. They do almost nothing in a calm and deliberate manner. Although men and women in years, they are still in many respects simply children,—impulsive, passionate, and reckless of health, property, and life. Time and again I have conversed with men who were ready to undertake some difficult task, which, I was certain, was not in their power to accomplish. They were guided, not by reason, but by imagination. To illustrate how common it is for Orientals to act before deliberating, I may mention, what indeed is a thing of not infrequent occurrence in that country, that thirty or forty of the principal men of Beit Jala, an important village near Bethlehem, called upon me, stating that they were in trouble with their authorities, and that they wanted to "renounce their religion and adopt the American religion." This, in their estimation, was equivaleut to changing their nationality. "To adopt the American religion" would make them American subjects. Their story was a long one, but after a while I persuaded them to wait and consider the matter, and call again the next week. By that time the affair was over, and they had settled back into their old ways. In some cases, what I have in mind should be described as thoughtlessness, in others as recklessness. Unfortunately it enters also into moral actions, such as truthfulness and honesty. That an Oriental will lie as soon as speak the truth is a common remark, and one which experience confirms. Charity leads us to feel that the Oriental mind does not comprehend clearly the distinction between right and wrong. When, however, Orientals sin, nothing is easier for them (if they are found out), than to repent; that is, by words, manner, and solemn promises. Both in their sinning and in their repenting, the weakness of their moral character appears.—*S. Merrill, in S. S. Times.*

Natural History, Science, &c.

Balloonists in Danger.—On the 20th of the Eighth Month, a party of three persons ascended in a balloon from a military station in Belgium. The breeze was blowing from the southeast, but when a certain height was reached, the balloon encountered a contrary current, and passing over Antwerp, drifted seaward. The Scheldt was crossed twice, and the æronauts thought they were travelling west, when in reality they were drifting to the North Sea. At 2 A. M. the lights of fishing boats were perceived, and the fishermen shouted that they were drifting to sea. Ballast was thrown out, but at dawn (5 A. M.) the balloon descended once more, and the car touched the water. All the remaining ballast was thrown out, and the balloon ascended for a short time; but catchiug sight of a steamer, the party descended, and were rescued by a boat despatched by the steamer; and were landed at Dunkirk on the 22nd. The balloon, relieved of its weight, again ascended, and when last seen, was travelling towards the Scottish coast.

Breaking Glass by Electricity.—In making window glass, the glass-blower first blows out a large cylinder, the bottle-shaped end of which is cut out by draining out of the pot a thin thread of semi-fluid glass, which is quickly wrapped around the cylinder, heats the part it comes in contact with, and a crack is made by touching the place with a cold iron. In place of this method, in some factories, a fine wire is wrapped round the cylinder at the place where the fracture or cut is desired, and the ends of the wire connected with a small galvanic battery. The wire speedily becomes white hot from the current of electricity passing through it; and then a single drop of water on the heated glass causes a clean breakage.

The "New Process" Flour Manufacture.—The *Southern Workman* contains an account of the flour mills of Minneapolis, which describes the "New Process" of making flour by *crushing* the wheat instead of grinding. This is effected by passing it through successive pairs of chilled iron rollers, grooved with varying fineness and at varying angles.

They are arranged in seven grades, with seven pairs in each set, so that the grain is broken forty-nine times. After each grinding, or "reduction," it is raised again to the top of the mill, to pass through the "diamond reels." These are long cylindrical frames, covered with bolting cloth of canvas or silk, of all grades of fineness, of from 18 to 157 meshes to the square inch. The central part of the grain of wheat is softest and most easily ground. The harder layer, which adheres so obstinately to the inuer coat of the bran, is, however, the best and most nutritious part of the wheat. To save this "middlings," separate it from the poorer flour and purify it from the bran, is the triumph of the "new process."

After all its forty-nine crushings, the "middlings," now reduced to a coarse flour or meal, is still dark with obstinate specks of bran. In a frame of fine bolting cloth, through which the middlings flour can pass, but gradually, it is shaken and shaken. The persistent bran particles have one weak point which proves fatal to them. They are lighter weight than the particles of flour—"like the chaff which the wind driveth away." A delicately adjusted fan creates a suction above the frame, and as its shaking tosses the brown and white atoms into the air, the light-weights are caught up by the whirlwind and whisked off on a horizontal current into a chamber where blanketed shelves await them, on which they can finally settle as must "dust to dust."

One more most "intimate enemy" remains to be disposed of. This is the wheat germ, which, indispensable as it is from the vegetable's point of view, is quite otherwise from the baker's, making the bread "sticky." It has passed with the middlings through all the ordeals of the reels and rollers. But, like the bran, it has one weakness at least decisive—not lightness, but softness, a set of smooth, white, innocent-looking porcelain rollers rightly set, have no effect on the gritty little middling bits,—which indeed roughen them in time—but gently press the tenderer germ out of shape so that it is rejected by the silken meshes.

And now, having stood all tests, the "middlings" hastens to its last "reduction." This is effected by no "new process," but between such primitive "burr-stones" (barring some improvements in size and perhaps otherwise) as burred away over the falls of St. Anthony half a century ago. We were shown one handsome pair of "violet flint" stones, imported from France at a cost of $800. The seventeen other pairs used in the mill are of the American white flint.

After the burr-stones, the very best grade of flour gets one more going over in a cylinder set with whirring knife-blades, supposed to make it lie more lightly, without lumping. Then, nothing can excel the fineness of the wheat. To keep it always up to the standard, a bakery is constantly running in connection with the mill, putting the flour every hour to the "proof of the pudding," which, as is well known, is "in the eating." If any loaf falls below the mark in the opinion of the expert taster, the fault is not laid to the baker, but sought for in the machinery, which may somewhere need repair or readjustment.

Lava Soil.—The pulverized lava soil in the volcanic island of Hawaii, when irrigated, is found to be extremely productive. This is supposed to be due to the presence of a much larger proportion of phosphates and nitrogen than is contained in most soils. To the same cause is ascribed its durability. Another advantage which it possesses is its good natural drainage; so that it is found to be peculiarly adapted to growing the sugar-cane, which is extensively cultivated there.

Extraordinary Memory.—Professor White, in the *Chautauquan*, says that a woman who is a member of Howard Crosby's congregation in New York, has been writing out from memory, without a note, her pastor's sermons after hearing them. She has written out some 2000 sermons in the past 25 years, and Dr. Crosby declares that she never omits a conjunction or article, and follows him even in his Greek, Latin and Hebrew expressions.

Force of a Fungus.—The extraordinary force exerted by growing fungi was shown the other day in a New Hampshire village. It was noticed that a cone about seven inches in diameter was rising in the middle of an asphalt walk. Beneath it a mushroom was discovered, which had cracked and raised a solid stretch of asphalt two inches in thickness.

The Army of Bears.—The peasants of the villages in the Russian Government of Olonets are expecting great things from the sportsmen's detachments which have recently been introduced into the army. It appears that the district is overrun with bears, and that, in a number of villages, the inhabitants are literally afraid to go out of their own four walls. The cattle which had been grazing on the meadows in the vast forest surrounding the district have all been devoured; there is neither horse nor bull to be found with which to plow fields, and not a peasant dares turn out for the gathering of the annual harvest of mushrooms and berries in the woods. A sportsmen's detachment has, however, been ordered to the district, and it is to be hoped that the beleagured moujiks will soon be rescued from their uncomfortable position in a district encircled and overrun by bears.—*Pall Mall Gazette.*

The Loon or Great Northern Diver.—In the summer of 1887, I spent a few weeks ou the borders of Trout Lake, St. Lawrence County, N. Y. This beautiful little island-dotted lake, some three miles long, has been inhabited for years by three or four pairs of loons. There they lay their eggs and rear their young, and there I found a good opportunity to study them. On one occasion a small party of us discovered a nest. When we were yet a good way off, the wary sitter slid from sight into the water, darted along beneath our boat, and was far out into the lake before she came to the surface. The nest, simply a little cavity in dry muck, was on

e ruins of an old muskrat house, not more an eight or ten inches above the water. There ere two very dark eggs in it—never more than o are found in the nest of the loon—nearly as rge as those of a goose.

The time of sitting, as I was informed, is four eeks. Wilson says of the loons that "they ght upon their nests;" but a careful observer, ho had several times seen the female make her ay from the water to her nest, told me that ey shove themselves to it on their breasts, ry much as they push themselves in the water. was also informed that the young are never d upon the nest, but are taken to the water the back of the mother, where they remain d are fed for a time, and then are launched on the waves for life. At this age one can w up to them and take them in the hand, hich they delight in giving hard nips with eir long and limber bills; but when a month d they seem as wild and cunning as their arents.—*S. P. Cheyney, in Century.*

Pure Ice.—Pure ice can only be produced om water free from impurities, and ice for omestic or surgical purposes should never be llected from ponds or streams which contain imal or vegetable refuse, or stagnant and uddy contents.

Geology of the Bermuda Islands.—At the cademy of Natural Sciences, Phila., Professor eilprin communicated some of the results of s exploration of the Bermuda Islands, made st summer in company with members of his eological class.

After describing the geographical position of e islands, he stated that they extend northeast nd southwest for about twenty miles. They re surrounded by a coral reef, which, on the uth and east, approaches them in places to ithin a few hundred feet and is exposed at low de, but which on the north and west is fully ine miles distant and always submerged, with ie exception of a portion known as North ock. Vessels can only reach the islands rough an opening at the southeastern section f the reef, opposite St. David's Light. The nd itself encloses three bodies of water, of reater or less extent, the general ascertained epth being 14 fathoms.

The land is uniformly low. The greatest evation on the island does not exceed 260 feet. he rocks and soil are formed of carbonate of me. The highest points are simply due to the tion of the wind and surf on the denuded and ecomposing coral growths, the elevations, oc- uring where the wind has been active in piling the sand. When sections are made, lines of ratification are found in the very thin layers own as paper sheets. In these strata various nd shells are found imbedded, proving con- usively that they have been covered by the nd-drifts. The ordinary soft rock, in process removal, or when required for building aterial, is sawed into blocks and allowed to rden in the sun. In many places, however, rder material, called by Dana the base rock, found. The bottom of the lagoons is every- here covered with a fine, pulpy, white ooze, mposed of the remains of foraminifera and sintegrated rock material.

Items.

Southern Denunciation of Lynching.—The *Durham (N. C.) Daily Plant* (Dem.) says:—

"The news of the lynching of three Negroes at xford on Saturday night, should cast a gloom over r entire State; the people of North Carolina have e reputation of being a peaceable, law-abiding people, and every one of her citizens should take pride in sustaining this reputation. Every such crime as this lessens the reputation. No matter how guilty the men were of the offenses charged against them, they had a right to a fair and impartial jury; then, if pronounced guilty, they should have paid the penalty of their crimes; the fact that a man has committed a capital crime justifies no man or set of men in taking the law into their own hands and inflicting that punishment which the law reserves to itself.

"Besides being radically wrong, lynch-law is a dangerous precedent to establish. The more frequently such crimes are committed in a community, the more careless will men become in investigating the circumstances surrounding murders, arsons, &c., and innocent men will often be in danger of losing their lives at the hands of enraged mobs."

Murders Produced by the Use of Alcohol.—In an article on Homicidal Mania, by Dr. George H. Savage, in the *Fortnightly Review* for Tenth Month, the use of alcohol is mentioned among other causes which lead to the development of this homicidal tendency. The author says:

"Murders are often committed as the result of the loss of control produced by drink, and I need only refer to each assize for cases in evidence."

"Murders are often the result of delirium tremens: in this disorder the senses are often perverted, and friends' faces appear to be like those of foes, and the painful sensory impressions may drive the patient into a state of frantic panic in which murder of a wholesale or general character may occur. In more chronic alcoholic poisoning the senses may be more deeply affected, and from these uneasy feelings the patient may believe that he is being conspired against.

"Once I saw a foreman of works who was fully persuaded that the workmen, whom he did not support in a strike, were in league against him; and it would have been a dangerous thing to have allowed him to continue with these surroundings.

"In another case the uneasy feelings led to ideas of conspiracy and plot, and this to a belief that some one was doing all this to get rid of the husband of a pretty wife. The same one was soon identified as the doctor, of whom the patient became dangerously jealous. As soon as a man becomes deluded as the result of chronic alcoholism, he is a very dangerous man. The one peculiarity of nearly all insanity drink is the general moral weakness produced; so that lying, dishonesty, immorality, and malignant ingratitude are the results."

Penance.—"While I was in San Salvador I saw a strange sight in the street one feast day. A man was undergoing penance by crawling from one church to another. Both churches were in the same street, and the distance between them was about half a mile.

"The man had on a white suit of light underclothing, and a white cap was drawn down over his face. He crawled on his elbows and knees, and in the middle of the street, over the irregularly laid jagged stones.

"One or two women stayed with the man and spread pieces of cloth to soften somewhat the hardness of the road. What was his sin I did not learn."

The Christian Advocate publishes the above, and adds the judicious comment, that if the man had the spirit of the publican who cried Lord, be merciful to me a sinner, this penance was not needed. If without that spirit, it could do no good.

Masonic Ceremonies in the Erection of a Methodist Meeting-house.—In laying the corner-stone for a Methodist meeting-house recently, the ceremonies were conducted by the Masons. This action is condemned by the New York *Advocate*, a leading Methodist Journal, on the ground that no human society should be allowed to participate in the religious services of the Methodist Episcopal Church.

A Large Gift.—Daniel Hand of Clinton, Conn., has presented to the American Missionary Association, more than one million dollars, the income from which is to be used in the education of Negroes in the Southern States. The circumstances connected with this gift are interesting. D. Hand was a native of Connecticut, and at the breaking out of the war of the rebellion was in business in Charleston, S. C. As he retained his allegiance to the General Government, he was obliged to go North, and the property which he could not convert into cash, he left in charge of his clerk, George Williams, with instruction to use it according to his judgment. Williams proved a faithful steward, and invested in Pine lands, which advanced much in value. Hand, supposing his property had been confiscated by the Confederate Government, allowed more than twenty years to pass before making any inquiries—and did not have a settlement of accounts until 1887. As the money was made in the South, and he had no family living that needed support, he concluded that the right disposition to make of it, was to use it in providing for the education of the Negroes there.

THE FRIEND.

ELEVENTH MONTH 24, 1888.

After the close of a public meeting held at Parkerville, Pa., a few weeks since (one of those which have grown out of the concern of our late Yearly Meeting), a person who had attended it, and had probably been sensible of the spiritual life with which it was favored, asked one of the members of the meeting, Why Friends did not hold such meetings *every week?* adding, that if they were held, he would attend them.

What reply was made to the query, we do not fully know; but the first thought that occurs in reference to the subject is, that such meetings can only be held properly and profitably, as the Head of the Church impresses the minds of his servants with a sense of duty in that direction, and opens the way for the accomplishment of the service. He alone knows the hearts of the people, and what will most effectually promote the spread of his kingdom among men; therefore, there can be no wiser course followed by those who love Him and his cause, than to wait on Him for direction, both when to move in the holding of such meetings; and, when they are convened, how to hold them to his honor.

The spiritual growth of men—their progress in that knowledge of God and of Jesus Christ whom He has sent, which is eternal life—depends on their individual communing with Him, and yielding themselves unreservedly to the operation of his saving Grace: far more than on having the feelings frequently excited by the eloquence of man, or even by messages which may be delivered with Gospel authority. The end of true ministry is to awaken people from a state of indifference, and to turn their attention to the Heavenly Teacher in their own minds. It is one of the great dangers attending a *stated* ministry, that the hearers are prone to rely upon it for spiritual refreshment, instead of laboring to draw near in spirit to the unfailing Source of life and light. A living ministry is a great blessing to the Church, and is a precious gift from its holy Head; but, like other gifts, those who partake of its ministrations may not make the best use of them, but may so depend upon them as to neglect that individual exercise which is needful for their spiritual health.

We suppose that he who asked, Why Friends did not hold such public meetings every week? had the opportunity, if he wished, of meeting regularly with those Friends, who twice a week convene in their meeting-house for the purpose of performing Divine worship. If all such persons, who are in measure awakened, could be brought to see that the Spirit of God is the *only*

source of spiritual life and health; and that its power may be felt to perform its blessed offices in the heart, without the intervention of any man; there would be ground to hope for a true revival of religion.

An unknown correspondent sends a communication from Iowa, to which no name is attached, expressing the desire that both "members of the Church," and those outside of its fold, should see the necessity there is for all of us "to lay up our treasures in Heaven," and not have their time and thoughts absorbed in laying up earthly treasures.

We do not feel bound to publish anonymous communications, but in this case, we can endorse the concern of the writer, who, in support of his views, refers to several passages in the New Testament, from which the following are selected:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." "Ye cannot serve God and mammon." Matt. vi. 19, 20, 24.

"For what is a man profited, if he shall gain the whole world, and lose his own soul?" Matt. xvi. 26.

"The cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful." Mark iv. 19.

And in the 12th chapter of Luke, the parable of the rich man whose ground brought forth plentifully; and the advice which our Saviour gave to his disciples, "Take no thought for your life, what ye shall eat; neither for the body what ye shall put on," "but rather seek ye the kingdom of God."

SUMMARY OF EVENTS.

UNITED STATES.—The Department of State has been officially informed of the condemnation and seizure by the Haytien Prize Court, of the American steamship Haytien Republic. The condemnation was pronounced on Eleventh Month 3rd. The following day the United States Minister protested against the proceedings, alleging that the Prize Court was illegally constituted, and appealed to a higher court. He also advised the captain of the seized vessel to refuse to surrender the craft. The United States man-of-war Boston arrived on the scene the same day to support the protest of the United States Minister.

The Cunard steamer Umbria, which arrived at Queenstown on First-day evening, made the fastest eastward run on record. Her corrected time was 5 days, 2 hours and 55 minutes.

An interesting astronomical expedition is being fitted out at Harvard College for a two-fold purpose. The first in order of time will be an expedition to California for observation of the total eclipse of the sun on First Month 1st, 1889. Immediately after the eclipse one of the corps of observers will proceed to Peru, taking with him a part of the apparatus. He will be joined later by others, and the work will then be entered upon, which has been a year or more in contemplation, of making a complete survey of the southern heavens.

The State of West Virginia has chosen Demoeratic Presidential Electors.

It is now estimated that not less than a million dollars changed hands in Indiana alone on the result of the election.

The New York *Journal of Commerce*, the organ of the business community in New York city, and politically Democratic, declares in a leader against the proposed continuance of the tariff agitation, and urges the Democrats to join Republicans in abolishing all internal revenue laws.

Forty-two dead bodies have been taken from the fire in Rochester, noticed in last week's Summary. The engineer of the burned works has been arrested on suspicion of having set fire to the building.

An earthquake occurred in California on the 18th instant. The University of California reported the shock to have been the severest since 1871. In some places children are said to have rolled out of their cradles.

A telegram from Albuquerque, New Mexieo, says the grass in that region is shorter than it has been for five years, and a hard winter will cause a loss of millions of dollars to stock growers. All the cattle shipped up to date have been corn fed, and the supply of corn is running low.

Springfield, Ohio, has a bread inspector.

Seventy new cases of yellow fever and twelve deaths, were reported at Jacksonville, Fla., for the week ending Eleventh Month 19th. The disease has appeared in a virulent form in South Jacksonville, across the St. John's River, where a number of cases are reported.

An order has been made by Judge Allison, dividing the Twenty-fifth and Twenty-eighth Wards in this city, on the lines reported by the Commissioners appointed by the Court and ratified by residents of the two wards at the recent election. Part of the former Twenty-fifth Ward becomes the Thirty-third Ward, and part of the former Twenty-eighth Ward is now the Thirty-second.

Deaths in this city last week numbered 354, an increase of 20 over the previous week, and a decrease of 18 compared with the corresponding period last year. Of the foregoing 184 were males and 170 females: 40 died of consumption; 32 of pneumonia; 21 of old age; 19 of diseases of the heart; 18 of diphtheria; 18 of convulsions; 11 of cancer; 11 of inflammation of the stomach and bowels; 10 of paralysis and 9 of typhoid fever.

Markets, &c.—U. S. 4½'s, reg., 107½; coupon, 108½; 4's, 128; currency 6's, 121 a 131.

Cotton was quiet but steady at 10¼ cts. per pound for middling uplands.

Flour and Meal.—Western and Pennsylvania superfine, $3.75 a $4; do., do., extras, $4 a $4.25; No. 2 winter family, $4.36 a $4.60; Pennsylvania family, $4.75 a $5; Pennsylvania roller process, $5 a $5.75; Ohio, clear, $5 a $5.50; do., straight, $5 50 a $5.75; Indiana, clear, $5 a $5.50; do., straight, $5.50 a $5.75; St. Louis and Southern Illinois, clear, $5 a $5.50; do. do., straight, $5.50 a $5.75; winter patent, fair to choice, $6 a $6.75; Minnesota, clear, $5 a $5.75; do., straight, $5.85 a $6.50; do., patent, $6.50 a $7.15. Rye flour was weak and lower; 100 barrels sold at $3.80 per barrel.

Grain.—No. 2 red wheat, $1.05¼ a $1.05¾.
No. 2 mixed corn, 50 a 51 cts.
No. 2 white oats, 33¼ a 33½ cts.

Beef cattle.—Extra, 5¼ a 5½ cts.; good, 4¾ a 5 cts.; medium, 4 a 4½ cts.; common, 3¼ a 3¾ cts.; fat cows, 2¼ a 3½ cts.

Sheep.—Extra, 5 a 5¼ cts.; good, 4½ a 4¾ cts.; medium, 3¾ a 4¼ cts.; eommon, 2½ a 3¼ cts. Lambs, 4 a 6¾ cts.

Hogs.—Extra Chicagos 7⅞ a 8 cts; fair Westerns, 7⅝ a 7¾ cts.; common Westerns, 7¼ a 7½ cts.; roughs, 7 cts.

Milch calves were active and higher at 3½ a 7 cts.

Milch cows were fairly active at $30 a $60.

FOREIGN.—In the House of Commons on the evening of the 16th instant, Solicitor General for Ireland, Madden, in the absence of Balfour, Chief Secretary for Ireland, who is ill, brought in the bill to further facilitate the purchase by tenants of land in Ireland by adding £5,000,000 to the amount applicable under the Ashbourne act.

In explaining the proposed measure, Madden described the Ashbourne act as a great success. There had been, he said, 14,338 signed agreements for the purchase of land, of which 8632 had been completed. There were only two courses open to the Government. One was to abandon the scheme of land purchase, and the other was to extend the act. The fact that the act had been a conspicuous success justified the Government in seeking to enlarge its operations.

W. E. Gladstone moved the following amendment to the Government proposal: "That in lieu of voting £5,000,000, it is expedient, in view of the lamentable sufferings arising from recent evictions in Ireland, to extend the land law of 1887 so as to empower the Courts to reduce or cancel arrears of rents that are found to be excessive."

The Berlin *Post* of the 16th, says: "The increase of France's military forces brings us nearer to war. This increase is being made at a rate with which the peace powers are scarcely able to keep pace. The same remark may be applied to Russia, the increase of whose military strength cannot be explained as a defensive measure."

It is denied emphatieally in Russian Government circles, that the new changes in the organization of th troops in Western Russia have a warlike interest. Th object of the movement, it is declared, is merely to d velop the defences necessary to preserve a militar balance as compared with the forces maintained b neighboring powers.

Zanzibar, Eleventh Month 16th.—British office boarded the Belgian steamer Brabo off the coast t day, and found that she was carrying 400 slaves, wh were destined for the Congo. The British took awa two slaves, who swore that they had been forcibl kidnapped, and allowed the vessel to proceed. Th mode of obtaining slaves appears to be to make ad vances to the owners to enable them to purchas others. The incident has caused a scandal, it havin been found that arrangements for the traffic wer made through a former Belgian consul.

A very heavy shock of earthquake was felt i Guayaquil, Ecuador, at 35 minutes past 2 o'clock, o the afternoon of the 16th instant. The people rushe from their houses panic-strioken.

Our State Department is advised of the appearanc of yellow fever at Palma Island, one of the Canarie

In a despatch from Quebec, the *Public Ledger*, of th city, says:—"*L'Electeur*, the organ of the Provincia Government, and supposed to represent the Frenc Canadian sentiment in Canada, has made a decide sensation by publishing an article in which it poin out the advantages of annexation over Imperial federa tion, a possible contingency. It argues that annexatio would entail scarcely any change. The Province would retain their present limits, they would ente the Union as States, whatever might be the extent o their respective territories and the disproportion be tween them and disproportion already existing in th United States; Prince Edwards Island becoming th Delaware of Canada. The Federal debt of $300,000,00 would be a mere drop in the bucket at Washingto The militia would be reorganized on the economica plan of the other States, and the army of custom officers would vanish. The article will probably begi a movement among the French for annexation to th States."

NOTICES.

A meeting of Friends' Teachers' Association will b held at 140 North Sixteenth Street, Philadelphia, o Twelfth Mo. 1st, 1888, at 2 P. M.

Program:

1. Preparatory English.—Francis B. Gummere.
2. Character Training in Schools.—Henry N. Hoxi
3. Relation of Exercise to Study.—Prof. Ladd.

To be followed by discussion.

WANTED. — A Superintendent and Matron f Friends' Boarding School of Ohio Yearly Meetin Those of our members feeling their minds draw towards the position, are desired to make early appl cation to any of the undersigned.

Aaron Frame, Barnesville, Belmont Co., Ohio.
Hannah Tatum, " " " "
John W. Smith, Harrisville, Harrison Co., Ohi
Sarah F. Holloway, Flushing, Belmont Co., "

WANTED.—An enterprising Friend with family take charge of a Delaware County Dairy Farm.

Address, THE FRIEND.

DIED, Ninth Mo. 30th, 1888, ANN C., wife of Isa C. Evans, in the 74th year of her age, a beloved mem ber and elder of Chester Monthly Meeting, Pa. her exemplary quiet walk, she was a good example, consistent and useful member of society; and we b lieve she stood faithfully in her allotment as a lovin faithful wife, and a devoted mother to her childre endeavoring to bring them up in the "nurture and ad monition of the Lord." She was long an invalid, co fined at home, and passed through much physical su fering, which she bore with quiet patience. Durin her lingering illness, she was preserved in a swe frame of mind, though longing to depart, yet patien ly waiting all the appointed time, until the weddin garment was completed, and her Heavenly Father w pleased to say, "It is enough." She was favored wit a peaceful, quiet dismissal, and we humbly trus through the mercy of God in Christ Jesus, she h been permitted to enter iuto the glorious rest of th righteous. The precious promise revives, as applicab to her, "Blessed are the pure in heart, for they sha see God."

——, on the 24th of Tenth Month, 1888, at his re dence near Medford, N. J., CHARLES WILLS, in th 63rd year of his age, a member of Burlington Month Meeting of Friends.

THE FRIEND.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 176.

MINISTRY.—THE FRESH CALL.—RESTRAINTS OF THE SPIRIT.

The true minister of the Gospel, he who has received his gift from the Head of the Church, and who is careful to wait for the renewed Divine command for its exercise, and for the fresh extension of Divine power, often goes to his religious meetings not knowing whether any vocal labor will be required of him on that occasion; and if it should be called for, in what manner he may be led to labor. Sometimes he may feel it his place to set an example of deep, inward, silent waiting on the Lord. Thus Stephen Grellet mentions that when in Philadelphia, in 1805, he attended five meetings, in all of which his mouth was closely sealed. He felt that the Society was then in a low state, spiritually, owing to many "having departed from that retiredness of spirit and lowliness of mind, which characterized our former Friends, and the primitive Christians." Not long after this, he had two meetings among the "Nicholites" in Delaware or Maryland, of which he says, "Silence, solemn silence was what, by my example, I had to direct them to. It is safe for us to follow Divine guidance, and I believe that this silent testimony, when of the Lord's ordering, often speaks to the attentive mind a volume of instruction." Of a meeting at Third Haven, Maryland, he records, "The expectation of the people was so outward, that the Lord was pleased to send them away disappointed: silence was my service amongst them." When at Congenies, in France, in 1807, he attended a meeting among the few there professing with Friends, which was held in silence. He says, "My mind was much engaged for them, that they may be gathered into that state, where our whole expectation is from the Lord alone; in which, therefore, the soul is prostrated before Him, hearkening to the secret language of his Spirit, and waiting for his Divine guidance." When recording his travels in England, in 1812, where he frequently felt restrained from vocal expression, he remarks, "It seems to some a very strange thing that I should appoint meetings among them, and then have nothing to say to them. O, could they read in my soul, they would know, that on many such occasions, deep is my travail before the Lord, and fervent also my supplications for them."

The "Divine guidance," for which Stephen Grellet felt the necessity of waiting, sometimes leads a minister to pass by what may seem favorable opportunities for religious service; or even to decline invitations to hold meetings with those who appear desirous of his company and labors. It was, no doubt, under these restraining influences, that Paul felt himself at one time forbidden of the Holy Ghost to preach the word in Asia, where on other occasions, he labored abundantly.

The Journal of Stephen Grellet mentions that in his journey from Verona, in Italy, through the Tyrolese Alps, to Munich, in Bavaria, in 1820, he made no stay in any of the towns through which he passed. He "felt deeply" for the inhabitants, but "prayer seemed to be the only service required." On the same journey he says, "We came to Vauvert [in France,] at which place I apprehended that I might stop to have a meeting, but on coming to it, the way entirely closed in my mind." At a neighboring town where he stopped, he found that the people at Vauvert had been much disappointed that he did not stop there. Their clergyman had sent for three others, like-minded with himself, to come and assist him; their intention being "to frustrate my having a meeting by substituting for it a disputation on some of their favorite tenets; but the Lord has defeated their purpose; safe it is to follow his Divine guidance."

The "Divine guidance" for which the minister ought to wait in the exercise of his gift, has often led him into a line of labor which seemed uncalled for, so far as his own knowledge or reason could determine; but which He who knoweth all things, saw to be needed.

Stephen Grellet mentions that in 1832, he had a meeting at Ban de la Roche, the scene of the labors of that good man Oberlin; in which, along with the word of encouragement and comfort, he says, "I had also a solemn warning to proclaim to some, accompanied with earnest entreaties to turn away from their rash and evil purposes, and, after the example of the prodigal son, to return to their Heavenly Father. I *was astonished* at myself, to have this kind of labor among such a people; but I was afterwards told that a son of the late worthy Oberlin was in the practice of frequenting unprofitable company; he had concluded to go that very night to Strasburg and enlist as a soldier; hearing of the meeting, curiosity brought him there; the word preached sank deep into his heart; the Spirit of Truth, the faithful Witness, performed his office in him; his purposes were changed, and he spent the night in retirement and prostration of soul before God."

In the course of David Sands' service and travels in Ireland, the following very remarkable circumstance occurred; proving that the ways of Providence are frequently inscrutable, in his gracious interposition for the deliverance of his creatures from the power of the enemy, and in leading his ministers and messengers by a way that they know not, in the simple obedience of faith, that so He may make them instrumental in effecting his wise and gracious purposes. As he was riding along he felt a concern to stop and appoint a meeting, to which his companions offered some objections; as it was a place but thinly peopled, and the night very stormy; so that probably few would attend. But David Sands did not feel easy to give it up, saying, "If there are but few, the great and good Shepherd has promised to be with us, and I shall feel clear in having done what appears to be my duty." They yielded to his concern, and notice was given. At the time appointed a greater number assembled than was expected. The meeting became settled in much solemnity. He arose, commencing his testimony with these words, "Resist the devil, and he will flee from you. Turn unto Him who is able and willing to save; although your sins be as scarlet, He will make them white in the blood of the Lamb. He is still waiting to be gracious, and though you have strayed far from the fold, He will lead you as unto pleasant pastures, where streams of living water flow for evermore." He had much to offer, all pointing and leading to the one great Fountain of mercy; and then added: "I am bound to express my feeling and impression, (though I know not for whom it is intended,) that I believe there are those present who have been so far led astray by the enemy of their soul's salvation, as to be ready to take their own life." Soon after this the meeting broke up, when a man of a respectable appearance, under great distress of mind, approached him, saying,—"Your message is to me; it is true that I now have the instruments of death in my pocket. I have become weary of life, and have no resolution to withstand the tempter, so as to face the cruel blasts of adversity, and had determined this night to commit the fatal deed. Yet I felt the awful responsibility; and having heard of this meeting, and knowing that Friends often sat in silence, I believed that I should be enabled to become calm and composed before the awful close of life. But now I have abundant reason to bless God, in that He has made you the instrument of saving my life, as also my immortal soul; which, but for this interposition, would have rushed unbidden into the presence of an insulted God." His heart now overflowed with gratitude both towards David Sands as the instrument, and unto the Lord, by whom he was thus sent to save a fellow-creature from destruction.

It is stated that soon after this wonderful providential interposition, this person became a changed and greatly improved character.

An anecdote is recorded of a gay and thoughtless young man, who had early imbibed infidel principles, that he was invited to go to a place of worship, but refused positively. Some weeks after, he was passing by the same place, and being alone, and having nothing to do, he thought he would go in without being observed. On opening the door he was struck with awe at the solemn silence of the place. The text used by the preacher arrested his attention—"I discerned among the youths a young man void of understanding;" his conscience was smitten by the

power of the Spirit; a view of his profligate life passed before his eyes, and he trembled under conviction for sin. It proved a time of serious awakening, and of turning from the way of sin into the path that leads to life and peace.

The effect produced by ministry may be regarded as one test of its value. Louis XIV, of France, once said to Massillon, the celebrated preacher, "Father, when I hear others preach, I am very well pleased with them; but when I hear you, I am dissatisfied with myself." Happy would it have been for him, if this dissatisfaction had led to a more thorough amendment of life than history leads us to suppose was the case! A shipbuilder in speaking of the preaching of George Whitfield, said, that when he went to his parish church, he could build a ship from stem to stern under the sermon; but under Whitfield's discourses he could not lay a single plank! Another critic remarked, that Whitfield treated religion "as if he *meant* what he said." But it must be born in mind that the effects produced are often not known either to the preacher or to the most of his audience; and he is required to sow in faith, being careful simply to obey the Divine commands, which should direct him in all his steps. J. W.

For "The Friend"

Isaac Coates' Visit to the Seneca Indians, and to Canada.

(Continued from page 130.)

Isaac Coates was greatly interested in the horizontal strata of limestone and slate which were exposed on some parts of the shore of Lake Erie; and in the regular joints or fissures by which these strata were divided into squares or blocks, almost as if built up by the hand of man.

Ninth Mo. 21st. They crossed the Niagara River—"the great outlet of all the Northwestern lakes and waters, which makes a very great river, above a mile wide, and great depth; running very rapid. We crossed the river in a boat, which the heavy current drives across in a few minutes, which to some of our company appeared a little terrifying."

Their object in going into Canada was to visit the Friends who were settled in those parts, and who were members of Philadelphia Yearly Meeting. These Friends had for some time claimed the care of the Yearly Meeting, which had sent out a committee to visit them, who reported in 1798 that they found about sixty members, mostly in two settlements. At one of these the settlers held a meeting; and the committee had encouraged the others to do the same. They found a number who had been disowned, some of whom they encouraged to seek for re-instatement, and had brought acknowledgments from them to their Monthly Meetings. They had had religious opportunities with families who had never been members, but who seemed convinced of Friends' principles.

In 1799 the Yearly Meeting concluded again to send a committee to visit Friends in Upper Canada, "with powers to establish a Monthly Meeting, and to assist them in the opening it; if the committee when amongst them, and duly considering their situation and peculiar circumstances, should be easy to proceed therein—the said Monthly Meeting to be under the particular care of this Yearly Meeting."

It was in the discharge of the duty thus laid upon them by the Yearly Meeting, that Isaac Coates and his companions extended their journey into Canada.

The Journal states that they rode to Asa Schooly's, "where we met with our beloved friends, William Blakey, Nathan Smith and Jacob Paxson, who we had heard arrived two days before us. Here we all propose to stay this night. They said they could contrive for bedding for us all; but Thomas Stewardson and myself were desirous to sleep on the floor with our blankets, believing it would be best on several accounts, but we could not do it without hurting our friends' feelings.

"22nd, and First of the week. Attended their meeting, which is held in the house of our friend Asa Schooly, which to me was a dull time, though some lively communication therein. After dinner took an affectionate farewell of Halliday Jackson, who is about to return, through a lonesome wilderness, to Genesinguhta, the place of his present abode. We then classed ourselves in order to visit the families in this neighborhood—Nathan Smith, Jacob Paxson, and James Cooper going in one company; and William Blakey, Joshua Sharpless, Thomas Stewardson and myself in another.

"We then proceeded to visit the families of John Cutler, a member; John Harset and Azariah Schooly, neither of the two last in membership, but hopeful, well-inclined people; and returned to lodge at the same place.

"I may here note that Joshua Sharpless, in getting into the boat at Buffalo Creek, slipped and fell on the edge of the boat; which at first did not seem very bad, but hath been gradually getting worse. We now think some of his short ribs are broken, and it looks as if he would hardly be fit to travel to-morrow.

"23d. Joshua Sharpless being too much amiss to venture out, we set out without him, and had religious opportunities in the families of Daniel Pound, the widow Morris, and Obadiah Dennis; the second of which, in a particular manner, was a favored opportunity; and then returned to our old lodging, where we all met and had a religious opportunity in the family.

"24th. J. Sharpless being unable to travel, we left him and rode thirty miles to John Hill's, where we lodged. On our way we rode fourteen miles down the river Niagara, crossed Chippeway River, and passed the Great Falls; several of our company were disposed to take a view of the great phenomenon, but James Cooper and myself thought there was not time sufficient to satisfy our curiosity, so rode on and left them to take a slight view. We all met at the aforesaid Hill's, and had an opportunity of retirement in the family, in which was some pretty close work.

"25th. Set off from John Hill's, he accompanying us, and rode eleven miles to Friends' Meeting, at the place called the Short Hills; which in the fore part was very heavy and trying, but more lively before the conclusion. After meeting, William Blakey, Thomas Stewardson and myself visited Samuel Taylor and family, and went to Jeremiah Moore's to lodge, in whose family we had a solid opportunity.

"26th. We visited the family of Enoch Shrigley, Solomon Moore, Jacob Moore and Thomas Rice—none of them members, but all the descendants [of Friends] and appear to be thoughtful people. In the evening had a religious opportunity in the family of John Taylor, whose wife and children are members, but John was disowned by the Falls Monthly Meeting, and is now desirous of being reinstated, and sent an acknowledgment by William Blakey. Here we lodged.

"27th. Joshua Sharpless met us yesterday in the afternoon, being somewhat better, but weakly yet; we visited the families of Joshua Gillam and Benjamin Hill, both members, and the family of Thomas Gillam, not a member; it being a tender visitation to him. We then returned to Jeremiah Moore's, where we met with the rest of our company; had a solid conference amongst ourselves respecting the nature of our appointment, which hath felt increasingly weighty. Four of us lodged here, to wit:—Nathan Smith, Thomas Stewardson, Joshua Sharpless and myself.

"28th. Joshua Sharpless went along with James Cooper to see a friend. Nathan, Thomas and myself visited two families who are a little inclined to the Methodists, and returned to Moore's to dinner. In the afternoon paid some social visits and lodged at the same place, which at present is a temporary home.

"29th, and First of the week. Attended Friend's Meeting at their usual time and place. After meeting, walked four or five miles along with Nathan Smith to Samuel Becket's, where Nathan had appointed a meeting to begin at four o'clock, to which the neighbors and many of the Friends from about their meeting-house came; which I hope was a time of profitable instruction to some of them. On taking a view of the earnest desire which many of them have to attend such places, the compassionate feelings of my heart were very much awakened, especially for their women, many of them going four or five miles on foot, some of them with young children in their arms, and others in such a state that I should have thought scarcely fit to travel far on horseback: yet they would and did walk faster than was easy for me, and returned to their homes in a dark night—the men carrying lighted torches in their hands to show them the way along their muddy and rooty roads. Lodged at the same place.

"30th. Spent part of the day agreeably with some of our friends, also had a solid opportunity with a man who we believed had taken imagination for revelation, which had led him into some strange acts and predictions. I hope his state was so clearly opened and laid close home to him that it may be of use to him; he acknowledged he had been deceived and followed a lying spirit. In the evening five of us returned to my lodging.

"First of Tenth Month. We all attended a conference, before appointed, to be held at Friends' Meeting-house in Pelham Township, otherwise the Short Hills, with the members of said meeting and the Friends of Black Creek; which was conducted with great solemnity: in which I was more fully convinced that there is a small number of seeking, religiously minded Friends in both places, and that if they abode in the patience and perseverance, the way would open ere long for the establishment of a Monthly Meeting amongst them; but the rest of my brethren believed the time was already come; so after expressing my doubts of their being fully ripe to be entrusted with the executive part of our discipline, I freely submitted my feelings to the judgment of those whom I esteem to be deeper in religious experience. It was then agreed to open a new Monthly Meeting tomorrow at eleven o'clock, to be known by the name of Pelham Monthly Meeting, in Upper Canada; to be composed of Friends of Pelham and Black Creek, and held alternately at each place the first Fourth-day in every month.

"2nd. Attended the opening of the new Monthly Meeting, it being a favored opportunity, which revived a hope that if the small number of Friends composing said meeting

kept in the humility, and a steady attention to best direction, their number and experience may so increase that the testimony of truth may be supported amongst them."

(To be continued.)

For "The Friend."

Vital Christianity.

Vital Christianity is a pearl of great price, and of Divine origin. And as it springs from God, so it leads to Him. While a spurious or dead Christianity, springs from man, and leads no higher than earth. But the pure and saving kind receives its vitalizing power of warmth and light from the Sun of Righteousness. And to such as believe in his name or vitalizing power, He will "arise with healing in his wings, and they shall go forth and grow up as calves of the stall;" or as trees of righteousness, or plants of renown, bearing fruit to his name.

Spurious or lifeless Christianity, which makes such a fair show in the world, costs but little self-denial or cross-bearing; and goes pretty comfortably hand in hand with the world. And as it emanates from an earthly fountain, it can be got from books and sermons, or the teachings of man, without the Divine life and power. But as a stream cannot rise higher than its fountain, so it cannot raise such as believe in, and follow it, higher than earth. For the light which it receives and reflects to others may be compared to the light of the moon, which is only a borrowed and reflected light, and is often changing, and belongs only to this world. Or is

> "Like a comet's wandering light;
> Eccentric, ominous, and bright;"

Yes, "bright;" for the children of this world are in their generation wiser than the children of light. But the true light "comes down from the Father of lights, in whom there is no variableness or shadow of turning." And it is from this light that the Christian gets his vitality and power, which enables him to prevail over all the powers of the enemy.

There have been false pretenders, deceitful workers in all ages of the world. The seducing spirits which we now have to guard against, showed themselves in the time of Pharaoh, for the Egyptians then had their wise men, and sooth-sayers, and astrologers, and sorcerers, who, with their magical powers, could wonderfully imitate the true power of God. But we read in Deuteronomy xiii. 1, 2, 3, 4, &c., that Moses cautioned his people not to hearken unto their words; for he says, "the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul," &c. And Christ himself says, "Beware of false prophets, which come to you in sheep's clothing," &c. And He says in another place, "There shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that if it were possible, they shall deceive the very elect." But He says, "Go ye not after them." And the Apostles were full of warnings against the deceivableness of unrightcousness, and showing the danger of departing from vital Christianity.

We may become so blinded as to teach lies in hypocrisy, and seek the applause of men, more than the praise of God, and hardly know it. For it is said, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." Thus they become blind leaders of the blind, and stumble at the Word: taking the imaginations of men for vital Christianity, and so go on hand in hand with the world in the broad way to destruction; crying, peace, peace, where there is no peace; and saying, thus sayeth the Lord, when the Lord has not spoken. These are busybodies, earnest-workers, fluent-speakers, doing many wonderful works; even professing to cast out devils in the name of the Lord. But is there not great danger, that when that great day shall come, and they shall apply for entrance into the heavenly kingdom, that they will hear the woful language of "depart from me, ye workers of iniquity, I know you not!" So we see what the deceivableness of unrighteousness leads to, in them that perish because they have not embraced vital Christianity, or have departed from it, and placed their confidence more in the spirit of man than in the Spirit of the Lord.

Human life and activity may satisfy the busy mind of the unrenewed man in the things of religion; but if they go in advance of the Spirit of God, they amount to nothing. For Christ says, "Without me ye can do nothing." Yet we see that man, by his cultivated faculties, can speak great swelling words of vanity, yet they amount to nothing towards advancing the heavenly cause, as they lack Christian vitality.

Now the reader may see that I greatly fear that vital, heart-changing Christianity, is at too low an ebb amongst us, and that the spurious or bogus kind predominates too much in many places. And I also fear that a great portion of the ministry of the present day is tending to draw away from Christ to man, and from the daily cross of self-denial into a conformity to the broad ways of the world, where vital Christianity cannot dwell. I aim to speak the things alluded to above in truth and soberness; with a hope that they may be a benefit to some weary Christian traveller, when the hand that now holds the pen, is laid beneath the sod.

D. H.

Dublin, Ind., Tenth Mo. 27th, 1888.

The Sioux Reservation.

We have received a pamphlet entitled "A History of the Sioux Agreement," written by T. A. Bland, of Washington, giving an outline of the recent efforts to obtain possession of a large part of the Sioux Reservation in Dakota. As a matter of historic interest, the following outline of these efforts has been condensed therefrom.

THE TREATY OF 1868.

By the treaty of 1868, the Sioux surrendered to the United States immense tracts of land in Dakota and Wyoming, retaining only the South West corner of Dakota as their permanent home. That treaty contains this stipulation—"No treaty for the cession of any portion or part of the reservation herein described, which may be held in common, shall be of any validity or force as against the said Indians *unless executed and signed by at least three-fourths* of all the adult males occupying and interested in the same."

THE BLACK HILLS CESSION.

A few years later gold was found in the Black Hills by prospectors who went there in violation of the treaty. The news got into the papers; other gold-seekers rushed to the Black Hills. In 1874, General Custer marched into that country at the head of an armed force, with the avowed purpose of protecting prospectors for gold.

The Indians were ultimately aroused to the importance of repelling the invaders of their country. Custer and his command were cut to pieces, annihilated; but the miners did not share their fate. A commission was sent to the Sioux to get them to surrender the Black Hills to the Government. This commission did not pretend to comply with the treaty of 1868, by securing the signatures of three-fourths of the Indians. They got the signatures of some of the chiefs and head men to the agreement, and on their recommendation, Congress ratified it, and the President proclaimed it. There were but few of the Sioux braves who joined Sitting Bull and Gall in the war against Custer. Red Cloud, Spotted Tail, and other prominent chiefs who had signed the treaty of 1868, refused to go to war even to repel an invading army from their country, because that treaty had a clause which read as follows:

"Article 1. From this day forward all war between the parties to this agreement shall forever cease. The Government of the United States desires peace, and its honor is hereby pledged to keep it. The Indians desire peace, and they now pledge their honor to maintain it."

These noble red men of the forest and plain said:

"We have pledged our word of honor with the Government that we would never go to war with each other, and we will keep our word whether the white man's Government does or not."

These chiefs signed the agreement to surrender the Black Hills. They then said to the Commissioners:

"You know that we are not going to war, so we ask you to tell us where to camp that the soldiers may not disturb us."

The Commissioners assigned them a camping-ground and left them temporarily. Almost immediately after the departure of the Commissioners, General McKensie, acting under authority of General Crook, swooped down upon those law-abiding and peace-loving Indians with his armed force at midnight. They made no resistance, but surrendered without firing a gun. They were robbed of their horses and other property, and their wigwams were burned.

The Indians were liberated after a brief imprisonment, but their property was not restored to them. It has not yet been restored, nor have they received one dollar in lieu thereof.

THE SIOUX COMMISSION OF 1882.

In 1882, Congress authorized the Secretary of the Interior to negotiate with the Sioux Indians for some modification of existing treaties; and a Commission was appointed to visit them for the purpose of securing their consent to have separate reservations set apart for each tribe, and to surrender about 11,000,000 acres of their lands.

"The occasion for this commission arose from the fact that some time previously the Chicago, Milwaukee and St. Paul Railroad Company had secured a charter for a line across the reservation from Chamberlain, on the Missouri River, to the Black Hills, and also the consent of a few of the Indians to right of way for very small price. The charter and questionable right of way were of but small value without a large slice of Indian land, embracing the White River Valley on the south of said contemplated railroad, and the fertile region north of it, watered by the Red River and its numerous tributaries. But if this heart of the reservation, embracing the bulk of its best lands, through which the railroad would run, could be gotten from the Indians, not only would a large number of people move into the country and make *bona fide* settlement, but the opportunities for speculation in town-site lands would be immense, and the railroad company and the land syndicate connected with it would have a monopoly of this."

These Commissioners told the Indians that if they would sign a paper agreeing to have their reservation divided between the six tribes of the Sioux nation, the Great Father would give each tribe a patent to their share, and that he would give them 25,000 cows and 1000 bulls, and that he would also extend the time in which he would furnish them schools for their children; but they did not tell them, that by signing the paper they would give up any of their lands. A few signed, but the great mass suspecting trickery, refused to do so.

After the Commission made their report to Congress, a sub-committee of the Indian Committee of the United States Senate visited the Sioux country in the summer of 1883. Senators Dawes, Logan, and Cameron constituted this committee. These Senators were charged with the duty of investigating the charges of fraud made by the Indians and their friends against the Sioux Commission, and report to the Senate.

The report of this sub-committee says:—

"They (the committee) found that the Commission, consisting of ex-Governor Edmunds, and ex-Chief Justice Shannon, of Dakota, and James H. Teller, brother of Secretary Teller, obtained the consent of the chiefs by systematic threats and misrepresentations. By this means the Indians apparently agreed to give up 11,000,000 acres of lands for 25,000 cows and 1,000 bulls—at the highest prices an equivalent to 9 cents an acre. At every agency the Indians disclaimed this bargain, and the chiefs who made it repudiated their own action. They were told that the Commission had absolute power to take their lands without consideration, and force them to migrate; and that the whole army could be called upon at any time to drive them away."

The Senate Committee found that out of a population of 28,000 Indians, only 430 had signed the agreement, hence they recommended that the report of the Commission be rejected, and the agreement laid aside as *null* and *void*. It was so ordered.

THE DAWES' SIOUX RESERVATION BILL.

Soon after the rejection of the report of the Sioux Commision of 1882, Senator Dawes introduced a bill to divide and reduce the Sioux reservation, putting $1,000,000 in the United States Treasury for the benefit of the Sioux, and authorizing the President to have the reduced reservation surveyed and divided in severalty. This bill did not become a law.

The same bill was reintroduced into the 49th Congress, but failed to pass, and died with that Congress.

THE SIOUX COMMISSION OF 1888.

In the Second Month, 1888, another bill was introduced into Congress for the division and sale of a large part of the Sioux reservation, which became a law on the 30th of Fourth Month; under the provisions of which, Commissioners were appointed to obtain the signatures of the Indians. The proceedings of these Commissioners appear to have been, in some measure, of the same arbitrary and despotic character which have often marked the dealings of our Government officers with Indian tribes. Theoretically, the two parties were on an equal plane, negotiating a transaction which, if right to be carried into effect, ought to be to their mutual benefit. But the U. S. officers apparently could not divest themselves of the feeling that they were dealing with persons who could not judge for themselves what was to their own interest; and therefore their treatment of them was such as would have been very offensive if meted out to themselves. As an illustration of this it may be mentioned that at Standing Rock agency, where the first conference was held, the leading journals of the country sent correspondents to report the proceedings.

"These correspondents gave the facts as they occurred, and as the facts showed that the Indians conducted themselves in a dignified and diplomatic manner, and gave good reasons for not signing the agreement, and that the Commissioners acted in a very disrespectful and unbecoming manner, and made speeches which were disgraceful to themselves and the Government they represented; the Commissioners did not like to have the people know these facts, so Captain Pratt took possession of the telegraph and refused to permit anything sent over the wires without his supervision."

The only effect of this was that special couriers had to be employed to carry their letters to Bismarck, 65 miles, whence telegraphic communication could be had. But the general interest felt, and the publicity given by the journals of the United States to all transactions, no doubt had a powerful influence in preventing the application of stronger pressure to compel the Indians to agree to proposals with which they were not satisfied.

The manner in which these proceedings were regarded by some of the leading journals is shown by the following extract from an editorial in the *New York Tribune*.

"The line of argument employed by the Commissioners is degrading and humiliating to the National honor in the last degree. They say in effect: 'We represent a great nation, but one whose honesty can not be depended upon. It is true that Congress has decreed that this reservation shall not be opened unless the consent of three-fourths of the Indians to whom it belongs is obtained. But you must not rely upon that pledge being kept. On the contrary, we now tell you plainly that unless you accept the treaty, even against your judgment, there is imminent danger that the United States will steal your land without more ado."

"What the Commissioners are now doing is only too apparent. They are trying to bulldoze the Indians; trying to intimidate them into consenting to the treaty; and, what is worst of all, trying to do this by alleging the dishonesty and perfidy of their own Government. The Sioux are plainly told that they must not rely upon the good faith of Congress, or believe that it will keep its engagements; aud in the same breath they are chidden because they suspect the sincerity of the Government in its promises of payment for their lands."

These statements led to the introduction into Congress of a resolution, requesting the Secretary of the Interior to inquire "whether undue influence has been used to secure the signatures of any of the Indians to the treaty."

But little success attended the efforts of the Commission at Standing Rock, and a general council was called to meet at Lower Brule agency, to which representatives from all the six tribes were invited. Some refused the invitation; others assembled, to whom a message was delivered from the Secretary of the Interior, of which the Philadelphia *Ledger* says, it was "apparently based on the notion that the Indians, who, in this regard, are treaty powers, could be at the same time dealt with as undutiful children." It further says, "Those who spoke for the opposition to the bill at the Lower Brule Conference conducted themselves with dignity, and spoke with good sense, eloquence and force." The result was a general refusal to agree to the terms of the bill: a council at Washington was arranged for, which was attended by 60 of the chiefs and head men of the different tribes.

At Washington some symptoms appeared of the same arbitrary course that had been pursued at Standing Rock. The interpreters were ordered not to interpret for anybody but the Government officials. The reason for this order was believed to be the desire to prevent the Indians from having communication with any but those who favored the Government policy!

At the Council, which was opened on the 15th of Tenth Month, the Indians stated their objections to the bill—They were satisfied with some of the features of the new law, but not with others. They wished the price to be paid for the lands raised from 50 cents to $1.25 per acre. They complained that the Government had not yet fulfilled its part of the treaty of 1868, which promised schools and teachers for 20 years, but these had been furnished only 10 years. They asked that the lands be classed as grazing instead of farm lands, that 320 acres instead of 160 be allotted to each head of a family, and that the women and children have the same amount apportioned to them as the old men. Chief John Grasse said, in his speech: "Think of our fathers and grandfathers. They used to own all of these lands which the white man now lives upon. They were ours once, but we have been driven away from them. We are a poor and ignorant people, and you are the cause of our being poor. Looking back, I say to you that whatever we ask should have due consideration. Put the key which opens our reservation in your pockets for a while. Do not be in a hurry; wait until these matters are well considered. Ascertain first whether, after our lands are gone, we will have enough left to do us."

Mad Bear said that though the Indians had red skins they were one people with the whites, and were all of one blood. He asked that their requests be given due consideration. He spoke of the failure of the Government to faithfully keep the treaties of 1868 and 1876, and asked how they could be expected to enter into still other agreements when the old ones had never been fulfilled. "Does a man," he asked, "who sells a horse for money to be paid at a future date sell another horse to the same man if he refuses to pay for the first?"

"Charger complained that the Government never gave the Indians a voice in the details of their treaties, but fixed everything to suit themselves, and then asked the Indians to agree. He objected to the Santees having any share in the proceeds of the proposed sale. He complained that the lands which had been set apart for his people were not good lands. Much of it, he declared, was dry, sandy and worthless."

White Ghost and Drifting Goose both spoke of the efforts of the Commissioners to scare the Indians into signing. They had used harsh words to them, and had even taken hold of them and tried to drag them up to the table to sign; but they had refused to be forced to sign.

Swift Bear, No Flesh, Little Chief and others, said the Indians who have spoken have spoken for all, and they indorsed what had been said.

On the 17th the Secretary sent for the Indians and told them he had laid their objections before the President, and he thought there was ground for some of them. If they were willing to have the reservation opened, he would recommend Congress much more favorable terms, and would prepare a paper for them to sign.

Swift Bear, Little Wound and others said
at they could not decide for their people; that
ey would take back the Secretary's words,
ich were plain, and would consult their
ople. The Secretary peremptorily refused to
ent to this plan. "Unless," he said, "you
re your assent, as far as you are concerned,
t to be binding on your people, I shall de-
re the entire negotiation at an end, and so
ort to Congress."

The Indians returned to their rooms, and
er two days' deliberations, decided not to
mmit themselves or attempt to commit their
ople to the Secretary's offer. This refusal
led their mission at Washington, and after a
ef call upon the President, they were sent
me. There the matter rests for the present.

For "The Friend."

The notice in The Friend of Eleventh
nth 10th, on the subject of the distribution
Tracts, was so in accordance with my feelings
at I felt it right to express it; and encourage
r members, younger as well as older, to dis-
bute them, as way opens, in our different
ighborhoods, and also on leaving home during
e summer months; good may result therefrom.
A circumstance occurred some years' ago,
ich may be an encouragement to attend to the
pressious of duty in this respect. A worldly
man who was brought low with sickness, and
l not recover, was awakened to her condition
reading the tract "What shall we do to be
ved?" In referring to it to one who visited
r, she said: "I have read other tracts, but
ver one like this;" and through *best help* it
s instrumental in turning her attention to
ious things; she asked to have the Bible
ad to her; and gave good advice to those about
r: it was believed she made a peaceful close.
ay we do the little, in this way, our hands find
do, and a blessiug may rest upon the labor.
It is no doubt generally known that tracts
n be had at Friends' Book Store, No. 304
rch St., Philad'a, without charge.

It is felt by all to be an admirable thiug,
en it can in no degree be ascribed to the
rdness of either stupidity or confirmed de-
ivity, to sustain for a considerable time, or in
merous instances, the looks of scorn, or an
restrained shower of taunts and jeers, with a
rfect composure, which shall immediately after,
even at the time, proceed on the business
it provokes all this ridicule. This invinci-
ity of temper will often make even the scoffers
emselves tired of the sport; they begin to feel
it against such a man it is a poor style of hos-
ty to laugh. There is nothing that people
more mortified to spend in vain than their
rn.—*John Foster.*

The late Professor Agassiz once said to a
end, "I will frankly tell you that my expe-
ice in prolonged scientific investigations con-
ces me that a belief in God—a God who is
ind and within the chaos of vanishing points
human knowledge—adds a wonderful stimu-
to the man who attempts to penetrate into
regions of the unknown. Of myself, I may
, that I never make the preparations for
etrating into some small province of nature,
herto undiscovered, without breathing a prayer
he Being who hides his secrets from me only
llure me graciously on to the unfolding of
m."

Selected.

HYMN.

Jesus! lover of my soul,
Let me to thy bosom fly,
While the billows near me roll,
While the tempest still is high.
Hide me, O my Saviour, hide!
Till the storm of life is past;
Safe into the haven guide;
Oh, receive my soul at last!

Other refuge have I none;
Hangs my helpless soul on thee;
Leave, ah, leave me not alone!
Still support and comfort me.
All my trust on thee is stayed;
All my help from thee I bring,
Cover my defenseless head
With the shadow of thy wing.

Plenteous grace with thee is found—
Grace to pardon all my sin;
Let the healing stream abound,
Make and keep me pure within.
Thou of life the fountain art,
Freely let me take of thee;
Spring thou up within my heart,
Rise to all eternity.

—*Charles Wesley.*

Selected.

SUBMISSION.

Thy lesson art thou learning,
O tried and weary soul?
His ways art thou discerning
Who works to make thee whole?
In the haven of submission
Art thou satisfied and still?
Art thou clinging to the Father,
'Neath the shadow of his will?
Now while his arms enfold thee,
Think well, He loveth best,
Be still and He shall mould thee,
For his heritage of rest.

The vessel must be shapen
For the joys of Paradise,
The soul must have her training
For the service of the skies;
And if the great Refiner
In furnaces of pain
Would do his work more truly,
Count all his dealings gain.
For He himself hath told thee
Of tribulation here:
Be still and let Him mould thee
For the changeless there.

From vintages of sorrow
Are deepest joys distilled,
And the cup outstretched for healing
Is oft at Marah filled.
God leads to joy through weeping,
To quietness through strife,
Through yielding into conquest,
Through death to endless Life.
Be still, He hath enrolled thee
For the kingdom and the crown;
Be silent, let Him mould thee
Who calleth thee his own.

Such silence is communion,
Such stillness is a shrine;
The fellowship of suffering,
An ordinance divine.
And the secrets of abiding
Most fully are declared
To those who with the Master
Gethsemane have shared.
Then trust Him to uphold thee
'Mid the shadows and the gloom;
Be still and He shall mould thee
For his Presence and for Home.

For Resurrection stillness
There is Resurrection Power;
And the prayer and praise of trusting
May glorify each hour;
And common days are holy,
And years an Easter-tide,
For those who with the Risen One
In Risen Life abide.
Then let his true love fold thee,
Keep silence at his word;
Be still and He shall mould thee;
O rest thee in the Lord.

Selected.

THE OLD GARRET.

A charming old place was that great dusty attic,
With its dim nooks enlivened with spider and mouse
The store-room of rubbish, the joy of the children,
That precious old garret in grandmother's house!
There were chairs lame and backless, and books minus covers,
A tiny tin foot-stove, a great spinning wheel,
And another much smaller that went by a treadle,
A pair of wool cards and a queer little reel.

There were bunches of odorous herbs on the rafters,
"Much better than drug-stuffs," grandmother would say;
And we daintily tasted of mint and of catnip,
As we spent in the garret some long rainy day—
Going up the steep stairs with our clatter and laughter
While grandmother's chiding up after us steals:
"Now, children, be sure and not get into mischief,
And whatever you do, pray, don't trouble the wheels!"

But how could we help it, when there they were standing,
Just longing for some one to give them a twirl!
So out of sheer pity we patted them lightly,
And sent them a-swing in the dizzy old whirl.
Then there was a cradle, the quaintest of cradles,
With a roof o'er the head, and with red painted sides;
How many dear babies had slept in its shelter,
And cooed as they went on their lullaby rides.

There were roomy old chests that were filled to o'erflowing
With treasures and relics of years long since gone;
We dressed in the garments of obsolete pattern,
And made the place ring with our chatter and song.
No zest of the pilgrim in search of rare relics
In old moldy ruins or catacombs' gloom,
Can equal the eager and patient ransacking
Of children let loose in an old attic room.

We made believe visits and parties and weddings;
We sewed for the dolls, assumed housekeeping cares,
And had circuses gay with the dogs and the kittens
We carried or coaxed up the steep narrow stairs.
Alas for the children, the poor little children,
Who never in such an old garret may play!
A garret stored full with its treasures of rubbish,
The dearest of dens on a long rainy day!

—*Good Housekeeping.*

For "The Friend."

The Society of Friends and Their Lives.

There is much said and written concerning the work of our predecessors in the Society of Friends, and their language, I fear is often misunderstood because we are not williug to come into a condition where we might nuderstand many thiugs that we now pervert for want of spiritual experience.

Let us remember that 'tis "the Spirit that quickeneth, the flesh profiteth nothiug." Our Saviour said, "The words I speak unto you they are spirit, and they are life." In George Fox's account of his religious experience, he says that in his young years he felt a gravity and stayedness of mind and spirit not usual in children, to such an extent that when he saw old men carry themselves lightly and wantonly towards each other, he said to himself, "If ever I come to be a man, surely I should not do so, nor be so wanton."

We like to claim the great religious reformer as our worthy predecessor, and yet do not imitate his weightiness of spirit, nor sufficiently dwell under that deep seriousness which at times is brought upon many now, and which has a preserving and purifying tendency. Thus we see many of the youth spend their time in mirth and lightness; and thus too, often supported by those that stand in high positions in the church. May we consider these things thoughtfully and prayerfully! I do not mean that we shall disfigure our faces that we may appear unto men to be religious, but that we hearken to Paul's

exhortation to Timothy, "Let no man despise thy youth, but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, and in purity." "Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all."

Now I query seriously, if there is not a danger of sinking back into a state, that while it may not be the same priest-ridden condition in which the people formerly were, really is no better, the spiritual perception being darkened. George Fox declares that his work was "to direct the people to the same Spirit that gave forth the Scriptures—also up to Christ and God, that they might be taught, and their hearts established unto salvation, and know this spirit to teach them all things." It is not preaching or outward baptism and sacrifices that sanctify and cleanse; but Christ, the power of God, moving the soul. His Divine revelation will fully equip us for every emergency of life. The Lord spake through one of the prophets: "Look unto me all ye ends of the earth, and be ye saved;" thus giving an assurance that we can be kept from the undue desires of our natural will by watchfulness and obedience through Divine help. There is no danger of adhering too closely to the Spirit of Truth; but the danger lies in the tendency to compromise with our surroundings. There have been times of apostacy from the Spirit of Christ through all history, and this has brought a feeling of sorrow on the true Church.

Now, what is the Christian type? What the standard? They must come to know Christ born in their own souls and then obey. "For both He that sanctifies, and they who are sanctified, are all one; for which cause He is not ashamed to call them brethren." Let us read the account of the lives of our early Friends, with an eye single to the all-prevading principle that moved them, and we will find we must be born of the Spirit, growing in grace to enable us to stand against the inroads of sin. I do not advocate the necessity of doing just such work as they did, but of learning spiritual discipline under the same humble teaching; enabling us to take up the work of our life and carry it forward by the help of the Father; which will be attended by a continued development of light and experience. Let us remember there are degrees of knowledge, both mental and spiritual; and if we fail to improve that entrusted to our care, our condition is comparable to that the prophet saw in the vision of the men sent out to walk to and fro through the earth—their report was, "We have walked to and fro through the earth, and behold all the earth sitteth still and is at rest." The angel exclaimed, "O Lord of hosts, how long wilt thou have mercy?" Let us be careful that we do not give security to this ease-like condition; this state of indifference which refuses to be grafted into the Divine Father's life.

Intellectual knowledge has been improved and a steady advance maintained. Science in every phase is making an onward march, yet that portion of man's life which tends to his purest happiness is dwarfed, and its condition will be according to the degree of his obedience to his spiritual perceptions. George Fox exhorted his friend on this wise, "In the measure of the life of God wait for wisdom from God; wait for the living food from the living God to nourish up to eternal life, from that fountain whence comes life." In that condition I do not understand him to mean that we shall sit idly down, but rather that in our zeal we shall not move until we have gained a knowledge by experience; yes, an inner, practical, soul experience. He compares some to untimely figs; some as being like those trees whose fruit withers. Again, he gives this exhortation, "In that which convinces you, wait, that you may have that removed you are convinced of; dwell in the life, love, power and wisdom of God, preserving unity one with another and with God." There is much we do not understand of the language and spiritual lessons of our old teachers for want of a deep yearning after the same qualifying life.

John Woolman spake plainly and convincingly that "The Holy Spirit, which alone can restore mankind to a state of harmony with God, may with singleness of heart be waited for," and not in the eagerness of our new-made zeal indulge a desire to imitate the works of others.

"It is not enough," says Tertullian, "that a Christian appears to be chaste and modest, but he must be so; a virtue of which he should have so great a store that it should flow from his mind upon his habits, and break from the retirement of his conscience into all the superficies of his life."

I desire that we may be revived by the true inward experience of the power of Christ in the soul, and that all that bear the name of Friend may turn away from that which hinders the work of the Spirit. Let us prepare ourselves to take up the web of the true life that the woof may continue one unbroken chain ready for all hands to cast in the threads assigned to us, that the whole fabric be a perfect similitude after the pattern.

MARY G. SMITH.

Hoopeston, Ill.

Natural History, Science, &c.

Utilizing Old Tins.—At the Columbia Rolling Mill, in Jersey City, taggers' iron is made from old tin cans and other waste sheet metal. The tin cans are first heated in an oven raised to a temperature of about 1000°, which melts off the tin and lead. The sheet-iron which remains is passed first under rubber-coated rollers, and then chilled iron rollers, which leaves the sheet smooth and flat. After annealing and trimming, they are ready for shipment. The tin and lead which is melted from the cans is run into bars and sold. The sheet-iron obtained from the refuse cans, &c., is said to be of good quality, and is used for buttons, tags, and objects of a like nature.—*Scientific American.*

Recovery of Long Lost Tapestry. — When Marguerite of France was married to Victor Amadeus of Savoy, she took with her to Italy twenty pieces of the very finest Gobelins tapestry, illustrating classical legends. This tapestry, which was of immense value, disappeared mysteriously when Napoleon invaded Italy, for it had been hidden away in case the French might think proper to carry it off, which they would certainly have done. It had been so carefully concealed, that, after some years, when calm was restored, it was found impossible to discover it, and the two officials who had put it away were both dead. The tapestry had been almost forgotten till recently, when the master of the royal household was making a thorough investigation of the palace at Turin from roof to cellar, and behind some huge chests in a store-room in the highest story, he found a secret chamber, in which was concealed the long lost tapestry, and it had been very little injured by its hundred years of hiding.—*London Truth.*

Surf-riding at Samoa.—On the water, surf-riding is greatly in vogue when the sea is in a fit condition; but I don't think, from accounts I have read, that the Samoan practice com anywhere near in danger or skill that of th amusement in other islands. It is here practis only in shallow water inside the reef in cano or by swimming. With the former, the occ pant will paddle out until he gets within t line of breakers, when turning round stern sea, ready for a start, with gentle backing, will hold his canoe there in position until sees a good roller approaching on which to ru As soon as it reaches him, with a dash or two the paddle he sets his ship going on the crest the wave, which immediately takes possessi of her; and in the midst of the white wat hissing and boiling all around, she starts mad career for shore, like an arrow shot fro a bow. One wave will perhaps leave her, but second will soon catch her up; then on she w plunge until the full course is run, when o again to seaward will paddle the canoeist, if desire to repeat the process.

The great difficulty in this sport lies in kee ing the craft at right angles to the wave. T smallest inclination from the straightest cour unless immediately strongly checked, will e by her taking charge of herself, broaching and consequently capsizing.

When surf-swimming is indulged in, t bather wades out as far as he can go on t reef, sometimes quite a considerable distan carrying with him a flat board about three fe long. On a suitable wave arriving he thro himself on his chest flat on the board, and, the billow breaks over him, is carried on foaming crest with great velocity towards sho

Young people appear never to tire of th sport. Day after day, when the weather suitable, the line of white surf appears close dotted with brown spots,—the heads of t bathers; and the ringing shouts accompanyi an ultra-successful effort are to be heard co tinuously, sounding merrily above the lo booming of the surf on the shore.—*Churwar "My Consulate in Samoa."*

The Wood Rat of New Mexico.—Nearly fo years ago, when I first came to Fort Winga these animals were plenty about the stati Their nests consisted of a pile, often as much 6 or 7 bushels of rubbish and sticks, gathe about the roots of some tree. Inside of t pile, near the centre, the rat constructs what really its true nest, a globular wad of the s shreds of the pine bark, and such other plia material as it can secure. This part of structure is about as big as a man's head, a has an opening at one side; and so all rubbish heaped upon and about it simply ser as a protection against marauding animals.

To capture one of them I generally put o pair of stout gloves, and kicking among his p of rubbish with my boots, I pounced upon heart of the establishment just as soon as I co seize the entire mass in my hands. I have k this little animal in confinement for months a time. They are, on the whole, difficult tame, and make constant efforts to secure th liberty. Food of all kinds is eaten by the and on several occasions, where one of captives got out in the pantry, his cage wa sight to behold next morning, for he had pac it full of oyster crackers, apples, lump sug raisins and almonds, to the measure of a half-peck.—*Dr. Shufeldt, in Forest and Stre*

Hybernating Retreats of Snakes.—The Hyb nating holes are almost always found where outcrop of rock has a cleft which leads an open space below. The one described be

as in Fairfield County, Conn. The snakes did ot usually leave it in the spring until the frost as thoroughly out of the ground—in the latter art of the Fourth Month. Jacob Peutz, who as written an article on the habits of the Blacksnake in *Forest and Stream*, says they did ot issue out of their winter home singly, or in ouples, but reptile would follow reptile in quick uccession. "This outgoing was all finished in wo or three days. Hundreds would be no ynonym for the number, it was thousands. One April morning—I think in 1863—the late Colonel N. B. Bartram and myself killed over orty, all Blacksnakes, in as many minutes; and hat same morning over a hundred had been illed by the son of the man who owned the arm. All kinds of snakes seemed to come ogether here for their winter's slumber. Adders nd Milksnakes were the greater in number ter the Blacksnakes."

Poi.—Poi, a favorite article of food among he inhabitants of the Sandwich Islands, is a icky paste prepared from the root of the Taro *Arum esculentum*). The roots are baked in nderground ovens, and are then ready to be aten in their simple form. In making *poi*, ey are then placed in a wooden bowl, or on scooped-out board, and pounded with a stone estle. As the root is waxy and close-grained, is is exhausting work. This pounded root n be kept for months if it is kept dry and acked away in dracæna-leaves. To convert it to poi, water is added, and it is kneaded into smooth paste, and then left for several days ferment, when it acquires a rather agreeable, ghtly sour flavor.

To eat poi properly and gracefully is an art, fficult to acquire. You dip a finger into the owl, draw it out thickly coated with paste, ve it a scientific twirl, and suck it. The aste is so intensely adhesive that no particle hich has touched one person's finger can ever cape to mingle in the general mass, so that e fact of several persons eating from one bowl less nasty than it sounds.—*C. F. G. Cumming's awaii.*

Items.

General Sherman on Southern Slavery.—I saw the hole process of emancipation from beginning to d. I have attended the auction sales of slaves in e rotunda of the St. Louis hotel, New Orleans, of hich Colonel Mudge, of Illinois, was the proprietor d landlord. I have seen old men, women, and ildren put up at auction and sold like animals; e father to one, mother to another, children to a ird, and so on. I have seen young girls in new lico dresses inspected by men buyers as critically would be a horse by a purchaser—eyes, hair, eth, limbs, muscles, &c.,—and have seen spirited dding for a girl of handsome form aud figure by en of respectable standing. Such things were en common—not so now; and say what we may, are more the creature of habit than of original ought.

As a rule the family servants were treated as well the average hired servants of to-day, but the ield-hands" were regarded and treated as animals; d it was one of the most extraordinary anomalies political history, that the owners of these slaves, ho were not one-twentieth of the whole popula-n, should have ruled their fellow-citizens with spotic severity. They controlled the fashions of eir neighbors, dictated to the counties or parishes d States, and were even arrogant to the United ates of America in Congress assembled.—*From rth American Review.*

Pernicious Reading.—In an address delivered by W. Shelby, the following statement is made:—

'Through inquires made at a boarding school at-ded by boys whose ages ranged between 8 and 17 years, for the purpose of determining to what exteut cheap novel reading was indulged in, the following startling facts were gleaned:

"Of the forty boys in attendance, eighteen or twenty furnished a complete list, as far as they could remember, of all the books they had ever read in their lives. One had read the life of Jesse James, and preferred it to that of Lincoln or Garfield; four had perused one of Zola's vilest novels; the same number regularly read the *Police Gazette* and the *Police News;* a number indulged in dime novels, of which one had read as many as sixty. One boy named 69 books which he had read—all fiction, and mentioned that he could give 97 more; another furnished a list of 70, also fiction; another, of 40; another, of 50; another, of 136; while the most astonishing exhibit was made by a lad of 17, who enumerated the titles of 407 books he had read, of which 395 were dime novels."

Methodist Doctrine as to the Future Condition of the Heathen.—The *Christian Advocate* says, that the doctrine of Methodism on this subject is, "that the heathen have more or less light, and that all who live up to the light they have, as nearly as the Gospel requires Christians to live up to the light they have, will be saved." In support of this statement, it quotes from John Wesley,—"I do not conceive that any man living has a right to sentence all the heathen and Mahommedan world to damnation. It is far better to leave them to Him that made them, and who is 'the Father of the spirits of all flesh,' who is the God of the heathens as well as the Christians, and who hateth nothing that He has made."

How Marriage is Regarded Among the Jews.—Ask the Jewish housewife, the Jewish mother, whether marriage is a failure! She will not understand you. She will stand bewildered in the face of such a question, and if you explain to her what you mean, she will tell you that a Jewish mother sees in marriage the acme of happiness, because of womanly duty; that all these new fangled notions are simply the outcome of the brain of some man or woman who missed the true mark of life, and whose life is a failure. She will point to her children, as Cornelia of old did. She will extol her husband as the ideal of her life. She may not have read as much as the girl of the period, may not be as accomplished, nor figure as a speaker in assemblages for the advancement of woman suffrage, but she will exemplify to you how a true woman lives, how a true mother, a devoted wife, arranges her life, and you will find that true happiness is found in such a family, and that marriage is the most sacred bond in existence, which to question is to lay a sacrilegious hand upon the rock upon which society rests.—*Hebrew Standard.*

Hard Cider.—The United States Circuit Court in Arkansas, recently rendered a decision to the effect, that cider which has fermented is an alcoholic beverage, and cannot lawfully be sold in a State whose statutes prohibit the sale of alcohol or any spirituous, ardent, vinous, malt, or fermeuted liquors. The object of such statutes is to prevent the use of alcohol as a drink; and auy liquid which contains it comes under the restriction imposed by these laws," unless it is specifically excepted by the terms of the act.

THE FRIEND.

TWELFTH MONTH 1, 1888.

In THE FRIEND of the Eleventh Month 10th, there was a notice of two meetings for the public held on the 21st of Tenth Month, since that date a number of similar ones have been held; and so far as information has reached us, there is reason to believe that they have been satisfactory and profitable seasons.

It is not proposed to give detailed accounts of the religious concerns that were brought to view in all of these gatherings, nor to publish such notices of them as would have a tendency to puff up the minds of those who had been engaged in vocal labor in them, as if they had anything to boast of—for it is the overshadowing presence of the Lord that is the crown of all assemblies for worship; and it is his free gift and blessed help that enables any of his servants to do aught that tends to promote his kingdom in the earth. If they are preserved faithful to Him, they are bound to acknowledge that it has been the Lord's doings, and that the praise and glory all belong to Him.

Yet there seems a propriety in keeping our readers informed of what is going on within our own borders, so that their interest and sympathy may be kept alive towards the efforts that are being made to stir up the pure mind in our own members, and to spread among others a knowledge of the doctrines and testimonies which we hold, and which we believe are in accord with the teaching of our Saviour and his apostles.

Meetings of the kind referred to were held in Friends' Meeting House in West Philadelphia, on Tenth Month 28th; at Millville, N. J., where there are extensive factories of different kinds, on Eleventh Month 4th; in the south-eastern part of Philadelphia, on Eleventh Month 8th; and the same evening at Mt. Holly, N. J.; one in Camden, N. J., and one in the north-eastern part of Philadelphia, on the 11th of the Eleventh Month; and one at Middletown, Pa., on the 18th of the same.

The evening of the Eleventh Month 8th was rainy, and the company which assembled at the meeting then held in the southern part of Philadelphia was not large, about 75 in all,—but it was a good meeting, in which were set forth to the audience the ground of salvation, through the goodness and mercy of God, who so loved the world, that He sent his beloved Son, Jesus Christ into the world, who suffered for our sakes, that He might be a propitiation for the sins of mankind, and reconcile us unto God; and whose Spirit visits the hearts of all to redeem from sin those who will obey its teachings, and thus fit them for an inheritance with the saints in light.

The meeting held in a public hall in Camden, on the afternoon of Eleventh Month 11th, was largely attended, by an apparently thoughtful and seriously-minded company of persons. Much quietness and settlement prevailed throughout, and, after it was ended, the expressions of several of those present showed that they had felt it to be a time of Divine favor. The general statement of Christian doctrine was in accordance with that above mentioned as having been preached on the 8th of the month. But especial emphasis was laid on the importance of heeding the teachings of Christ both by his light in the heart and as recorded in the New Testament. The audience were invited to seriously consider how far they conformed in doctrine and practice to the precepts contained in the Sermon on the Mount. Among the points brought to view, one was, that our Saviour taught his disciples to return good for evil, not to retaliate, or use violence to others; but the spirit of the world teaches directly the contrary, and leads to war, while Christ teaches peace.

The meeting on the same afternoon on the Frankford Road, in the north-eastern part of Philadelphia, was held in a Presbyterian Meeting House, and was reputed to be "satisfactory alike to visitors and visited, judging from the expressions in regard to it, of the regular pastor and several of the leaders in his congregation.

Quite a desire was manifested that they might have more meetings of a similar character."

It was with a feeling of satisfaction that we read the following expressions of Cardinal Manning, as showing on his part a more liberal and Christian view of the nature of religion; and of the situation of those who are honestly endeavoring to walk in the right way, according to the degree of light furnished them; than some of his fellow-members of the Roman Catholic profession have entertained.

"It is a consolation and a joy to know that in the last three hundred years multitudes of our own countrymen, who have been born out of the unity of the faith, nevertheless believe in good faith that with all their hearts that God has revealed himself in Jesus Christ. It is my consolation to believe that multitudes of such persons are in good faith, and that God in his mercy will make allowance for them. . . . We rejoice to commend them to our Heavenly Father, believing that though they may be materially in error, and in many respects materially in opposition to his truth and his will, yet they do not know and morally cannot know it, and therefore He will not require it at their hands."

SUMMARY OF EVENTS.

United States.—A great storm swept along the Atlantic coast on the 25th and 26th instants, and a large number of vessels were stranded on the New England coast. The schooner Edward Norton, of Boston, went ashore on First Cliff Point, Mass., and immediately went to pieces. Fifteen of her crew of sixteen were drowned. Heroic work was done by volunteer life-savers.

The greater part of Pocomoke City, Maryland, including two hotels and six warehouses, was destroyed by fire on the night of the 22d. Nearly 2500 persons are homeless. The losses aggregate $253,000; the insurance $153,000.

The total internal revenue receipts for Tenth Month last were $1,275,122 greater than those for the corresponding month last year.

It appears from a statement by one of the officers of the U. S. steamer Boston, that the steamer Haytien Republic was captured while coming out of the harbor of St. Marc, for trying to raise the blockade, by the Haytien man-of-war Dessalines. Captain Ramsay, of the Boston, had several interviews and interceded with the President of Hayti, who refused to release the steamer, and the matter was referred to the Secretary of State at Washington for final action.

Judge Macomber, of New York, has written an opinion in which he holds that strikes are not legal excuses for failures to complete contracts.

In 1884, Maria E. Beasley, of Philadelphia, took out a patent for a machine for the construction of barrels. Up to that time barrels had been made almost altogether by hand. The machine is worked by three men and turns out more than 600 completed barrels a day. M. E. Beasley was born in North Carolina. Her first invention was a machine for hooping barrels. It will hoop 1,700 barrels a day, and is used by the Standard Old Company.

For the week ending Eleventh Mo. 25th, there were reported 55 new cases and 6 deaths from yellow fever, in Jacksonville, Florida. On the night of the 25th a heavy frost at Jacksonville and other parts of the State, gave rise to the hope that no more new cases will occur this season.

On the 23d the City Council of Jacksonville passed an ordinance which provides that a fine of from $50 to $500 or imprisonment in jail from 30 to 90 days shall be imposed on any person found concealing infected articles, and appointed a committee to act with Surgeon Porter in the selection of a Board of Appraisers, whose duty it shall be to pass judgment on the value of infected goods which are to be destroyed.

Deaths in this city last week numbered 345, a decrease of 9 as compared with the previous week, and of 12 as compared with the corresponding period of last year. Of the whole number 176 were males and 169 females: 34 died of consumption; 30 of pneumonia; 26 of diseases of the heart; 19 of old age; 19 of convulsions; 15 of inanition; 12 of inflammation of the brain; 11 of typhoid fever and 10 of paralysis.

Markets, &c. — U. S. 4½'s, reg., 108; coupon, 8½; 4's, 128½; currency 6's, 121 a 131.

Cotton was quiet but steady at 10¼ cts. per pound for middling uplands.

Flour and Meal.—Western and Pennsylvania superfine, $3.50 a $3.75; do., do., extras, $3.75 a $4; No. 2 winter family, $4.10 a $4.50; Pennsylvania family, $4.62½ a $4.90; Pennsylvania roller process, $5 a $5.50; Ohio, clear, $4.75 a $5.25; do., straight, $5.25 a $5.50; Indiana, clear, $4.75 a $5.25; do., straight, $5.25 a $5.50; St. Louis and Southern Illinois, clear, $4.75 a $5.25; do. do., straight, $5.25 a $5.50; winter patent, fair to choice, $5.75 a $6.40; Minnesota, clear, $4.65 a $5.25; do., straight, $5.50 a $6.25; do., patent, $6.50 a $7. Rye flour moved slowly at $3.75 a $3.80 per barrel for choice.

Beef cattle.—Extra, 5 a 5¼ cts.; good, 4½ a 4¾ cts.; medium, 3¾ a 4¼ cts.; common, 2¾ a 3½ cts.; fat cows, 2 a 3¼ cts.

Sheep.—Extra, 5 a 5¼ cts.; good, 4½ a 4¾ cts.; medium, 3¾ a 4¼ cts.; common, 2½ a 3½ cts. Lambs, 4 a 6¼ cts.

Hogs.—Extra Chicagos 7⅞ a 8 cts; fair Westerns, 7⅝ a 7¾ cts.; common Westerns, 7¼ a 7½ cts.; State, 7 a 7¼ cts.

Milch calves were active at 5 a 8 cts.

Milch cows were only in fair request at $30 a $55.

Foreign.—W. E. Gladstone's amendment to the Government's bill to extend the Ashbourne Land Purchase act, was defeated on Eleventh Month 20th, by a vote of 246 to 330. The motion to introduce the bill was agreed to.

Parnell declared emphatically that he approved the bill, but he believed that it was so designed that under the present circumstances it would be impossible to put it into effective operation. He had always held, he said, that the creation of a peasant proprietary was the only means of solving the land question. Subsequently Lord Randolph Churchill asked Parnell if he would support the principles of Gladstone's bill of 1886, and Parnell indicated by a shake of the head that he would not. "Then," asked Churchill, "what other scheme would you support?" Parnell replied, "I would accept this bill if the disadvantages connected with it were modified by dealing with arrears."

On the 26th, David Sheehy, member of Parliament for South Galway, a Nationalist, during the session of that body stated that he was leaving the House, when an attendant handed him what appeared to be an ordinary visitor's card. Upon going into the lobby a constable from Ireland served him with a summons under the Coercion act. He moved to report progress in order to give the House an opportunity to discuss this audacious breach of privilege.

Balfour deplored the incident, and did not know under what authority it had happened. He entirely disapproved of such measures occurring within the precincts of the House.

John Morley proposed that a committee be appointed to inquire into the circumstances of the incident. This being agreed to, a committee was appointed, including J. Morley, Sir William Harcourt, Sir Charles Russell, C. S. Parnell, Timothy Healy and E. Goschen.

The *Times* Government inquiry into the matter of Parnellism and crime, has made slow progress during the past week.

The British cruiser Hyacinth has taken possession of the Cook Islands in the name of the British Government. The natives are rejoicing.

A despatch received in London on the 21st from Zanzibar says the British Consular authorities have issued a proclamation in regard to the slave trade, in which they warn British subjects of the penalties which they will incur in making illegal contracts. The slave owners have united in a monster petition against the enforcement of the law against the slave traffic, which they assert has been in practical abeyance for many years. It is asserted that the entire plan of blockade has been changed in order to include the whole coast.

Forty-six workmen's societies of Milan, at a meeting on the 25th inst., protested against the triple alliance and against war in general. A resolution was adopted, declaring they would not support the Italian Government in the event of war. The protest will be sent to workmen's associations throughout Italy, and the workmen of France will be invited to adhere, in the name of the brotherhood of labor. The Milanese workmen will ask other associations to co-operate. "War is a game that were their subjects wise, kings would not play at."

The *Viedomosti* says that the Russian Government has informed a number of Bulgarian refugees tl Russia renounces all interest in Bulgaria, and that tl decision dates from the time of Emperor Williar visit to Vienna, Russia having abandoned all hope German mediation.

It is announced from Constantinople that the Turki Budget shows a deficit of $7,500,000.

NOTICES.

A meeting of Friends' Teachers' Association will held at 140 North Sixteenth Street, Philadelphia, Twelfth Mo. 1st, 1888, at 2 P. M.

Program:

1. Preparatory English.—Francis B. Gummere.
2. Character Training in Schools.—Henry N. Hox
3. Relation of Exercise to Study.—Prof. Ladd.

To be followed by discussion.

The Tract Association has just published:

A Card Calendar for 1889. Price 5 cents; mailed 10 cents;

"Our Unconscious Influence." A new 4-page tract

"Thoughts for Decoration Day." A new 4-page tra

Also from new electrotype plates, the following c tracts:

"On Conformity to the World: Extracted from Ma Jane Graham's Letters." 8 pages;

"Brief Memoir of Joseph Pike, an Irish Friend, w died in the year 1729." 12 pages;

"Christian Baptism; by Jeremiah Leslie, of Zan ville, Ohio; a Member of a Society that Practi Water Baptism." 24 pages;

"Honest Jane Bawden." "A woman that feareth t Lord, she shall be praised." 4 pages;

"What is it?" 4 pages.

Wanted. — A Superintendent and Matron Friends' Boarding School of Ohio Yearly Meeti Those of our members feeling their minds dra towards the position, are desired to make early app cation to any of the undersigned.

Aaron Frame, Barnesville, Belmont Co., Ohio
Hannah Tatum, " " " "
John W. Smith, Harrisville, Harrison Co., Oh
Sarah F. Holloway, Flushing, Belmont Co., '

Wanted.—An enterprising Friend with family take charge of a Delaware County Dairy Farm.

Address, The Friend.

Died, Ninth Month 24th, 1888, in the 73rd year his age, Josiah Fawcett, a member of Salem Mon ly Meeting, Ohio. He was for several years afflic with a very painful disease, which was endured him with much fortitude and Christian resignati He frequently expressed himself as feeling a willi ness to be removed from works to rewards; but at same time was ready to submit to the will of Heavenly Father. As the end drew near, and it apparent that the hour of dissolution was at hand, was frequently engaged in fervent supplication that might be accepted; and his last intelligent utter was an invocation to his Redeemer to take him to h self. After which he peacefully passed away, leav the consoling evidence behind him that his end peace.

——, on the 7th of Tenth Month, 1888, in the 7 year of his age, Richard B. Fawcett, a member elder of Salem Monthly Meeting, Ohio. Althou the death of this dear Friend was sudden, it was unexpected, as there had been premonitions that s might be the case; and he seemed to fully realize situation, and was in a quiet waiting frame of m that indicated, as well as expressions that came fr him, that he was endeavoring to be prepared for solemn change. His circumspect and exemplary as well as his very diligent attendance at religi meetings, frequently when scarcely able to do so, w evidences that he had a substantial foundation which to build his hopes of an everlasting happin His friends have the consoling belief that he joined that company who have washed their robes made them white in the blood of the Lamb.

——, Eleventh Month 18th, 1888, in this c Deborah Hopkins, daughter of the late Rich Hopkins, in the 91st year of her age, a membe Western District Monthly Meeting of Friends.

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No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 177.

MEANS OF CONVERSION.

Among the instrumental means which the Almighty has made use of to awaken the sinner to serious reflection on his situation, an interesting one is related by Audubon in his Ornithological Biography. In speaking of the Zenaida dove, he says:—

"A man who was once a pirate assured me, that several times, while at certain wells dug in the burning shelly sands of the well-know Key, which must be here nameless, the soft and melancholy cry of the doves awoke in his breast feelings that had long slumbered, melted his heart to repentance, and caused him to linger at the spot in a state of mind, which he only who compares the wretchedness of guilt with the happiness of former innocence, can truly feel. He said he never left the place without increased fears of futurity, associated as he was, although I believe by force, with a band of the most desperate villains that ever annoyed the Florida coast. So deeply moved was he by the notes of any bird, and especially by those of a dove, the only soothing sounds he ever heard during his life of horrors, that through these plaintive notes, and them alone, he was induced to escape from his vessel, abandon his turbulent companions, and return to a family deploring his absence. After paying a parting visit to those wells, and listening once more to the cooings of the Zenaida dove, he poured out his soul in humble supplication for mercy, and once more became what one has said to be 'the noblest work of God,' an honest man. His escape was effected amidst difficulties and dangers; but no danger seemed to him comparable with the danger of one living in the violation of human and Divine laws; and now he lives in peace in the midst of all his friends."

Captain Mitchell K. was from early life accustomed to the sea. He commanded a merchant ship that sailed from Philadelphia. After his marriage, he again went to sea, and one day committed to writing, while in a highly devotional frame of mind, a prayer for the temporal and eternal happiness of his beloved wife and unborn babe. This prayer, nearly filling a sheet of paper, was deposited, with his other writings, at the bottom of an old oak chest. The captain died before the completion of the voyage, in the year 1757, and his instruments, papers, &c., were returned to his wife. Finding they were generally what she could not understand, she locked up the chest for the inspection and use of her babe, (who proved to be a son) at some future period. At eighteen, this son entered the army, and in 1775 marched for Boston. He gave the reins to his lusts, and for many years yielded to almost every temptation to sin. At last, he was called to the death-bed of his mother, who gave him the key of his father's chest, which, however, he did not open, lest he should meet with something of a religious kind, that would reprove his sins and harass his feelings. At length in 1814, when in his fifty-sixth year, he determined to examine its contents. When he reached the bottom, he discovered a paper neatly folded, and endorsed—"The prayer of Mitchell K. for blessings on his wife and child, August 23, 1757." He read it, The scene, the time, the place and circumstances under which it was written and put there, all rushed upon his mind, and overwhelmed him; for often had his widowed mother led him to the beach, and pointed to him the direction on the horizon, where she had traced the last glimpse of flowing canvas that bore his father from her, never to return. He threw the contents back into the chest, folded up the prayer, and put it in the case with his father's quadrant, locked up the chest, and determined never again to unlock it. But his father's prayer still haunted his imagination, and he could not forget it. From that time he became an altered man, and lived and died as a Christian.

William Tennent once took much pains to prepare a sermon to convince an infidel of the truth of Christianity. But, in attempting to deliver this labored discourse, he was so confused as to be compelled to stop. This unexpected failure in one who had been admired for the force of his eloquence, led his infidel auditor to believe that he must at other times have been aided by a Divine power. This reflection proved a means of his conversion. Tennent afterwards used to say, that his *dumb sermon* was one of the most profitable sermons he had ever delivered.

An anecdote was introduced by the late Nathan Kite, into one of the many articles he wrote for THE FRIEND, of a sailor whom the captain of a ship found, in time of a storm, on his knees below decks, repeating prayers. The captain roughly shook him with the admonition, "*Say your prayers in fair weather.*" On arriving at port, he left the vessel, but these words of the captain abode so constantly with him that he was led to consider his manner of life, and seek for help from the source of all blessings, and ultimately became a preacher of the religion he had once practically despised. The captain in the meantime continued to lead a careless and unconcerned life; and a few years after, being on land, was persuaded by a friend to visit a place of worship, where his former worthless sailor was now officiating as a minister, although he knew it not. In the course of the services, the preacher recognized his former captain, and with a loud voice uttered the command which had so deeply impressed him—"Say your prayers in fair weather." He then related the circumstances which had led to its first utterance, the effect it had had on him, and the desire he felt, that it might prove profitable to others. The events of that day are said to have made it a turning point in the life of the captain also.

In the Journal of David Sands a letter is inserted, which he received from one whom the Spirit of Christ had reached through his ministerial labors. The writer of the letter says:—

"I was a poor benighted traveller, wandering in darkness and doubt; often querying with myself, who is Jesus of Nazareth, whom they call Saviour and Redeemer? I have never known Him, or seen his works, though it is said He wrought miracles, raised the dead, and even gave up his life for the redemption of sinners. I heard and read all this, but still queried,—Is it not a fable? What have I to do with Him? His blood, if it was shed, is nothing to me. I was, like Paul, a persecutor. I cried peace, while peace was a stranger to my heart; I wandered up and down the earth in search of rest to my weary soul; in the bright allurements of folly I believed I should find it; but like a phantom, when near, it eluded my grasp. Thus I passed my days in seeking pleasure, my nights in mourning; and while my Heavenly Father was striving with me, and knocking gently at the door of my heart; though I was ready at times to cry out with anguish, I still rejected Him, saying, as it were, 'Go thy way for this time, at a more convenient season I will send for thee.'

"While wondering which way to turn my steps, I heard that some people called Quakers, had arrived in our village, and were going to have a meeting in the school-house that evening. I had heard that yours were a self-denying people; singular in dress and address; and I determined to go, being more prepared to receive amusement than instruction; in truth, I tried to be an unbeliever in the things of God, and of his heavenly kingdom. When I entered the house, I was struck with the awful solemnity that overshadowed you. It were vain to attempt to describe my feelings, while we sat in this solemn silence. It seemed as though my poor tempest-tossed spirit would have burst its confines, and deserted its earthly tenement. While in this state of conflict you arose, and commenced with those ever-memorable words: 'Come unto me, all ye who are weary and heavy laden; take my yoke upon you, for it is easy, and my burden, for it is light.' Oh! that blessed invitation of our dear Redeemer unveiled the darkness, and I could see, as in a glass, the very depths of my soul, and was ready to cry out, 'Lord, be merciful to me a sinner.' Never shall I forget the sweet words of hope, which flowed from your tongue, words of eternal life; your countenance became radiant with the theme of the goodness and glory of the Almighty God and Father, who gave his dear Son, that through Him we might be saved. Oh! how soon the glimmering of hope

dispelled the darkness of infidelity! I felt the invitation was to me, and most joyfully accepted it, for I was indeed weary and heavy laden, and longed for rest. I returned home, my heart filled with praises to God; the image of my suffering Saviour was before me, and I felt I could suffer and die for his precious sake."

In a letter to his wife, written from Ireland in 1798, when that country was agitated by civil war, David Sands mentions the following interesting case of one who became convinced of the peaceable nature of the kingdom of Christ. The letter says:—

"Some conviucement has appeared in the course of my late journey, and that amongst the men mighty in war. A person who had long approved himself one of the most fearless and undaunted, and an officer of no inferior rank, having sat with us in several meetings which I had in a town that had been besieged, and many lives lost, and from which the clergy had fled, invited me to his house to breakfast, which I felt easy to accept. After it was over, I had a religious opportuuity with himself and his family. He was much tendered and reached, as he had been in meeting before. He arose, and stripping off his military clothes, and laying by his sword, asked for some other garments, saying to his wife and children, 'I shall never fight more, for I am convinced it is not in accordance with the Spirit of Christ. I am a Quaker.' Since this, he appears very solid, and I hope he will make a valiant man in the cause of Christ."

In the course of one of David Sands' early journeys in the work of the ministry, he arrived at a town or village where the Society of Friends or their priuciples were unknown. He put up at an inn where was to be a large ball or assembly that evening.

Being their custom, on such occasions, to invite strangers who might happen to be there, to join them; and his appearance being new to them, and very singular, they invited him to attend. He accepted the invitation, and after they were all assembled, and their mirth and music commenced, he walked into the midst of them. His solemn and impressive demeanor struck the company with awe; the music and dancing ceased, and they all stood in silent amazement, waiting the result; when he commenced addressing them to the following import:

"My friends, for what purpose is this gay company assembled? Is it to worship Almighty God; Him from whom all your favors and blessings flow; who, in his love and compassion, gave the dear Son of his bosom as a ransom, that through Him you might have eternal life? Or have you rather suffered yourselves to be led captive by the enemy of your souls' peace, who, for a season, may hold out bright and pleasant allurements to tempt your unwary feet to stray from the true fold of peace, revealed in and through Christ Jesus your Saviour and Redeemer; He who suffered his precious blood to flow to wash away your sins? Oh! be persuaded by a brother who loves you with that love which flows from the Fountain of all good, to turn from these follies and devices of Satan, which will lead you astray. Oh! be persuaded, I say, to seek the Lord whilst He may be found, turn to Him and He will turn unto you; knock, before the door of mercy is eternally closed, and He will receive you and encompass you with unbounded love, and lead you gently into pleasant places, even into the kingdom of heaven, where you will rejoice for evermore; singing praises unto the Lamb. Yea, He will be unto you as a shield and buckler; and as your strong defence in times of trouble. Suffer Him not to staud knocking at the door of your hearts until 'his head shall become wet with the dew, and his locks with the drops of the night.'"

Thus did he continue to address them until the power of the Most High was so made manifest among them, that they listened to his communication with deep interest; aud, as some of them afterwards expressed, he appeared as a messenger from heaven, sent to warn them of their danger. Many of them were brought to tears whilst he was speaking; and after he concluded, acknowledged, with gratitude, their sense of his solicitude for their welfare; saying, "We have heard this night what we never can forget." After taking a tender leave of them, they separated, almost forgetful of the cause for which they had assembled. J. W.

For "The Friend"

Isaac Coates' Visit to the Seneca Indians, and to Canada.

(Continued from page 139.)

"After meeting, took leave of our kind friends near the meeting-house and rode five miles to our friend, Samuel Becket's, who is a member of said meeting, and kindly entertained six of us, Joshua Sharpless staying at James Crawford's.

"Tenth Month 3rd. Thomas Stewardson, James Cooper, Jacob Paxson and myself set off, intending for Newark down the Niagara River; dined at Queenstown, or the landing, where all the goods conveyed thus far by water are unladen, and those intended to be re-shipped and taken into Lake Erie are carted or carried by land above the Great Falls; from thence to Newark, it being a newly-settled town at the mouth of the river Niagara, containing about one hundred houses, which is a beautiful place opposite the American fort, called Niagara Fort, and just where the river empties into Lake Ontario, which is another wonderful fresh water sea in this Northern country. Lodged at Geo. Bradshaw's. In this place oats are six pence per quart, hay four shillings per night for horses. This day's ride twenty-two miles.

"4th. Rode fifteen miles up the river to William Lunday's; left our horses there, and walked about a mile to a meeting appointed by Nathan Smith and William Blakey, in a meeting-house near the Falls, called the Federal Meeting-house, it being built by the inhabitants for any minister of any religious denomination to preach in; but I understand meetings are very rare in it—no Friends live hereabouts but William Lunday, and he by some means forfeited his right before he came here, but is kind to us. I thought the opportunity was owned, particularly toward the close. In the afternoon, William Blakey, Nathan Smith and Thomas Stewardson set off for Black Creek, Jacob Paxson being very poorly, stayed at Lunday's. James Cooper and myself went about five miles down the river to view a great curiosity called the Whirlpool. On our way we met with an acceptable repast on excellent peaches. We came to the bank of the river, which I believe is three hundred feet above the water, near perpendicular, in which we had a fair view of that astonishing place; the river rushing with great impetuosity against the bank of wall of rocks at a short turn in the river, and then turns in a cove of perhaps ten acres, in which it whirls round and round, striving to escape at a narrow passage of perhaps one hundred yards, being all the opening there is between the high hills. Into this pool abundance of logs and timber is carried, and perhaps cannot get out for some weeks. It is amazing to behold the whirls that are formed, the logs sucked down, and sometime after, shooting up (perhaps one hundred yards from the place they went down end foremost) fifteen or twenty feet perpendicular out of the water; that upon the whole it is an iudescribable agitated place. Returned and lodged at Wm. Lunday's.

"5th. William Lunday accompanied James Cooper and myself in order to take a satisfactory view of the great cataract. We went about three-quarters of a mile below the falls and then descended down a bank of limestone rocks, I suppose near three hundred feet, which was not quite perpendicular, to the surface of the water, sometimes holding by roots, sometimes by twigs, and some of the way down a ladder; other times, sticking our toes in the cavities and holding by the craggy parts of the rocks. When down, we clambered along the rocks, logs, slabs and timbers up the river to the place where the water shoots over the rock and falls one hundred and sixty feet. We went as far as we thought was safe, beiug as wet with the spray of the water and sweat as if we had been in a heavy shower. I had an inclination to have gone further in behind the water, but Lunday said it was dangerous, for, as he said, if the wind was to shift against us we should be in danger of being suffocated with the spray and sulphur, which smelled very strong; but I thought there was not quite so much danger as he alleged, believing he was a good deal timid. However, I thought best to decline, lest I should suffer for my temerity. On clambering along the rocks by the water, and a wall or mountain of rocks one hundred and sixty feet high in some places over my head, hanging twelve or fifteen feet over plumb, it appeared truly awful and dangerous; which put me upon thinking what my view was in going into such apparent danger, as it is evident great columns of them frequently break off and fall dowu; but, as I believed, it was not altogether to gratify an idle curiosity, for the whole of the prospect led me into a reverent frame of mind, admiring the wonderful works of, and in some measure adoring, the Great Author. I then thought, if I should there be buried in obliviou, perhaps, my soul was as much in a state of aspiration and adoration, as it might be when the unavoidable event should take place; which cousideration led me on without much fear at that time, though naturally timid. I need not undertake to describe this wonderful phenomenon, as many pens have been employed in setting forth its magnitude, but as I have taken a view of the river in places many miles down, I am fully of the mind, the Great Falls at some period was nine miles further down the river, and that they are gradually wearing up, and perhaps in time may drain the great Lake Erie. It is wonderful to behold the agitation of the water in the rapids above the falls, and also below them; column after column dashiug agaiust each other and rising a great height, with such foaming and confusion that the whole appears truly awful. We were very wet when we left the place, got on our horses and rode to Chippewa, fed our horses, took a snack ourselves, then rode to Black Creek settlemeut twenty-four miles, and lodged at Anna Morris', who is a kind agreeable young widow.

"6th. Attended the meeting at Asa Schooly's, it being large for that place. After meeting we had a conference with the members of that

meeting, and laid before them the need we thought they had of a house to meet in, which they seem spirited to build; and on considering their circumstances, being most of them new settlers and not in very affluent life, we made them an offer of thirty dollars towards purchasing materials, but they modestly declined accepting it, and said they could do it themselves. And now we have prepared things in order to set my face homewards to-morrow, which feels very pleasant.

"7th. William Blakey, N. Smith, J. Paxson, Thomas Stewardson and myself lodged at our kind friend Asa Schooly's last night, who with his valued wife equipped us for our journey through the wilderness. Early in the morning, after taking an affectionate farewell of our kind host, I set off with T. Stewardson and rode thirteen miles to the ferry; had a fine passage over the river, which is a terror to many; then rode three miles up the lake to the mouth of Buffalo Creek, put up our horses and waited until all the rest of our company came, which is now augmented to the number of eleven. William Lippincott, John Hill and —— Carpenter joining with us to go to the States. Four of us lodged at Joseph Ellicott's, who was very kind, gave us a good supper and breakfast.

"8th. Set off from Ellicott's, it having been a very wet night and dull morning. Rode eighteen and one-half miles to where there is a large new house, building for a house of entertainment; fed our horses and dined on our own provision: the land the most of this stage, an open plain full of limestone, which doth not appear to me to be very valuable, the grass and herbage of an inferior kind; some of the way pretty good land, covered with beech and sugar maple. From thence to Tonnywouto [Tonawanda], a large stream running into Lake Ontario, eleven and a half miles. Between these places there is some excellent land covered with beech, sugar maple, bass, black walnut, shellbark hickory, poplar and divers other sorts of timber. Just after we crossed the Tonnywonto, I rode a few rods to the left hand to see the memorable and celebrated rock under which Captain Lindsay and his men about two years ago encamped and lodged, a very cold, wet night, without fire; and just after I got into the road again had the mortification to lose a great part of my horse-feed by means of the bag coming untied and scattering on the ground, which my mare may have cause to lament in this wilderness country. Then rode eleven miles further to a small stream, struck up a fire, and lodged in the woods at the east end of the White Oak Plains, having passed over some very poor land, some good, and a large plain, pretty much without timber or luxuriant herbage. In our way this day we met many people moving from Bucks County and the Jerseys to Canada. It is amazing what numbers of people emigrate from those two places over the Niagara River. Where we have pitched our tent there are several other fires, at some of which there are several Indians out a hunting, and have large bundles of skins. This day's ride forty-one miles.

"9th. Set off early and rode to Ellicott's store-house, thirteen miles, having an order from him to get anything ourselves or horses stood in need of. This stage all the way excellent limestone land, covered with ash, beech, bass, sugar maple, &c., in abundance—a deep soil, and not so broken with the rock nor yet so dead a level as in some places, and is tolerable well-watered with lively streams.

Soon after I set off this morning my mind became serene, which led me into an humble state; and thankfulness and gratitude to Him who hath hitherto preserved me and showered down many blessings and favors upon me, ascended from my soul, accompanied with strong desires that the rest of my time may be spent in a manner worthy of such favors."

(To be concluded.)

For "The Friend."

Some Account of Joseph Wilson.

It is often instructive and encouraging to survivors, to trace the footsteps of those who have passed the time of their sojourning here in fear, finished their course with joy, and received the end of their faith, even the salvation of their souls. Considerations of this nature have led to the preparation of the following account of Joseph Wilson, who departed this life the 17th of Sixth Month, 1871.

He was the son of Israel and Martha Wilson, being the youngest of a family of twelve children, and was born near Freeport, Harrison Co., Ohio, the 24th of Third Month, 1815.

The care and concern of religious parents, who endeavored to train up their children in the nurture and admonition of the Lord, was not lost upon their son Joseph. His mother died when he was about ten years old; but his father, who had no greater joy than to see his children walking in the Truth, and who for many years filled the station of a worthy elder in the religious Society of Friends, lived to see his youngest child, as well as others of his family, a consistent and useful member of the same religious society.

The subject of this memoir was naturally of a lively and energetic disposition, and was not unacquainted with those inclinations and temptations, which, when followed, lead into byways and crooked paths, far from the flock and fold of Christ; but by early attention to the witness for truth in his own heart, and a due regard for the care and counsel of those who watched over him for good, he was preserved in his youth from those vanities which lead into vexation of spirit; and as he grew in years, he grew in grace and in the knowledge of the truth as it is in Jesus.

In the twenty-second year of his age he was suitably united in marriage with Eliza, daughter of John and Abigail Branson, and settled within the limits of Flushing Monthly Meeting, Ohio, where he continued a member during the remainder of his life. Thus settled, with an increase of care and responsibility devolving upon him, and with but little of this world's goods to call his own, he did not forget the impressive injunction of our blessed Saviour, "Seek first the kingdom of God and his righteousness;" and by attending thereto, he found the annexed promise verified in his own experience: that all things necessary should be added. After his marriage he occasionally committed to writing in the form of a diary, some account of his spiritual exercises as he journeyed through life. The following, without date, was written about the thirtieth year of his age:

"Are there not many who set out in life with good intentions, and as they may think, with fixed resolutions to lead an upright and godly life; who have been willing to make some sacrifices, and favored to overcome many of the enemies of their souls' peace, but who notwithstanding have taken up a rest far short of the true rest? May this be the inquiry of each of us who are in the younger and middle walks of life. Is this my present dangerous resting place? Are there not sacrifices yet required of me? Some besetting sin still lurking within, which causes the Divine light to be veiled in great measure from my view? David said, I will not offer unto the Lord my God an offering that doth cost me nothing. He knew that an offering that cost nothing, was worth nothing, and that God would not accept a lame offering. We also know it: why then deceive ourselves and tempt God? Annanias and Sapphira aimed to make some sacrifice, but were not willing to offer up all. This is surely a notable warning for any of us who are refusing to give up what we are persuaded is called for at our hands. What a band there is amongst us approaching the meridian of life, endowed with bright talents which should be employed to the honor of Him who gave them; but with respect to some of us is there not ground to fear that these talents will be buried in the earth? Could we be induced to place a proper estimate upon those things which are not seen, except with the eye of faith, and which are eternal, a less value would attach in our view to those perishing things which soon pass away forever. Why are we not wise? Why do we not consider our latter end? Why, after making some sacrifices and being in many respects consistent, do we remain far short of the true rest, not yet being redeemed from the earth. May we seek for Divine help to be raised out of this polluted state, giving up all for Christ's sake that we may become his true followers. Will any thing short of this avail us in a day that is coming, and we know not how near it is at hand, when, if we have not peace with God, we would give the whole world, were it in our possession, to obtain it?"

Second Month 4th, 1843. "Attended meeting to-day, where comfortable feelings were in some measure witnessed; the wicked were advised to forsake their ways, and the unrighteous man his thoughts, and turn unto the Lord and He would have mercy, and to our God, and He will abundantly pardon. There is much contained in these words: I want that we may duly consider our ways and ponder the paths in which we walk. I trust I am not ignorant nor wholly unthoughtful of the danger of unwatchfulness. How strictly it is enjoined upon us to watch. 'Let us watch and be sober.' 'What I say unto you, I say unto all, watch!' and whilst this state of watchfulness is abode in, evil thinking and evil speaking is excluded, and He to whom we are accountable is honored; He who is the strength of our days and our portion forever. Unto Him may we ascribe thanksgiving and praise."

Fourth Month 23rd. "A day of strippedness and poverty; almost destitute of that living substance which I have sought for. So little fervency of spirit whilst at meeting that drowsiness seemed to be the enemy that I had to contend with. Alas! I am ready to exclaim why is it so? Perhaps it is in order that I may see how little I can do for myself, and how entirely dependent I must be on the Lord alone, if I share in any degree the light of his glorious countenance."

Third Month 9th, 1845. "Attended meeting to-day, and was favored to feel that our Heavenly Father had not wholly forsaken us in our stripped and tried condition. This afternoon attended the funeral of our departed friend M. S., who after a few days illness was summoned from works to rewards. Similar occurrences of late have not been unfrequent. Some may think that the Lord's hand has been heavy upon them; but I trust none will be disposed to murmur or call in question his doings: for I believe that

mercy has been mingled with judgment; the warning voice having been sounded in the ears of survivors, be ye also ready; and if we who are spared a little longer are not found in our allotments at the end of our days, the condemnation will be the greater. Oh! that we all may be found pursuing the straight and narrow way until we arrive at the haven of eternal rest.

Twelfth Month 16th. "This day, through unwatchfulness, the enemy of man's happiness caused me to err in word and feeling; for which, alas, sorrow has taken hold of me. May this and similar circumstances teach me, that I am no longer safe than while on the watch. I do desire that the Lord's hand may not spare, nor his eye pity, until there is an overcoming the enemies of my soul's peace; an attainment that I do not expect in my own strength merely."

(To be continued.)

The Rock-hewn Temple in the Isle of Elephanta.

The celebrated temple dedicated to the Hindu Gods is situated on a small, rocky island in the harbor of Bombay. A description of it by Dr. Mutchmore of Philadelphia is published in *The Presbyterian*, from which the following is taken.

As the top of the mountain is reached a great ravine appears, the soil and rocks cut down together until a level area of two hundred feet square is reached, from which the excavations are made for the wonderful rock temples. There is a perpendicular face of solid trap rock, without seam or lamination, rising about sixty feet from the platform gained by cutting into the hill. In this solid trap rock the temple has been made by human hands alone. It is the work of the sledge, mallet and chisel, and has cost as much labor as the building of the Pyramids of Egypt, and is in many respects a greater wonder of the sacrifice of mind, muscle and perseverance. The temple consists of two parts, a central hall about ninety feet square, four aisles or vestibules, each sixteen feet high and fifty-four feet long. The roof, which bears the top of the mountain up—not less than one hundred perpendicular feet of rock and clay—is supported on twenty-six pillars—eight of them now broken—and sixteen pilasters. These have been cut out of the solid rock, as have been all the chambers and images. The columns that sustain the weight of the mountain are exquisitely wrought into flutings and figures, and, as the rock roof is not entirely level, the columns are from fifteen to seventeen feet high, round, fluted, octagonal, plain and square, two and a half or more feet at the lower end, resting on a wider base three feet square.

Entering the chamber, its object is made apparent as a place of worship by the colossal three-headed bust on the south wall. This colossal form reaches the full height of the chamber—fifteen feet—and is cut from the same dark trap rock, as hard as the hardest flag stones from the Hudson, used for pavements in the United States. This bust represents Shiv, or Siva, who is the leading character in all the groups in this rock-hewn temple. The front face is Shiv in the character of Brahma, the creator; the east face is Shiv in the character of Rudra, the destroyer; the face on the west side is that of Shiv in the character of Vishnu, the preserver; the face in the centre is gentle and reposeful.

There is in another chamber of this temple, on the western aisle, a symbolical group, cut from the same hard stone out of which the temple and its belongings have been chiselled, the representation of the marriage of Shiv and Parvati. The figure of Parvati is one of the most symmetrical in proportion in the whole temple. Facing this marriage scene is one of the most remarkable of all the sculptures. The main figure represcuts Shiv in the terrible form assumed when he heard from his first wife, Sita, that he was not invited to a sacrifice given by her father. The face is marked by succeeding flashes of passion, and across the left shoulder and down on the thigh hangs a rosary of human heads. In another chamber may be seen the sculptured forms of Shiv and Parvati seated together, surrounded with groups of male and female divinities showering down flowers from above. The rock is cut into various shapes to represent the clouds that rest on the summits of Karlas.

The age of this temple cannot be traced. It was hewn in the solid trap rock of the mountain, with all its wonderful sculptured forms and groups cut, as the chambers were made, out of the same material as it stood in the rock. Its history goes no further back than the ninth century, giving the temple an antiquity of about one thousand years.

All strive to keep out of contention and strife, for that is like a wind and a storm amongst the plants and trees of God; for the holy men and women of God must be patient, and the Lamb will have the victory.—*George Fox.*

Selected.

THE BLUEBIRD.

"On his breast the earth: on his wings and back the sky."—Thoreau.

BY HENRY W. AUSTIN.

To the window of my garret
Came a bluebird yestermorn,
And I fancied for a moment
'Twas the soul of Spring, new born;
But I heard thy wind, October,
Sighing like a ghost forlorn;
And the gray clouds, full of menace,
Frowned the dancing leaves to scorn;
And the bluebird flew away:

Flew away ere I could open
Unto such a heavenly guest
That old window of my garret,
Near to which, perhaps, a nest
Full of bluebirds once was hidden,—
So, before his Southern quest,
He had paused for one more visit
Near the place he loved the best,—
The old nest where he was born:

Yes, was born. There is a hollow
In the apple-tree close by;
And the bluebird (who doth carry
On his back and wings the sky,
And upon his breast the brown earth
Of the springtime soft and shy),
Trusteth often to things hollow—
Precious hopes,—as you and I
Oft have done and may again.

May again? Nay, will do always,
Let us pray—since far more wise
Is the habit of believing
Than the wisdom cynics prize:
Rather let us be like bluebirds,
Who, although the brown earth tries
Up their breasts to spread its color,
Carry on their wings the skies—
But my bluebird flew away:

Flew away; and then this other
Fancy came: how oft, indeed,
Heavenly guests unsought might seek us
In our grayest days of need,
If we only to the music
Of their coming wings gave heed!
But they find our garret windows
Closed too oft,—and so they speed,
Like my bluebird, far away!

—*The Sunday School Times.*

Selected.

A SOLITARY WAY.

There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well, and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is "stranger" to our joy,
And cannot realize our bitterness.
"There is not one who really understands,
Not one to enter into *all* I feel;"
Such is the cry of each of us in turn.
We wander in a "solitary way,"
No matter what or where out lot may be;
Each heart, mysterious even to itself,
Must live its inner life in solitude.

And would you know the reason why this is?
It is because the Lord desires our love,
In every heart He wishes to be *first.*
He therefore keeps the secret-key Himself,
To open *all* its chambers, and to bless
With *perfect* sympathy, and holy peace,
Each solitary soul which comes *to Him.*
So when we feel this loneliness, it is
The voice of Jesus saying, "Come to Me;"
And every time we are "not understood,"
It is a call to us to come *again;*
For Christ alone can satisfy the soul,
And those who walk with Him from day to day
Can never have "a solitary way."

And when beneath some heavy cross you faint,
And say, "I cannot bear this load alone,"
You say the truth. Christ made it purposely,
So heavy that you must return to Him.
The bitter grief, which "no one understands,"
Conveys a secret message from the King,
Entreating you to come to Him *again.*
The Man of Sorrows understands it well,
In *all* points tempted He can feel with you,
You cannot come too often, or too near.
The Son of God is infinite in grace,
His presence satisfies the longing soul,
And those who walk with Him from day to day
Can never have "a solitary way."

Selected.

BEYOND THE CROSS.

Still will we trust, though earth seems dark and dreary,
And the heart faint beneath his chastening rod;
Though rough and steep our pathway, worn and weary,
Still will we trust in God!

Our eyes see dimly till by faith anointed,
And our blind choosing brings us grief and pain;
Through Him alone who hath our way appointed,
We find our peace again.

Choose for us, God! nor let our weak preferring
Cheat our poor souls of good thou hast designed;
Choose for us, God! thy wisdom is unerring,
And we are fools and blind.

So from our sky the Night shall furl her shadows,
And Day pour gladness through his golden gates:
Our rough path lead to flower-enamelled meadows,
Where joy our coming waits.

Let us press on in patient self-denial,
Accept the hardship, shrink not from the loss;
Our guerdon lies beyond the hour of trial,
Our crown beyond the cross.

—*Christian Life.*

Fust (or Faustus) having printed off a considerable number of copies of the Bible, to imitate those which were commonly sold in manuscript, undertook the sale of them in Paris, where the art of printing was then unknown. As he sold his printed copies for sixty crowns, while the scribes demanded five hundred, this created universal astonishment; but when he produced copies as fast as they were wanted, and also lowered his price to thirty crowns, all Paris was agitated.

The uniformity of the copies increased the wonder. Informations were given to the magistrates against him as a magician; his lodgings were searched; and a great number of copies being found they were seized. The red ink with which they were embellished, was said to

be his blood. It was seriously adjudged that he was in league with the devil; but, on discovering his art, the parliament of Paris passed an act to discharge him from all persecution, in consideration of his useful invention.—*Arvine's Cyclopedia.*

For "The Friend."

Tropical Africa.

The work with the above title, by Henry Drummond, well known in scientific circles, describes a visit paid by him to the eastern portion of Central Africa. He ascended the Zambesi and Shiré Rivers to Lake Nyassa, and visited the high lands lying between its northern end and the southern extremity of Lake Tanganyika. One of the main points of interest in his little book, is the insight he gives into the slave trade, of which the Arabs are the great agents. Professor Drummond says:—

"On the longest day of a recent summer—mid-winter therefore in the tropics—I left London. A long railway runs across France, Switzerland, and Italy, brings one in a day or two to the Mediterranean. Crossing to Alexandria, the traveller strikes across Egypt, over the Nile, through the battlefield of Tel-el-Kebir, to the Red Sea, steams down its sweltering length to Aden, transhipps, and, after three lifetimes of deplorable humiliation in the south-west Monsoons, terminates his sufferings at Zanzibar.

"Zanzibar is the focus of all East African exploration. No matter where you are going in the interior, you must begin at Zanzibar. Oriental in its appearance, Mohammedan in its religion, Arabian in its morals, this cesspool of wickedness is a fit capital for the Dark Continent. But Zanzibar is Zanzibar simply because it is the only apology for a town on the whole coast. An immense outfit is required to penetrate this shopless and foodless land, and here only can the traveller make up his caravan. The ivory and slave trades have made caravaning a profession, and everything the explorer wants is to be had in these bazaars, from a tin of sardines to a repeating rifle. Here the porters, the necessity and the despair of travellers, the scum of old slave gangs, and the fugitives from justice from every tribe, congregate for hire."

"Africa, speaking generally, is a vast, ill-formed triangle. It has no peninsulas; it has almost no islands or bays or fjords. But three great inlets, three mighty rivers, piercing it to the very heart, have been allocated by a kind Nature—one to each of its solid sides. On the north is the river of the past, flowing through Egypt, as Leigh Hunt says, 'like some grave, mighty thought threading a dream;' on the west the river of the future, the not less mysterious Congo; and on the east the little-known Zambesi.

"The physical features of this great continent are easily grasped. From the coast a low scorched plain, reeking with malaria, extend inland in unbroken monotony for two or three hundred miles. This is succeeded by mountains slowly rising into a plateau some 2000 or 3000 feet high; and this, at some hundreds of miles distance, forms the pedestal for a second plateau as high again. This last plateau, 4000 to 5000 feet high, may be said to occupy the whole of Central Africa. It is only on the large scale, however, that these are to be reckoned plateaux at all. When one is upon them he sees nothing but mountains and valleys and plains of the ordinary type, covered for the most part with forest.

"I have said that Nature has supplied each side of Africa with one great river. By going some hundreds of miles southward along the coast from Zanzibar the traveller reaches the mouth of the Zambesi. Livingstone sailed up this river once, and about a hundred miles from its mouth discovered another river twisting away northwards among the mountains. The great explorer was not the man to lose such a chance of penetrating the interior. He followed this river up, and after many wanderings, found himself on the shores of a mighty lake. The river is named the Shiré, and the lake—the existence of which was quite unknown before, is Lake Nyassa. Lake Nyassa is 350 miles long; so that, with the Zambesi, the Shiré, and this great lake, we have the one thing required to open up East Central Africa—a water-route to the interior. But this is not all. Two hundred and fifty miles from the end of Lake Nyassa another lake of still nobler proportions takes up the thread of communication. Lake Tanganyika is 450 miles in length. Between the lakes stands a lofty plateau, cool, healthy, accessible, and without any physical barrier to interrupt the explorer's march. By this route the Victoria Nyanza and the Albert Nyanza may be approached with less fatigue, less risk, and not less speed, than by the overland trail from Zanzibar. At one point, also, along this line, one is within a short march of that other great route which must ever be regarded as the trunk-line of the African continent. The watershed of the *Congo* lies on this Nyassa-Tanganyika plateau. This is the stupendous natural highway on which so much of the future of East Central Africa must yet depend.

"Ten days languid steaming from Zanzibar brings the traveller to the Zambesi mouth. The bar here has an evil reputation, and the port is fixed on a little river which flows into the Indian Ocean slightly to the north, but the upper reaches of which almost join the Zambesi at some distance inland. This port is the Portuguese settlement of Quilimane, and here I said good-bye to the steamer and to civilization. Some distance in the interior stands a solitary pioneer mission station of the established church of Scotland, and still farther in, on Lake Nyassa, another outpost of a sister church. My route led past both these stations, and I had the good fortune to pick up on the way two or three young fellow-countrymen who were going up to relieve the mission staff. For the latter part of my journey I was quite alone. All African work, as a rule, is done single-handed. It is not always easy to find a companion for such a project, and the climate is so pestilential that when two go, you and your friend are simply nursing each other time about, and the expedition never gets on. On the whole, however, the solitary course is not to be commended. An unutterable loneliness comes over one at times in the great still forests, and there is a stage in African fever—and every one *must* have fever—when the watchful hand of a friend may make the difference between life and death."

"Breakfast and luncheon and dinner are all the same in Africa. There is no beef, nor mutton, nor bread, nor flour, nor sugar, nor salt, nor anything whatever, except an occasional fowl, which an Englishman can eat. Hence the enormous outfit which he must carry with him. No one has any idea of what can be had in tins till he camps out abroad. Every conceivable, digestible and indigestible is to be had tinned, every form of fish, flesh, fowl and game, every species of vegetable and fruit, every soup, sweet and *entree*."

After reaching the Zambesi, our traveller embarked on a little steamer of the African Lakes Company (an English Commercial Association) which was to take him up the Shiré River to Lake Nyassa. The Zambesi is the great river of Eastern Africa, and after the Congo, the Nile, and the Niger, the most important on the continent. Rising in the far interior among the marshes of Lake Dilolo, and gathering volume from the streams which flow from the high lands connecting the north of Lake Nyassa with Inner Angola, it curves across the country for over a thousand miles like an attenuated letter S, and before its four great mouths empty the far-travelled waters into the Indian Ocean, drains an area of more than half a million square miles. As it cuts its way down the successive steps of the central plateaux its usually placid current is interrupted by rapids, narrows, cascades and cataracts, corresponding to the plateau edges, so that like all the rivers of Africa, it is only navigable in stretches of one or two hundred miles at a time.

"Next afternoon, our little vessel left the Zambesi in its wake and struck up a fine, lake-like expansion to the north, which represents the mouth of the Shiré. Narrower and deeper, the tributary is a better stream for navigation than the Zambesi. The scenery also is really fine, especially as one nears the mountains of the plateau, and the strange peoples and animals along the banks occupy the mind with perpetual interests. The hippopotami prowling round the boat, and tromboning at us within pistol-shot, kept us awake at night; and during the day we could see elephants, buffaloes, deer, and other large game wandering about the banks. To see the elephant at home is a sight to remember. The stupendous awkwardness of the menagerie animal, as if so large a creature were quite a mistake, vanishes completely when you watch him in his native haunts. Here he is as nimble as a kitten, and you see how perfectly this moving mountain is adapted to its habitat—how such a ponderous monster, indeed, is as natural to those colossal grasses as a rabbit to an English park."

"The question of the disappearance of the elephant here and throughout Africa, is, as everyone knows, only one of a few years. It is hard to think why this kindly and sagacious creature should have to be exterminated; why this vast store of animal energy, which might be turned into so much useful work, should be lost to civilization. But the causes are not difficult to understand. The African elephant has never been successfully tamed, and is therefore a failure as a source of energy. As a source of ivory, on the other hand, he has been but too great a success. The cost of ivory at present is about half-a-sovereign per pound. An average tusk weighs from twenty to thirty pounds. Each animal has two, and in Africa both male and female carry tusks. The average elephant is therefore worth in pounds sterling the weight in pounds avoirdupois of one of his tusks. I have frequently seen single tusks turning the scale upon ninety pounds, the pair in this case being worth nearly £100 sterling,—so that a herd of elephants is about as valuable as a gold mine. The temptation to sacrifice the animal for his tusks is therefore great; and as he becomes scarcer he will be pursued by the hunter with ever-increasing eagerness. But the truth is, sad though the confession be, the sooner the last elephant falls before the hunter's bullet the better for Africa. Ivory introduces into the country at present an abnormal state of things. Upon

this one article is set so enormous a premium that none other among African products secures the slightest general attention; nor will almost anyone in the interior condescend to touch the normal wealth, or develop the legitimate industries of the country, so long as a tusk remains. In addition to this, of half the real woes which now exist in Africa, ivory is at the bottom."

"For every tusk an Arab trader purchases he must buy, borrow or steal a slave to carry it to the coast. Domestic slavery is bad enough, but now begins the long slave-march with its untold horrors—horrors instigated and perpetuated almost solely by the traffic in ivory. The extermination of the elephant, therefore, will mark one stage at least in the closing up of the slave trade. The elephant has done much for Africa. The best he can do now for his country is to disappear for ever."

(To be continued.)

Beauty constantly unveils herself, if we only have eyes to see her. The gorgeous tints and deep shadows thrown by the setting sun at this season glorify our squarest and ugliest city tenements till they glitter like the golden palace of a Bagdad caliph. A certain literary man, compelled to spend the summer in the city, sought intercourse with nature and nature's God by retiring daily to a shady corner in one of our most frequented "squares." The little green bench he sat upon was not very promising either as an oratory or a place for scientific study. Nevertheless, within a few weeks he became delightfully familiar with the teeming life of insect, plant, and bird, which centered about that bench. He identified several species of rare insects, and made observations of their habits which are not without permanent scientific value. Meanwhile, having a devout heart, he learned deeper and delightfuler lessons concerning things invisible. Neither Beauty, Knowledge nor Spiritual Life has "gone on vacation."—*N. Y. Christian Advocate.*

Natural History, Science, &c.

Habits of the Rattlesnake.—A writer in *Forest and Stream* says that on the great plains of Nebraska, and in the mountains of Wyoming, he has frequently teased the Rattlesnake with sticks. If the Rattler coils up he will not strike, but, if crowded, will uncoil and glide away; but if he is closely followed, he will crumple himself up in zig-zag folds, strike viciously, and then draw back for another spring. They frequently strike three or four times in succession, with such rapidity that their movements can hardly be followed by the eye. They do not jump, as is generally supposed, but simply straighten themselves out to their full length. Though poisonous in the extreme, the Rattler is not generally vicious, but if left to themselves will glide quietly away. They never strike without first sounding their rattle.

The same writer says, that it is reported that there are no poisonous serpents, insects or plants, on the shores and islands of Puget Sound; and his own observations in his hunting and fishing excursions in that section of country confirm the truth of the statement.

Eggs of Fishes.—Many fish deposit their spawn upon the shoals of the sea-shores or upon the beds of shallow inland streams; but we now know that there are many marine species which deposit their eggs at the surface of the ocean, where they float until incubation is complete.

In 1864 Professor G. A. Sars, of Norway, first discovered that the eggs of the Cod floated at the surface. Since then large additions have been made to our knowledge of floating eggs. Many of these are kept in position by drops of oil, which render them lighter than the water.

Among the fishes which produce floating ova are the Cod, Mackerel, Spanish Mackerel, Bonito, Haddock, &c. A very curious and interesting contrivance for causing the ova to float, which, owing to their weight would otherwise sink, is resorted to by the beautiful Paradise fish of China. The male fish constructs a floating raft by expelling from his mouth bubbles of air coated with a fatty secretion, which, collecting on the surface, cling together, until a raft of viscid scum several inches in extent is formed. After the eggs of the female are deposited on the bottom in the usual manner, the male collects them in his mouth and ejects them into this frothy receptacle, which he keeps in constant repair, and preserves its bouyancy by additional frothy bubbles, until the young fry are hatched out, which occurs in about two days.

Another method of floating the ova is that of the *Lophius* or Goose-fish—the eggs, numbering about 50,000, are enclosed in a ribbon-shaped, gelatinous mass about a foot wide and 40 feet in length, which floats near the surface.

The eggs of the little Black-headed Minnow and of the Goldfish are adhesive; and the male fish takes them one by one and fastens them to the leaves and stems of water-plants. Other species deposit their spawn in masses, which adhere to sea-weeds and other submerged objects. The eggs of the Sharks and Rays are four-sided horny cases two or three inches in length, with long filaments at the corners which coil about sea-weeds, &c.

The eggs of the Myxine or Hag-fish are enveloped in horny cases, provided at each end with the filaments which end in triple hooks by which they attach themselves to each other and to foreign objects. In some of the flying fishes the eggs are entirely covered with delicate threads which entwine with each other, and they are thus held together in considerable masses.

The Stickleback and several other fishes construct nests in which the eggs are deposited, and which are carefully guarded by the male fish, until the young are hatched.—*Dr. J. A. Henshall in the Journal of the Cincinnati Society of Natural History.*

The Feather-Cloaks of Hawaii.—The old war cloaks and helmets were made of feathers—"Each feather fastened separately into a loop of fine string, so that the inside of the cloak resembled a closely woven net, while on the surface the feathers are laid as smoothly as on the living bird, forming a rich glossy fabric.

"These cloaks and helmets were reserved for the highest chiefs, on the most ceremonious occasions.

"One very rare and precious feather was especially reserved for the king, who alone had the privilege of wearing a cloak of these glossy golden treasures; and as each bird only yields two, the slaughter of these innocents involved by the making of one royal robe is something horrible to contemplate, and the value of the garment is inestimable. In fact, such a cloak was a priceless heirloom; and though his Hawaiian Majesty now appears in full American uniform, the feather cloak of the great Kamehameha is still worn as the coronation robe, and at the opening of Parliament it is spread as a symbolic covering on the throne. It is in charge of the king's sister, Kamakaeha, as Mistress of the Robes. It is eleven feet in width and five feet in length, one sheet of lustrous gold, gorgeous to behold.

"But only think of the number of birds represented by such a garment! Why, about a thousand feathers are required to make a *lei*, or necklace, which when finished, is not very attractive, the feathers being strung together so as to make a round necklace, which is rather suggestive of frayed-out silk. But then no commoner could possess so valuable a jewel, so the feather *lei* holds its place in the regalia. The *leis*, however, are often made of small round yellow feathers, which are very inferior in value to the sharp-pointed royal feather. The bird which yields this priceless treasure is the Oo, or royal bird, a species of honey-sucker, peculiar to certain mountainous districts of these isles. It is of a glossy black, and its tiny golden feathers lie underneath the wing, one on either side.

"The birds are now very rare, though the method of gathering the annual harvest does not now involve their destruction. It was the great Kamehameha I. who first thought of saving their lives, and ordered the bird-catchers to set the birds free when they had plucked the two coveted feathers. So now cunning fowlers go to the mountains frequented by the Oo, and set up long poles, well baited, and smeared with a very adhesive sort of bird-lime. On these the birds alight and are captured, robbed of their precious little yellow gems, and then set free again. The feathers are only an inch long, sharp-pointed and very delicate. Five sell for six shillings. So you can easily understand that at that valuation the royal feather-cloak is as costly a crown jewel as could be worn by any sovereign. Certainly so much human labor was never expended on the setting of any diamond."

Sturgeon Fishing in Russia.—The fisheries on the Volga are situated near the mouth of the river. Cords furnished with large fish-hooks are attached to long cables and sunk to the bottom of the river. The eggs are made into caviare by soaking in strong brine, and afterwards draining and drying. Large quantities of it are exported.

The swimming bladders of the fish are separated from the internal skin, cut lengthways, and made up into tablets or small rolls, which constitute almost the whole of the isinglass which is consumed in Europe. Mixed with glue it is of great adhesive power, and is used for uniting broken glass and porcelain. The fat of the sturgeon when fresh is used for oil and butter and is largely consumed by the inhabitants of southern Russia. The skin is used as leather and in some cases, the skin of the young fish when it is thoroughly cleaned and well dried, is a substitute for window-glass in parts of Russia and of Tartary.

Items.

War Expenditure of Great Britain.—At a Peace Conference recently held in Bradford, England, the following statement was made, as reported in *The Herald of Peace.* "The expenditure of Great Britain upon the army and navy alone—leaving out of question the sum we were called upon to pay in the shape of interest on and reduction of our National Debt—was over 900,000,000*l.* during thirty years the average lifetime in this country. Consequently during a single lifetime we impoverished the people to a figure very much larger than the total of our National Debt, which we regarded as such a vast and immovable burden. One fact more. Out of every 20*s.* collected into the national exchequer in

he shape of taxation, 16s. was swallowed up by war expenditure and the interest on the National Debt, and less than 4s. was required for carrying on every branch of the civil government."

A French Missionary's Courage.—One anecdote will illustrate the character of the French missionary explorer: He was telling his guest the story of a terrible crisis among hostile natives, saying, "We were all but lost!" "But," interrupted Major Pinto, 'you had devoted and well-armed native followers, and could easily have overcome that difficulty." 'Not without bloodshed," said the missionary; 'and I could not kill a man even to save my own life." I was astonished as I listened, for this was a type of manhood perfectly new to me. I could not understand how, in that fervent southern organization, there could exist a cool courage that I tried in vain to grasp. It was the courage of the early martyrs, which it is given to few to fathom and experience. For myself, I confess I do not fathom it, although it none the less compels my admiration. Here was a man, crossing the dangerous wilds of Africa unarmed, or, more correctly speaking, only with a cane scarcely strong enough to cut down the blades of grass he met on his path! He possesses a courage and a reliance on Divine protection, which I grieve not to call my own.—*Major Pinto's "How I crossed Africa."*

Kansas Yearly Meeting, (Smaller Body.)—Kansas Yearly Meeting began at Spring River, Kansas, with a session of Ministers and Elders, on Fifth-day, the 25th of Tenth Month, 1888.

The Yearly Meeting opened with a meeting for worship at 10 o'clock on Sixth-day, the 26th. After a comfortable opportunity for worship with open shutters, the meeting entered upon the transaction of the business.

Epistles were received from all the corresponding Yearly Meetings. The comfort derived from the reading of the epistolary correspondence affords continuous evidence that the Divine blessing still rests upon this bond of fellowship and official communication between the meetings of Friends who are concerned to maintain the ancient standard of Quakerism.

On Seventh-day the Representatives reported the names of Cyrus W. Harvey and Levi Bowles for Clerk and assistant, and they were appointed for another year.

The public meetings on First-day were well attended by the public, and were felt to be occasions of comfort.

On Second-day morning the meeting entered upon the consideration of the state of Society as shown by the answers to the queries. The counsel offered by exercised Friends, was marked rather more than usual with a pleading, that Friends might be submit to the operations of Divine grace that all our deficiencies might be removed, and way thus made for successful labor in the spreading of the Truth as held by Friends.

One marked feature of the Yearly Meeting was the increased opportunities given for religious worship throughout the Yearly Meeting; nearly all the business sessions were preceded by a period of worship as is usual for the first day of Yearly Meeting, and two large and favored night meetings were held during the course of the Yearly Meeting. Much comfort was found in this variation from the usual custom of our meetings.

A large committee was appointed "to visit all our subordinate meetings and families; and labor by appointing meetings, as Truth may open the way."

The committee appointed last year to endeavor to increase the subscription of seven hundred and sixty dollars made last year, to one thousand dollars, according to the terms of subscription, made report that the amount subscribed by Friends of Kansas Yearly Meeting had reached nearly thirteen hundred dollars. This fund is in the nature of an endowment, the interest only to be used in aiding poor children of Kansas Yearly Meeting in obtaining an education in Friends' schools. As Kansas Friends have now made liberal subscription to aid their own poor, it is very desirable that Friends in other places, who have the means, may make additions to this Fund, so that in the future all Friends' children may be educated in Friends' schools.

The Committee of Education report but one Friends' school, (Spring River Academy,) sustained last year.

The business of the Yearly Meeting closed on Fourth-day, Tenth Month 31st, and adjourned to meet at Emporia next year. — *Condensed from Western Friend.*

Meetings in Burlington Quarter.—Much interest has been awakened in Burlington Quarter by the labors of the Committees of the Yearly and Quarterly Meetings, who have held nine public meetings, and attended most or all of the Particular Meetings within its limits. A communication, dated Eleventh Mo. 30th, refers to these labors, from which we gather, that the two public meetings at Columbus were especially favored, the hall in that place being nearly filled both times, although the last one was on a very wet evening. "The presence of the dear Master was sensibly felt to be with us, and more undivided attention and perfect quiet I never witnessed in any meeting of Friends. Our views in regard to baptism, were very clearly set forth at the last one, and earnest prayers were offered for an awakening, and a closer walk with God. It might truly be said, 'There was united labor for Truth's honor.' After the meeting the people seemed loath to leave, and several said they were well paid for coming; one woman, a Presbyterian, said 'she had been at a good many gospel meetings, but never to one where she felt so sensibly the solemnizing effect of the Spirit present with us;' adding, 'if I am ever anything but a Presbyterian, it will be an Orthodox Friend.' There was a great desire expressed for more such meetings."

At Burlington Quarterly Meeting, which was held the day following, there was a united travail of soul for the prosperity of Zion, and the enlargement of her borders. The young and strong were affectionately pleaded with to be willing to lay aside everything that was hindering them from a full surrender of their all to the Lord, who had gifts to dispense to his willing and obedient children. Prayer was offered in brokenness of spirit, and such was the tenderness that prevailed that tears flowed from many in the assembly. The shutters were raised in the second meeting, that all might hear the excellent testimony forwarded by Chesterfield Monthly Meeting in regard to our late valued Friend, Henry Wood. "After the meeting," says our informant, "there seemed such a tender gravity on many faces, I have concluded there was much yet to encourage us to go forward."

THE FRIEND.

TWELFTH MONTH 8, 1888.

In the last number of THE FRIEND an article was published which gave an outline of the proceedings in reference to the selling of part of the Sioux Reservation in Dakota; and of the rejection by the Sioux of the terms of purchase offered by the United States. A friend, who is well informed on matters affecting the interests of the Indians, says:—

"I have understood that the 60 Indians which came on to Washington, were brought by the Commissioners at a few days' notice. They were not selected and appointed by their own people in a regular way to represent them, but were such as the agent chose."

If these 60 Indians had been so overawed by any pressure brought to bear upon them at Washington, as to have agreed to the terms of the bill passed by Congress, their consent would not have given any legal sanction to the measure. Because both the treaty of 1868 and the bill itself require the written assent of three-fourths of the adult male members of the Sioux nation to make valid any agreement for the sale of their land.

In connection with this subject it may be mentioned that a correspondent of the Philadelphia *Ledger* of Eleventh Month 13th, writing from Washington, says that it is supposed that the report to Congress of the Commissioners appointed to treat with the Sioux respecting the sale, will contain a recommendation that the price asked by the Indians who were at Washington ($1.25 per acre) be granted, "and the reservations thrown open *without further attempt to gain their consent.*"

The only ground which occurs to us on which honorable men (and we should be sorry to think the Commissioners were not such) could justify to themselves such a deliberate ignoring of solemn treaty obligations as are involved in opening the reservation to settlement in defiance of the will of its present owners, is—that they they regard the Indians as children, who are not capable of judging what is to their own advantage, and that, therefore, it is right to force them into measures which they are unwilling to adopt.

Such despotic measures are essentially unjust in themselves; and if our Government can be influenced to ignore its own agreements, it will be a proof that the "righteousness which exalteth a nation" does not fully govern its counsels; and it will tend to depress the hope of the continued prosperity and happiness of our beloved country, which every true Christian must believe to depend on the favor and protection of the Almighty. Sin is not only "a *reproach* to any people," but it always brings with it punishment in some form.

In an Appeal to our fellow-citizens, on behalf of the "Colored Races," issued by Philadelphia Yearly Meeting in 1858, occurs the following paragraph:—

"It is one of the fixed laws of the moral government of the Sovereign Ruler of the Universe, attested by experience and by Holy Scripture, that wickedness and oppression are, sooner or later, followed by his just judgments. The annals of those that have preceded us furnish abundant evidence that national sins have ever incurred national calamities; and that a course of iniquity and violence, however prosperous for a time, has eventually terminated in disgrace and ruin."

The principal object of that Address was to endeavor to awaken the consciences of the people of the United States to the evils of the system of slavery. Only three years after it was issued, the war between the North and the South broke out, caused by slavery, and inflicting on this country a terrible loss of property and life, in which we may trace a "just judgment" of the Almighty on the "wickedness and oppression" which had preceded it.

The same Address says, "It will hardly be denied by any one acquainted with the subject, that a vast amount of injustice and other wickedness has been perpetuated in the intercourse of the whites with the Indians, for which a heavy load of responsibility rests upon the nation. These feeble and defenceless remnants of the tribes who once possessed the soil upon which we have grown rich, have strong claims on our sympathy and Christian liberality; and every principle of religion and humanity dictates, that in their weakness and destitution they should be treated with kindness and generosity."

If the sale of a portion of the Sioux Reservation would be to the interest of its present owners, we believe the only just and righteous course would be to so arrange the terms of sale as to be satisfactory to the Indians themselves.

so that of their own free will they would sign an agreement to that effect; and not to sanction any fraud or oppression in procuring their signatures,—still less to violate the treaty of 1868, and take by force the land which is rightfully their own.

Such a violation would (so far as the example of the Government was concerned) lower the respect of its citizens for the obligations of morality, and tend to encourage selfish and unprincipled men in carrying out schemes for their own emolument at the expense of those who might be unable to protect themselves.

SUMMARY OF EVENTS.

UNITED STATES.—Congress reassembled on the 3rd instant. The President's message was received in both Houses and read. Those portions relating to the surplus, tariff revision and fisheries were listened to with close attention by both Republicans and Democrats. In the Senate the message was laid on the table and ordered to be printed.

In his message the President reiterates and emphasises the views he has previously expressed in regard to the tariff and the dangers to be apprehended from the surplus in the Treasury. A "just and sensible revision" of the tariff is recommended. He also advises an amendment to our naturalization laws.

The public debt statement shows that the debt was increased $11,199,817 during the Eleventh Month. The total cash in the Treasury is $612,784,621.91. "There is, of course, no actual increase in the debt itself, but merely a reduction in the cash in the Treasury available for the payment of the debt."

Wealth in the South is estimated to have increased fully fifteen per cent. during the past eight years, and great industrial development is now in progress.

Fully 8,000 miles of railroad will have been constructed this year in the United States, and the prospects are that next year will witness a large increase in these operations.

A telegram from Sauk Centre, Minnesota, to the St. Paul *Pioneer Press* says, the true source of the Mississippi River has at last been discovered by parties living at that place. "It is two small lakes, one of which they named Lake Josephine. The lakes are fed by many small creeks, and their waters are emptied into Lake Glazier, which lake was discovered by Captain William Glazier, who claimed it to be the source of the Father of Waters."

A large vein of coal has been discovered eight miles south of Chamberlain, Dakota.

At Parkersburg, Penn., two houses are being erected which will have paper walls, paper partitions and paper roofs.

According to *Bradstreet*, reports from all the important cranberry raising districts indicate a short crop. Prices are accordingly high, so that the growers are likely to realize as much as last year, when they put more fruit on the market. The Boston *Globe* reports for Southeastern Massachusetts that the Carver, Marion, Rochester, Middleboro and Mattapoisett crops on the whole will about equal their total products of one year ago. On Cape Cod the crop is considerably below that of last year. West Barnstable usually ranks next to Wareham in the number of shipments, and there they have shipped several thousand less than one year ago. Harwich in another large cranberry-growing town, and it is there where the vine and fire worms did much damage early in the season. The total southern Plymouth County and Cape Cod crop last year was 83,500 barrels. This year, from the best estimates made, the total crop will fall short 10,000 to 15,000 barrels. The New Jersey crop is only an average one, and the many and large wild bogs of Wisconsin are yielding up but a small portion of what is considered an average crop in that large cranberry-growing district.

The shut-down in the coal mines along the Monongahela River began on the 1st instant, the operators having all signed the agreement. The suspension, which will throw thousands of men out of work, is expected to last for a long time. It is announced that the 6000 miners of the river will hold a Convention in Monongahela City to take steps, if necessary, to make the shut-down general. They will also move towards securing the co-operation of the miners of the Kanawha region.

The steam collier Allentown, owned by the Philadelphia and Reading Railroad Company, is reported to have founded off Cohasset, Massachusetts, on the 25th ultimo. An immense amount of wreckage has come ashore. There is no news of the crew, which comprised 18 men.

Yellow fever has not entirely disappeared in Jacksonville, Florida; 23 new cases having been reported for the week ending Twelfth Month 3rd. There was also 3 deaths.

Deaths in this city last week numbered 302, a decrease of 43 from the previous week, and a decrease of 16 compared with the corresponding period of last year. Of the foregoing 165 were males and 137 females: 45 died of consumption; 28 of diseases of the heart; 25 of pneumonia; 14 of inflammation of the stomach and bowels; 13 of convulsions; 12 of old age; 12 of inflammation of the brain; 10 of cancer and 9 of scarlet fever.

Markets, &c.—U. S. 4½'s, 108¼; 4's, reg., 127½; coupon, 128½; currency 6's, 121 a 131.

Cotton was quiet but steady at 10 3-16 cts. per pound for middling uplands.

Flour and Meal.—Flour was dull and weak under excessive supplies. Sales of 125 barrels Pennsylvania family, at $4.75; 250 barrels Ohio, straight, at $5.50; 250 barrels winter patent, at $6.15 a $6.25, and 375 bbls. Minnesota patent, at $6.75 a $6.85. Quotations: Western and Pennsylvania superfine, $3.50 a $3.75; do., do., extras, $3.75 a $4; No. 2 winter family, $4.10 a $4.50; Pennsylvania family, $4.62½ a $4.90; Pennsylvania roller process, $5 a $5.50; Ohio, clear, $4.75 a $5.25; do., straight, $5.25 a $5.50; Indiana, clear, $4.75 a $5.25; do., straight, $5.25 a $5.50; St. Louis and Southern Illinois, clear, $4.75 a $5.25; do. do., straight, $5.25 a $5.50; winter patent, fair to choice, $5.75 a $6.40; Minnesota, clear, $4.65 a $5.25; do., straight, $5.50 a $6.25; do., patent, $6.50 a $7. Rye flour was dull and easier. Small sales at $3.65 a $3.70 per barrel for choice.

Grain.—No. 2 red wheat, $1.01 a $1.01½.
No. 2 mixed corn, 44 a 44¾ cts.
No. 2 white oats, 34¼ a 34½ cts.

Beef cattle.—Extra, 5¼ a 5½ cts.; good, 4¾ a 5 cts.; medium, 4 a 4½ cts.; common, 2¾ a 3⅝ cts.; fat cows, 2 a 3¼ cts.

Sheep.—Extra, 5¼ a 5½ cts.; good, 4¾ a 5 cts.; medium, 4 a 4½ cts.; common, 2½ a 3¾ cts. Lambs, 4 a 6 cts.

Hogs.—Extra Chicagos 7⅝ a 7¾ cts; fair Westerns, 7⅜ a 7½ cts.; common Westerns, 7 a 7¼ cts.; State, 6¾ a 7 cts.

Milch cows were in fair request at $30 a $55.

Milch calves were active at 5 a 8 cts.

FOREIGN.—On the night of the 3d instant the House of Commons went into committee on the Irish estimates. An appropriation of £12,707 was asked in order to complete the sum of £40,707, for expenses of the Irish Secretary's office. John E. Ellis (Liberal) moved that the amount asked be reduced by £425, his purpose being to raise a general debate on Secretary Balfour's administration.

The committee investigating the circumstances of the arrest of D. Sheehy, M. P., by an Irish constable, in the precincts of the House of Commons, has heard the Chief Inspector of Parliamentary Police, who said that if the constable's business had been known he would not have been admitted to the House. After the examination of otber witnesses, the inquiry was adjourned.

In a political speech delivered in Mid-Lothian, Scotland, last week, Lord Salisbury said:—"I earnestly hope the day is not far distant when women also will bear their share in voting for members in the political world and in determining the policy of the country. I can conceive of no argument by which they are excluded. It is obvious they are abundantly as fit as many who now possess suffrage, by knowledge, by training and by character, and their influence is likely to weigh in a direction, which, in an age so material as ours, is exceedingly valuable, namely, in the direction of morality and religion."

Thomas Sexton was on the 1st instant re-elected Lord Mayor of Dublin by the unanimous vote of the Aldermen.

The French Budget Committee has assented to the plans of Freycinet and Peytral, Ministers of War and Finance, respectively, for an extra war budget of a millard of francs. The allotmeuts for 1889 amount to 125,000,000 francs.

De Lesseps has published an appeal to the patriotism of his countrymen to subscribe for Panama Canal bonds and thus insure the success of the work, which, he says, will enrich France as the Suez Canal did.

A grand canal is now proposed to extend from Bordeaux on the Atlantic coast to Narbonne on the Mediterranean, about 330 miles. It will cost about $130,000,000. The depth will be 27 feet, so as to admit the largest ships.

Hertenstein, President of Switzerland, who recently underwent the amputation of his right leg, because of disease of the arteries, died on the 27th of last month.

The Vatican has received hundreds of telegrams inquiring whether the Pope intends to quit Rome. Cardinal Rampolia has replied to the Nuncios abroad that nothing has been decided upon.

Eastern Siberia has closed its doors against Chinese immigration. The Government of the Russian Provinces of the Amoor has proposed to restrict the entry of Chinese, with this statement:—"The Manchurians form an element which is dangerous to the interests of our Russian colonists, as by their intelligence, industry, endurance and frugality, competition of any foreign labor system whatever with their's is presented."

It is reported that the Chinese lepers in British Columbia have communicated the leprosy to the Indians in that province. The Indian population is about 40,000, and it is feared the aborigines will be nearly exterminated within a quarter of a century by the terrible Oriental malady.

NOTICES.

WESTTOWN BOARDING SCHOOL STAGE.—During the Winter term the stage will be at Westtown Station on the arrival of the 8.53 and 2.47 trains from Philadelphia, to convey passengers to the school, and at other times on timely notice to

J. G. WILLIAMS, *Supt.*
Westtown, Pa.

WANTED.—A Superintendent and Matron for Friends' Boarding School of Ohio Yearly Meeting. Those of our members feeling their minds drawn towards the position, are desired to make early application to any of the undersigned.

Aaron Frame, Barnesville, Belmont Co., Ohio.
Hannah Tatum, " " " "
John W. Smith, Harrisville, Harrison Co., Ohio
Sarah F. Holloway, Flushing, Belmont Co., "

DIED, Twefth Mo. 30th, 1887, at his residence, near Smyrna, Ohio, AMOS HIBBS, aged 79 years, a member of Flushing Monthly and Guernsey Particular Meeting, Belmont Co., Ohio. He removed with his parents William and Mary Hibbs, at the age of six years from Loudon County, Va. He was a consistent member of the Society of Friends during his long and eventful life; and died trusting in his Saviour, having borne his affliction and suffering of body with Christian patience and resignation.

——, at his residence, Wellington, Ontario, Fifth Mo. 12th, 1888, JUDAH B. HUTCHINSON, a member and elder of West Lake Monthly and Wellington Particular Meeting of Friends. His illness was short but painful, which he bore with Christian fortitude and patience. After a time all pain left him, and he quietly and peacefully passed away, in the 67th year of his age. "Mark the perfect man, and behold the upright, for the end of that man is peace."

——, at Atlantic City, N. J., on Ninth Mo. 29th, 1888, LYDIA SHARPLESS, daughter of George and the late Amy Sharpless, aged 43 years, a member of Frankford Monthly Meeting of Friends. It was her lot to spend many of the latter years of her life from home filling positions in families of Friends, for which she was peculiarly well fitted. For several years she was a highly valued assistant in the Frankford Asylum and latterly resided at Gurney Cottage, Atlantic City a branch of that Institution, occupying an important post, which it is believed she filled acceptably to all. The humble and conscientious manner in which she was concerned to perform all her duties, gave evidence that she was favored with access to the source of all good; and building upon this foundation she became a sterling character, and a bright example in life, beloved by all who knew her. In reflecting upon her humble Christian walk, the language seems applicable, "Whoso offereth praise, glorifieth me, and to him that ordereth his conversation aright, will I show the salvation of God." To her many friends who remain her memory is precious. The interment took place at Friends' burying ground, London Grove, on the 2nd of Tenth Month, in the presence of a large company of friends.

——, on the 19th ultimo, at Campbell, Florida, after a short illness, WILLIAM P., son of Isaac and Mary L. Morgan, in the 25th year of his age. He had been increasingly serious of latter time, and was favored to feel before the close, a precious evidence that he would be permitted to enter into rest, trusting in Christ."

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FOR "THE FRIEND."

Incidents and Reflections.—No. 178.

KINDNESS.

A pleasant anecdote is related of a woman, who was travelling in winter on one of the northern railways in Great Britain. The weather was cold, but she did not suffer from it; she was comfortably shut up in a first-class carriage, warmed with hot water, and had every thing to shield her from the severity of the season. In the course of the journey she had to change to another line, and went into a small waiting-room till the train was ready. The only other passenger was a respectable looking woman of the middle class. She was bitterly cold, and was trying to get some warmth into her benumbed feet. From economical considerations she had been obliged to travel in a third-class carriage; and she spoke of how cold it was there, especially for the feet.

The first passenger had in her bag a pair of warm woollen slippers, which she had not put on in the carriage in which she had been travelling; she thought, 'I will give them to this person, they may make her more comfortable." But then came the second thought, "No, I think not; why should I? And besides, she may think it odd if I offer them: it would be a strange thing to do to one to whom I am a perfect stranger." And she tried to dismiss the idea; but the pleadings of conscience would not be quieted. With some hesitation the offer was made, and was at first met with the natural expression of not liking to deprive the owner of them; but when assured they had not been wanted during the journey, nor would be put on, they were gratefully accepted; and on the giver expressing a hope they would keep her feet warm, and make the rest of the journey more comfortable, she replied, "I am sure they will; but it is not the feet only that will be warmed: *kind words warm the heart*, and that is better still."

William Howitt has preserved an anecdote respecting one of the Dukes of Portland, which illustrates his kindness of heart, and his practical benevolence. He found that one of his tenants in Nottinghamshire, England, a small farmer, was falling, year after year, into arrears of rent. The steward wished to know what was to be done. The duke rode to the farm, saw that it was rapidly deteriorating, and the man, who was really an experienced and industrious farmer, totally unable to manage it from poverty. In fact, all that was on the farm was not enough to pay the arrears. "John," said the duke, as the farmer came to meet him as he rode up to the house, "I want to look over the farm a little." As they went along, "Really," said he, "every thing is in very bad case. This won't do. I'see you are quite under it. All your stock and crops won't pay the rent in arrear. I will tell you what I must do: I must take the farm into my own hands; you shall look after it for me, and I will pay you your wages." Of course, there was no saying nay—the poor man bowed assent. Presently there came a reinforcement of stock, then loads of manure, at the proper time seed, and wood from the plantations for repairing gates and buildings. The duke rode over frequently. The man exerted himself, and seemed really quite relieved from a load of care by the change. Things speedily assumed a new aspect. The crops and stock flourished; fences and outbuildings were put into good order. In two or three rent days, it was seen by the steward's books that the farm was making its way. The duke on his next visit said, "Well, John, I think the farm does very well now. We will change again: you shall be tenant again, and, as you now have your head fairly above water, I hope you will be able to keep it there." The duke rode off; the man stood in astonishment; and on applying to the steward, he found that he was actually re-entered as tenant to the farm, just as it stood in its restored condition.

An incident of a rather remarkable character, was related in an article in the *Forum*, by W. M. F. Round, the Secretary of the New York Prison Reform Association. He says:—

"Nearly two years ago there came to my office from an inland prison a man whose criminal record was made up of deeds of robbery and violence of the most aggravated kind. His coming was preceded by a letter from the warden of the prison, saying that the man would probably come to me, and pronounced him thoroughly bad, a dangerous character, the most treacherous, the most violent man that he had ever had in the prison. The letter was before me on my desk when the man announced himself. I looked up and saw a tall, broad-shouldered, athletic man, with an evil eye and a sloping forehead. He was more than six feet tall, and as he stood by me I thought how easy it would be for him to pick me up, strangle me, rob me and throw me under the table.

"'Well,' I said, 'what can I do for you?'

"'I want work,' he replied.

"'Where are your recommendations?'

"'Haven't any.'

"'You're a pretty bad man, aren't you?'

"'Pretty bad, I guess, I never claimed to be no saint.'

"'What are you going to do if you can't get work?'

"'Well, I ain't a goin' to starve; you can bet your life on that.'

"'I don't believe I can get work for you,' I said, 'I have a letter from Warden ———. He says you are the worst man he ever had in the prison. I'll read it to you.' So I read the letter, and the man's face grew more clouded as he listened. After I had finished I said: 'That is a pretty poor recommendation; nobody will have you on that; I believe that I'll have to employ you myself.'

"'What at?' he asked.

"'To do errands and work about the office.'

"'Office boy?'

"'Yes.'

"'What, me?'

"'Yes; why not?'

"'I'm too big.'

"'We could get along with your size if you'd promise not to grow any larger.'

"'How much would you give?' he asked. I told him. 'That is too little,' he replied; but I soon convinced him that it was enough to live on till he could get something better. So he accepted the situation. A few days after I sent him on an errand to my home. My mother said to me when I returned: 'Will, what a dreadful man you've got in your office. His face frightened me. I'm afraid he will do you some violence.' 'So am I,' I replied; 'but there is nobody else to have him.'

"A day or two after that I wanted cashed a check of seventy-five dollars, and sent it, for the purpose, to one of my neighbors in the building. My clerk took it out, returned immediately, and said my neighbor had just sent to the bank and on the return of the messenger would send me up the money; and then my clerk went out to luncheon, leaving Williams and myself alone in the office. Soon my neighbor's boy came in with seventy-five dollars in bright, new bills, laid them on my desk, and went out. My desk was in the corner of the room and faced the wall. A moment later, as I wrote, I felt that somebody was close behind me. There was no shadow, no noise, only the consciousness of some one near me. I went on with my letter, finished it, signed it, sealed it, addressed it, and then, by some impulse, which I shall never be able to explain, except as an inspiration, I wheeled quickly round, stood up, brought my hands down on Williams' shoulders, and said in a voice that startled my own soul:

"'Williams, if you go wrong you will break my heart!"

"He sank into a chair by my side, absolutely melted; great tears rolled down his cheeks and fell upon the floor. I looked down; his shoes were off, and while he put them on, I unfastened the door he had locked. He evidently meant to rob me, and to use whatever violence was necessary.

"Not one other word on the subject has passed between Williams and myself. In that moment the man was startled into a belief that his soul was somehow linked with the souls of other men for a better purpose than a life of crime—that any hurt to his own soul must hurt others—that humanity had an interest in him and he in humanity. A new look came into Williams' face,

a new impulse into his life; he remained under my eye for some weeks, and then went to a neighboring city, where he obtained honest employment and won the confidence of his employer. He was leading an honest life when I last heard from him."

For "The Friend"

Isaac Coates' Visit to the Seneca Indians, and to Canada.

(Concluded from page 147.)

During this day's journey, I. Coates crossed the Genesee River, on the west side of which he passed a small Indian town, and came to a wide road, laid out by the State of New York. He mentions meeting with fifteen or sixteen wagons, with families removing to Upper Canada.

"Tenth Month, 10th. I was very much surprised to see the improvement which is made in this new settled country, especially along this road. I am informed that it is but ten years since it began to be settled, and now there is not half a mile without a house, and many of them very good ones, many capital barns, a great deal of land cleared, and very good cattle in the fields. The people principally emigrated from the New England States, and this is a specimen of their industry.

"When we had rode ten miles from our lodging, we parted, Joshua Sharpless, Nathan Smith, James Cooper and myself turning off the main road to the north, in order to pay a visit to some Friends who are settled at a place called Mud Creek.

"11th. Rode seven miles to Jeremiah Smith's. The house appeared so miserable I was ready to wish I had not come into these parts; but in a little time after I entered, my mind was saluted with something like, 'Peace be to this house,' and felt myself very happy in company with the family, and believed that divers of them live very near the Fountain of Good. In the evening, rode two miles to Abraham Lapham's to lodge.

"12th. In viewing Lapham's farm, I was astonished to see the improvement made in the time. He told me it was but four years last spring since he began on it in the woods, and now he has got more than one hundred acres of land, fenced in fields and meadows, all in either with grain or grass, and most of it excellent; has built a saw mill, and has a dairy of cows so good that notwithstanding it hath been an unfavorable season, they have made above two thousand pounds of cheese; and yet he appears, with his precious wife, to be well-concerned Friends, and is free to devote much of his time in the service of Truth; that truly in this far back settlement in the Chenesei [Genesee] country, State of New York, the appearance of things is comfortable, and affords an encouraging hope, that if the few Friends here settled, improve as well, and hold up as good a light in a religious sense, as they do in improving the wilderness country, they may yet become as a city set upon an hill, that cannot be hid.

"In the evening, Caleb Maccomber and another Friend came to see us, and we spent some time in agreeable converse.

"13th and First of the week. Rode two miles to Nathan Comstock's, where Friend's meeting is held, which was large this day for such a new country. It was a favored meeting, in which the Gospel was preached. Near the close I could not feel easy without requesting an opportunity with Friends selected from others, which was readily complied with; wherein I endeavored to relieve myself of a heavy burden which I had silently borne ever since I came into these parts, on account of such a rapid increase of the abominable practice of distilling the precious wheat into whiskey. Though I believe there are a few well-concerned Friends here, yet doubts accompanied my mind that they were too easy about the wickedness of such a perversion of the blessings of Divine providence; and endeavored to put them upon nobly bearing a testimony against it, and set the light upon the candlestick, believing that the destruction or salvation of their country very much depended on the conduct pursued in that respect."

Continuing their journey through central New York, they crossed a fine stream, the outlet of Crooked Lake. A few Friends resided in this neighborhood; also some of the deluded followers of Jemima Wilkinson (whose home was not far distant) who were very tired of their adherence to her. Nathan Smith felt a draft in his mind to have a meeting appointed. It was accordingly held, was largely attended considering the place, and proved "a memorable, favored time, in which the Gospel was preached in the demonstration of the Spirit and with power, and I believe many hearts were contrited. Divers who had been, and some who are the adherents of Jemima. After meeting, walked home with Joseph Jones, spent the afternoon with him at his lodging."

Jemima Wilkinson was born in Rhode Island in 1753. She pretended that she had been restored from death, and claimed the possession of supernatural powers—such as power to read the secrets of the heart, and to heal diseases. She removed, with some whom she had persuaded to believe her wild and visionary statements, to New York State, where Isaac Coates and his friends found her. She died in 1819.

On reaching the Tioga River, our travellers followed it for forty-two miles, crossing the stream in this distance no less than ten times. They came to a block-house, where it was proposed to spend the night: but as the place had a poor reputation "from the general account of the mischief done to travellers by the man of the house or some of his family," Isaac Coates felt uneasy to stay there, and, though it was late in the afternoon, they went on, "feeling a good deal unhappy at our entering a lonesome desert, not knowing whether we should meet with any suitable place to encamp, and two of our company being a little infirm. But in riding about three miles we came to a stream of water, and there fixed things in order for lodging in the woods, which we got completed before night, and had a comfortable night under a tent made of bushes, by a large fire. My companions said the place should be called 'Coates' Camp,' which name I have no doubt it will go by."

After leaving the Tioga River, their route led them across the Allegheny Mountains to the Lycoming and other branches of the Susquehanna, reaching Muncy in time to attend the first opening of the Monthly Meeting in that place, on the 23d of Tenth Month. Here they were kindly entertained by those hospitable friends, William and Mercy Ellis.

At one house where I. Coates spent a night, on the West Branch of the Susquehanna, he found a farm of great fertility, and the family apparently in affluent circumstances. They had been settled there twelve or fourteen years, and yet had no barn or stable fit to put a horse into. But they had ten or twelve hounds, a tame wolf, &c., and he supposed spent much of their time in hunting. The family were from Maryland; and their shiftless way of getting along contrasted unfavorably with the thrift and industry of the Yankee settlers in the interior of New York State. I. Coates adds, "But we were kindly entertained here, therefore it will not be proper to cast any reflections on their economy."

From Muncy he continued his journey southward, forded the Susquehanna at Catawissa, which was then a town of about forty houses; crossed the mountain ranges of Schuylkill Valley; attended a little meeting of Friends at Reading, and reached his son-in-law's, Mark Hughes, at Exeter, on the 27th of Tenth Month. His journal closes with the remark: "The pleasure I felt in meeting with my children was more sensible than easy to describe."

For "The Friend."

Some Account of Joseph Wilson.

(Continued from page 148.)

Tenth Month 28th, 1849. "In reviewing the past and looking to the future, I have been made sensible of the unsatisfying nature of earthly pursuits and avocations. There is a possibility of looking forward from day to day, and from year to year, to a greater attainment and enjoyment of earthly things; and in the eager pursuit hereof, smothering the witness for God in our own hearts. I have erred on this point, and the effect has been, barrenness and poverty of spirit. Oh! the deadening tendency of earthly-mindedness; it lessens the little we might do in advancing the Redeemer's kingdom in the earth: it disqualifies us for that spiritual worship which is due from man to his Creator; and were it not that the Lord's power is above every other power, the enemy, it seems, would hedge me in on every side. May I, more often than the morning, be found seeking help where alone it is to be found."

First Month 6th, 1850. "In the thirty-fifth year of my age; my life is passing away, and the query arises, what art thou doing to advance the Redeemer's kingdom in the earth?"

Sixth Month 9th. "A wilderness state has been my portion for weeks and months past, such as could not easily be described to one who has never witnessed something of the kind; but when light, Divine light once more shines upon our pathway, what abundant cause for thankfulness, what cause to adore that Hand which has been round about, strengthening to resist temptation, even forty days in the wilderness. I crave the continuance of that preserving care which has hitherto been extended for our good, unworthy as we are."

Seventh Month 28th. "I am aware that a loss has been sustained by me for want of daily entering into the closet of my own heart, and secretly communing there. It is in vain to attend meeting once or twice a week, expecting to meet the Beloved of souls there, if the mind is suffered at all other times to dwell on earthly and perishing things: for where the treasure is, there will the heart be also. I desire to be preserved from placing an undue affection on any earthly treasure."

Twelfth Month 27th. "My petition is for preservation in the hour of temptation; and that day by day the manna may be given, to keep alive during the wilderness journey of my poor mind; that the land of promise, of light, and spiritual enjoyment, may eventually be my happy experience. I trust I am not going too far in thus petitioning; and may my future course give evidence of my sincerity."

Fifth Month 11th, 1851. "While sitting in meeting to-day under a comfortable feeling that I was not wholly forsaken, this solemn query

seemed to arrest my mind: why should we be spending the strength of our days in the pursuit and acquisition of perishing things? Why not devote our time and talents mainly for the advancement of righteousness in the earth, and laying up treasure in heaven? This would be worth more to us in the evening of our days than all this world can give."

Twelfth Month 14th. "I have been renewedly convinced of the necessity of giving up unreservedly to be formed and fashioned into just such a vessel as the great Potter would have me to be; but how hard it seems to sacrifice all, body, soul, and spirit. I sometimes fear I shall never experience an overcoming all the enemies of my soul's peace. The language of our Saviour was on this wise; if ye love any thing more than me, ye are not worthy of me. It is an easy matter to make some sacrifice; but to give up all and follow Christ, is a great attainment indeed. I believe I have at times been enabled in sincerity to petition: 'Lord, let not thy hand spare, nor thine eye pity, till thou hast brought forth judgment unto victory in me;' but alas! my instability! How needful daily to watch unto prayer, to keep my covenants and pay my vows, that I may not always be a dwarf in religion."

Third Month 4th, 1852. "How often has this solemn language of the mournful prophet been brought to my remembrance: 'Oh! that I had in the wilderness a lodging place of wayfaring men, that I might leave my people and go from them;' not on account of any defect in the principles professed by the Society of which I am a member, but a lack of a right zeal in the maintenance of those principles. Were we obedient to the law written in the heart, better fruits would appear; and those bitter fruits which emanate from an antichristian spirit, would not be so abundant. I desire that we may be properly humbled by these things, and favored to see ourselves as we are seen, repent, and bring forth fruits meet for repentance, that the just judgments of a beneficent and allwise Creator, may be averted, and the Church permitted to enjoy her sabbaths again."

Ninth Month 26th. "Frequent, and I trust earnest, have been my desires, that I might be found in the way I should go; and not swallowed up by lukewarmness and indifference with regard to my soul's eternal welfare."

Tenth Month 20th, 1853. "The secret aspirations of my heart are, 'Spare thy people, O Lord, and give not thy heritage to reproach.' May the god of this world not be suffered to blind our eyes, nor cause the beauty of holiness to be dimmed in our view: may we be enabled to bridle our tongues, and let the Lord be our fear, and our dread."

First Month 15th, 1854. "Very often of late has this passage of Scripture been brought to my remembrance: 'So teach me to number my days that I may apply my heart unto wisdom,' that wisdom which is the gift of God only; and which would enable me to discern between the precious and the vile, between that which serveth God, and that which serveth Him not; that all within me which is for the sword may be given to the Word, in order that the good may be raised up and fruit may appear to the praise of Him who said, 'My grace is sufficient for thee.'"

Tenth Month 12th. "An event occurred today which I think right to record. While working with my horses, one of them, a valuable animal, slipped, fell, broke and mangled a limb, so as to make it appear needful to relieve its sufferings, by putting an end to its existence. The loss sustained, though very considerable, does not so much impress my mind as the singularity and solemnity of feeling occasioned thereby. I have remembered that it is said, that the hairs of our head are all numbered, and that a sparrow does not fall to the ground without our Heavenly Father's notice. I accept the event, named above, as being permitted for mine, and my family's good, and hope it may be an incentive to a closer walk with God; and I think I have had some evidence sealed upon my mind, that He afflicts not willingly, but in love to the children of men."

(To be continued.)

An Episode in the Franco-German War.

Next morning by eleven we all re-assembled in the second *salle* of the Hagen. In the great room the marriage breakfast was laid out, and in the kitchen Hagen and his Frau were up to their eyes in mystic culinary operations. Minna looked like a rose-bud in her pretty low-necked blue dress, and the pastor in his cassock helped the diversity of color. We had done shaking hands and were forming a circle, prior to the commencement of the ceremony, when young Eckenstein started, and made three strides to the open window. His accustomed ear had caught a sound which none of us had heard. It was the sharp peremptory note of the drum, beating the alarm. As it came nearer, and could no longer be mistaken, the bright color went out of poor Minna's cheek, and she clung, with a brave touching silence, to her sister. In two minutes more Eckenstein had his helmet on his head, and his sword buckled on, and then he turned to say farewell to his girl ere he left for the battle. The parting was silent and brief, but the faces of the two were more eloquent than words. Poor Minna sat down by the window, straining her eyes, as Eckenstein, running at speed, bent his way to the rendezvous.

* * * * *

I wandered along amid the carnage, ekeing out the contents of my flask as far as I could, and when the wounded had exhausted the brandy in it, filling it up with water, and still toiling on in a task that seemed endless. At last, in a sitting posture, his back against a hawthorn tree in one of the grassy ravines, I saw one whom I thought I recognized. "Eckenstein!" I cried, as I ran forward, for the posture was so natural that I could not but think he was alive. Ah, me! no answer came—the gallant young Feldwebel was dead—shot through the throat. He had not been killed outright by the fatal bullet; the track was apparent by the blood on the grass where he had crawled to the hawthorn tree, against which I found him. His head had fallen on his chest, and his right hand was pressed against his left breast. I saw something white in the hollow of the hand, and easily moved the arm, for he was yet warm; it was the photograph of the little girl whom he had married but three short days before. The frank eyes looked up at me with a merry unconsciousness, and the face of the photograph was spotted with the life blood of the young soldier.—*Archibald Forbes, in The Arbitrator.*

Lawful Things.—Study to use lawful things lawfully. Oh! how subtilely the devil works, to make the mind so dwell upon its temporal and lawful gratifications, as that they may have the largest share of its attention.—*Edward Alexander.*

For "The Friend."

Rending the Vail.

The rending of the vail in the outward temple at Jerusalem, in the time of the crucifixion of our Saviour, seems to point to the rending or separating of the old ceremonial law and worship which made nothing perfect, that we, under the new dispensation of the Spirit, might have more free access or insight to the law of the Spirit of life in Christ Jesus, as that is the most holy of all, and will set us free from the law of sin and death. So the vail that separates the holiness of man, from the holiness of the Lord, is rent from top to bottom; and the true Christian believer has now full privilege to enter into the most holy place, or the holy of holies, "by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the vail, that is to say, his flesh." So let us hold fast the profession of faith without wavering; and remember that there remaineth a rest to the people of God, while here, and for the people of God in the world to come.

But after we have been "illuminated we will have to endure a great fight of afflictions," and bear the cross for Him, as He bore it for us, so as to be crucified to sin, and die unto our fleshly propensities, which separate us from his holiness. For such as are dead unto sin, are alive unto Him, and the life that they now live in the flesh, they live by faith and obedience to Him who died for us and rose again into newness of life. And if we are crucified unto sin under the cross, we also shall be raised from our spiritual death into newness of life, to the glory of the Father, and walk with Him in righteousness and true holiness. For the vail that had hitherto kept us in bondage under the old ceremonial law, would be rent and taken out of the way, so as to give us boldness and confidence in our worship, to enter into the most holy place, and worship God in the beauty of holiness, and in spirit and in truth.

"For God is a Spirit! and they who aright
Would perform that pure worship He loveth,
In the heart's holy temple will seek with delight
That spirit the Father approveth."

But many now, I fear, while under profession of high spirituality, are reading Moses with a vail over their eyes, which vail is done away in Christ, and they seem to know it not because darkness has blinded their eyes. But when that which is perfect is come, then that which is in part shall be done away. And now the law of the Spirit of Life in Christ Jesus, has set all, governed by it, free from the law of sin and death; and those who have witnessed the vail to be rent, or taken out of the way, have access into the most holy place, where they may receive their ministry from the Minister of ministers and deliver it in the tabernacle or place of worship which the Lord has appointed, and not man. But the old outward law, though it made nothing perfect, was all right in its place; and I think might be looked upon like the baptism of John, and as designed to prepare the way of the Lord, or as a schoolmaster to bring us to Christ, who is the way, the truth and the life. And the vail is done away in Him. And now all that work righteousness are accepted by Him, where He, the forerunner, has gone to prepare a place for all his redeemed children who go up to Him out of great tribulation. In the death of Christ, the vail which separated the human from the Divine, or the holy from the most holy, was taken away, being slain, or nailed to the cross. So that now in Him, spiritually, dwelleth all the fulness of the Godhead bodily. And there is no

sectarian difference between the Jew and the Gentile, for we are all one in Christ Jesus: The enmity being nailed to the cross, and the handwriting of ordinances done away. So that he is no longer "a Jew which is one outwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God."

But it seems very evident now, from the outward observances that we see still existing amongst us, in our worship, that the vail remains to this day, untaken away from the heart in the reading of Moses. For now, as at the crucifixion, darkness covers the earthly mind, and gross darkness the people; but not entirely from the same cause; yet I think that all which was written concerning the crucifixion was litterally true. But that need not prevent us from making a spiritual application of it. But the vail must not only be rent from top to bottom, but it must be taken out of the way before we can see clearly to the end of that which is abolished, or before we can enter the holy of holies. But when we do enter, we will find the darkness will flee away and the true light will shine. And without enquiring into the nature or cause of the darkness at the crucifixion, we shall see that many a mundane thing has been suffered to intervene, or come between us and the Sun of Righteousness, which has tended to eclipse the brightness of his shining: such as the lust of the flesh, the lust of the eyes and the pride of life, which are not of the Father but of the world that lies in wickedness. But if the cup of suffering which the righteous partake of on account of these things, and on account of the darkness which covers the earthly mind, should only be as a prelude to the crucifixion of the carnal or fleshly nature in us, let us in submission, drink it, saying, not my will, O Lord, but thine be done. For without this, we shall not be permitted to enter in through the vail into the holy of holies, nor see the King in his beauty, and behold the land, which to the natural man is very far off.

D. H.

Dublin, Ind., Eleventh Mo. 18th, 1888.

Without a laborious investigation of the opinions of the various denominations of Christians, but not without sacrifices, hindrances, and discouragements, by little and little, not rashly, but after mature deliberation, in simple obedience to apprehended duty, I attended the religious meetings of Friends. To me, solemn and reverential was that stillness, that silence, which seemed to hush every thought. I believe, that in this still calm, there is a renewal of spiritual strength to be known; yea! an enlargement of spiritual understanding, in communion with the Father of spirits, which surely is true spiritual worship. Thus, as an individual, I was led step by step, and found no difficulty in comprehending the ground and consistency of adopting plainness of speech, behaviour, and apparel; all seemed consonant with apostolic counsel, evangelic doctrine, and the example of the early Christian converts. A corruption of language and manners has crept in, and is adopted by many Christian professors, in the present day. The Society of Friends having seen this, and being gathered in early times, as a "people turned to a pure language," I marvel not at their setting a cautious guard against innovations.—*Mary Capper.*

The man whose religious principles do not regulate his business transactions and social intercourse has no religious principles worth speaking of.

Selected.

THE CHILDREN'S HYMN.

From the sunny morning
To the starry night,
Every look and motion
Meets our Father's sight.

From our earliest breathing
To our latest year,
Every sound we utter
Meets our Father's ear.

Through our earthly journey
Whereso'er we go,
Every thought and feeling
Doth our Father know.

Let us, then, be careful,
That our looks shall be
Brave and kind, and cheerful,
For our Lord to see.

Let us guard each accent
With a holy fear,
Fit our every saying
For our Lord to hear.

Let no thought within us,
Hidden or confessed,
Ever bring a sorrow
To our dear Lord's breast.

Help us, O our Father!
Hear our earnest plea;
Teach Thy little children
How to live for Thee!

—*The Presbyterian.*

Selected.

OUR HOMESTEAD.

Our old brown homestead reared its walls
From the wayside dust aloof,
Where the apple-boughs could almost cast
Their fruit upon its roof;
And the cherry-tree so near it grew
That, when awake, I've lain
In the lonesome night, I've heard the limbs
As they creaked against the pane;
And those orchard trees, oh, those orchard trees!
I've seen my little brothers rocked
In their tops by the summer breeze.

The sweet-brier under the window-sill,
Which the early birds made glad,
And the damask rose, by the garden fence,
Were all the flowers we had.
I've looked at many a flower since then,
Exotics rich and rare,
That to other eyes were lovelier,
But not to me so fair;
For those roses bright, oh, those roses bright!
I have twined them in my sister's locks
That are hid in the dust from sight.

We had a well, a deep old well,
Where the spring was never dry,
And the cool drops down from the mossy stones
Were falling constantly;
And there never was water half so sweet
As the draught which filled my cup,
Drawn up to the curb by the rude old sweep
That my father's hand set up.
And that deep old well, oh, that deep old well!
I remember now the plashing sound
Of the bucket as it fell.

Our homestead had an ample hearth,
Where at night we loved to meet;
There my mother's voice was always kind,
And her smile was always sweet;
And there I've sat on my father's knee,
And watched his thoughtful brow,
With my childish hand in his raven hair,—
That hair is silver now!
But that broad hearth's light, oh, that broad hearth's light!
And my father's look, and my mother's smile,
They are in my heart to-night!

—*Phœbe Carry.*

Our time is fixed; and all our days are numbered,
How long, how short, we know not; this we know:
Duty requires we calmly wait the summons,
Nor dare to stir till Heaven shall give permission.

—*Blair.*

Selected.

THE SILENT MESSAGE.

Be still, just now, be still!
Something thy soul hath never heard,
Something unknown to any song of bird,
Something unknown to wind, or wave, or star,
A message from the fatherland, afar,
That with sweet joy, the homesick soul shall thrill,
Cometh to thee, if thou canst but be still.

Be still, just now, be still!
And know that I that speaketh am thy God.
The lonely vale of sorrow I have trod,
I know it all. I know it and can feel
Thy spirit's pain, but I that pain can heal,
Thou never yet hast proved my wondrous skill;
Hush! I will speak, if thou wilt but be still.

Be still, just now, be still!
There comes a Presence, very mild and sweet;
White are the sandals on the noiseless feet:
It is the Comforter, whom Jesus sent
To teach thee, all the words He uttered meant.
The waiting, willing spirit He doth fill:
If thou would'st hear his message, soul, be still.

The Sun states as a fact an incident which has much of philosophy for all. A wealthy lady of New York broke one of her legs last winter. It was properly set, but while it was healing she used a pair of crutches, and the habit of using them grew upon her until she felt unable to walk without them. One day recently she started out upon her crutches to visit a neighbor, living a block or so away, and met a distressed, ragged-looking man who had lost a leg, and was hobbling along on a pair of old stilts. Her sympathies were aroused. Grasping her crutches in one hand, she stood erect for a moment, asked the man if he would take them, gave them to him, and walked off with perfect ease, and in this way learned for the first time since she broke her leg that she had no need for artificial aid in walking. This would have been heralded around the world as a marvellous cure if some patent faith-healer had only told her to lay aside her crutches.

Light Literature.—People clamor for light reading. Well, there is indeed a [great] supply of light reading—in Sunday-school libraries, in society novels, in flashy newspapers. It is everywhere—on the news-stand, in the parlor, in the chamber. A reading generation is reading prodigiously for mere amusement or for immoral excitement, and what is the result?

The keeper of a penal institution said the other day that the majority of the lads locked under his care *became vicious from the reading of light, cheap, sensational stories in papers filled with pictorial illustrations of crime.* And parents in the city and in the country, intelligent and religious parents too, allow their children to drink from these polluted fountains with seeming unconcern. They sow the wind, and are surprised when comes the whirlwind.—*Christian Intelligencer.*

The knowledge of the Lord in his new covenant of Light, with which He enlightens every one that cometh into the world, shall cover the earth as the waters do the sea: Yea the Light will give the knowledge of the Lord, and the knowledge of their sin, and the knowledge of their Saviour, and the knowledge of their way to God, and the knowledge of their life,—for it is the Light in man, and the life in Christ the Word; and they that believe in the Light as Christ commands, become children of the Light, and so grafted into Christ the Word of life.—*George Fox.*

For "The Friend."

Tropical Africa.

(Continued from page 150.)

BLANTYRE MISSION.

In ascending the Shiré, the traveller encounters rapids, which require a land transportation for seventy miles. About half-way up this seventy miles, stands the first white settlement in East Central Africa, the Blantyre Mission. Of his visit to it, Professor Drummond says:—

"Bribing about a hundred natives with a promise of a fathom of calico each, to carry our luggage, we set off on foot for Blantyre. The traditional characteristics of African caravaning were displayed in full perfection during this first experience, and darkness fell when we were but half-way to our destination. It was our first night in the bush, and a somewhat unusual introduction to African travelling marked it. At midnight we were roused by startling cries from our men, who lay sleeping on the ground around us. The watch-fires must have burned down, for a lion had suddenly sprung into the camp. Seizing the man who lay nearest the forest, the animal buried its claws in his breast, and was making off into the darkness, when the shouting frightened it and made it drop its prey. Twice during the night the lion came back, and we whites had to keep watch by turns till morning with loaded rifles. This is altogether an exceptional case, for with a good fire one can generally spread his mat anywhere in the tropics without fear of midnight attack. This is a famous place, however, for lions, and one can as certainly depend on their gruesome concert in the early morning as on the sparrows' chirp in England.

"Towards sunset the following evening our caravan filed into Blantyre. On the beauty and interest of this ideal mission I shall not dwell. But if anyone wishes to find out what can be done with the virgin African, what can be done by broad and practical missionary methods, let him visit D. Clement Scott and his friends at Blantyre; and if he wishes to observe the possibilities of civilization and colonization among an average African tribe living on an average African soil, let him examine the mission plantations, and those of John and Frederick Moir at Mandala, and of the brothers Buchanan at Zomba; and, further, if he desires to know what the milk of human kindness is, let him time his attack of fever so that haply it may coincide with his visit to either of these centres of self-denying goodness and hospitality."

LAKE SHIRWA.

"Somewhere in the Shiré Highlands, in 1859, Livingstone saw a large lake—Lake Shirwa—which is still almost unknown. It lies away to the East, and is bounded by a range of mountains whose lofty summits are visible from the hills round Blantyre. Thinking it might be a useful initiation to African travel if I devoted a short time to its exploration, I set off one morning accompanied by two members of the Blantyre staff and a small retinue of natives. Steering across country in the direction in which it lay, we found, two days before seeing the actual water, that we were already on the ancient bed of the lake. Though now clothed with forest, the whole district has obviously been under water at a comparatively recent period, and the shores of Lake Shirwa probably reached at one time to within a few miles of Blantyre itself. On reaching the lake a very aged female chief came to see us, and told us how, long, long ago, a white man came to her village and gave her a present of cloth. Of the white man, who must have been Livingstone, she spoke very kindly; and indeed, wherever David Livingstone's footsteps are crossed in Africa the fragrance of his memory seems to remain.

"The waters of Shirwa are brackish to the taste, and undrinkable; but the saltness must have a peculiar charm for game, for nowhere else in Africa did I see such splendid herds of the larger animals as here. The zebra was especially abundant; and so unaccustomed to be disturbed are these creatures, that with a little care, one could watch their movements safely within a very few yards. It may seem unorthodox to say so, but I do not know if among the larger animals there is anything handsomer in creation than the zebra. At close quarters his striped coat is all but as fine as the tiger's, while the form and movement of his body are in every way nobler."

"We were much surprised, considering that this region is almost uninhabited, to discover near the lake shore a native path so beaten, and so recently beaten, by multitudes of human feet, that it could only represent some trunk route through the continent. Following it a few miles, we soon discovered its function. It was one of the great slave routes through Africa. Signs of the horrid traffic soon became visible on every side; and from symmetrical arrangements of small piles of stones and freshly-cut twigs, planted semaphore-wise upon the path, our native guides made out that a slave-caravan was actually passing at the time. We were, in fact, between two portions of it, the stones and twigs being telegraphic signals between front and rear. Our natives seemed much alarmed at this discovery, and refused to proceed unless we promised not to interfere—a proceeding, which, had we attempted it, would simply have meant murder for ourselves and slavery for them. Next day, from a hill-top, we saw the slave encampment far below, and the ghastly procession marshalling for its march to the distant coast, which many of the hundreds who composed it would never reach alive."

"Talking of native footpaths leads me to turn aside for a moment to explain to the uninitiated the true mode of African travel. It may be a surprise to the unenlightened to learn that probably no explorer in forcing his passage through Africa has ever, for more than a few days at a time, been off some beaten track. Probably no country in the world, civilized or uncivilized, is better supplied with paths than this unmapped continent. Every village is connected with some other village, every tribe with the next tribe, every state with its neighbor, and therefore with all the rest. The explorer's business is simply to select from this network of tracks, keep a general direction and hold on his way. Let him begin at Zanzibar, plant his foot on a native footpath, and set his face towards Tanganyika. In eight months he will be there. He has simply to persevere. From village to village he will be handed on, zigzagging it may be sometimes to avoid the impassible barriers of nature or the rarer perils of hostile tribes, but never taking to the woods, never guided solely by the stars, never in fact leaving a beaten track, till hundreds and hundreds of miles are between him and the sea, and his interminable footpath ends with a canoe, on the shores of Tanganyika."

"Nor is there any art in finding out these successive villages, with their intercommunicating links. He *must* find them out. A whole army of guides, servants, carriers, soldiers and camp-followers accompany him in his march, and this nondescript regiment must be fed. Indian corn, cassava, mawere, beans, and bananas—these do not grow wild even in Africa. Every meal has to be bought and paid for in cloth and beads; and scarcely three days can pass without a call having to be made at some village where the necessary supplies can be obtained. A caravan, as a rule, must live from hand to mouth, and its march becomes simply a regulated procession through a chain of markets."

"The native tracks which I have just described are the same in character all over Africa. They are veritable footpaths, never over a foot in breadth, beaten as hard as adamant, and rutted beneath the level of the forest bed by centuries of native traffic. As a rule these footpaths are marvellously direct. Like the roads of the old Romans, they run straight on through everything, ridge and mountain and valley, never shying at obstacles, nor anywhere turning aside to breathe. Yet within this general straightforwardness there is a singular eccentricity and indirectness in detail. Although the African footpath is on the whole a bee-line, no fifty yards of it are ever straight. And the reason is not far to seek. If a stone is encountered, no native will ever think of removing it. Why should he? It is easier to walk round it. The next man who comes that way will do the same. He knows that a hundred men are following him; he looks at the stone; a moment, and it might be unearthed and tossed aside; but no, he also holds on his way. It is not that he resents the trouble, it is the idea that is wanting. It would no more occur to him that that stone was a displaceable object, and that for the general weal he might displace it, than that its feldspar was of the orthoclase variety."

"Owing to the ravages of the slaver, the people of Shirwa are few, scattered and poor, and live in abiding terror. The densest population is to be found on the small island, heavily timbered with baobabs, which forms a picturesque feature of the northern end. These Wa-Nyassa, or people of the lake, as they call themselves, have been driven here by fear, and they rarely leave their Lake-Dwelling unless under cover of night. Even then they are liable to capture by any man of a stronger tribe who happens to meet them, and numbers who have been kidnapped in this way are to be found in the villages of neighboring chiefs. This is an amenity of existence in Africa that strikes one as very terrible. It is impossible for those at home to understand how literally savage man is a chattel, and how much his life is spent in the mere safeguarding of his main asset, *i. e.* himself. There are actually districts in Africa where *three* natives cannot be sent a message, in case two should combine and sell the third before they return."

(To be concluded.)

An eminent French surgeon once boasted that he had successfully performed a certain delicate and dangerous operation a great number of times. When asked how many cases recovered he replied, "They all died; but the operation was a marvelous success." Is it not so with much of the work of the church? By great preaching and grand singing and stately services and admirable church devices a splendid success is achieved; but the souls who come and hear and go, die. Church work which does not save men is no great success.—*Selected.*

Decision of Character.—The last decisive energy of a rational courage, which confides in the Supreme Power, is very sublime. It makes a man who intrepidly dares everything that can oppose or attack him within the whole sphere of mortality; who would retain his purpose unshaken amidst the ruins of the world; who will still press toward his object while death is impending over him.

It was in the true elevation of this character that Luther, when cited to appear at the Diet of Worms, under an assurance of safety from very high authority, said to his friends, who conjured him not to go, and justly brought the example of John Huss, who, in a similar situation, and with the same pledge of protection, had notwithstanding been burnt alive, "I am called in the name of God to go, and I would go, though I were certain to meet as many devils in Worms as there are tiles on the houses."—*John Foster.*

Not long ago I was talking with a shrewd Scotchman, who had left the church of which he was a member, because the minister had followed the fashion, and was constantly setting forth the most subtle forms of unbelief. The minister called to see after the missing sheep, and inquired as to the reason of his absence. "Well," explained the wanderer, "I don't go to church for controversy, but for communion with God. When you preach you put me up to tricks of argument and difficulties that I am all the better for not knowing. You give me on Sunday what I have to get rid of for myself, and it takes me the whole week to do it. It reminds me of an ostler who went to confession. He had gone satisfactorily through the list of questions touching frailties common to humanity; then the priest came to those special to the man's calling. 'Do you butter the horses' teeth that they may not eat their corn?' The simple ostler expressed his indignant horror. 'Sure and your reverence, such a thing I never heard of in my life.' The next time the man came to confession, this sin came out. He had buttered the horses' teeth, &c. The priest was indignant now. The ostler explained: 'Well, your reverence, ever since you put me up to it, *I have not been able to get it out of my head.*'"—*Mark Guy Pearse in The Christian Advocate.*

Natural History, Science, &c.

Seized by a Cuttle-Fish.—The Wellington (New Zealand) *Press* relates that Archibald McGovan, a diver, was seized by a cuttle-fish, five fathoms under water, and had an almost miraculous escape. "On going down for the purpose of laying some blocks, he was attacked by the octopus, which succeeded in fastening on to him, and, in spite of all his struggles, chained him to one of the piles in the retaining wall. McGovan, however, had the good sense to remain quiet, and the octopus, whose arms measured quite nine feet, quitting its hold of the pile, was brought to the surface on the back of the diver. These monsters are very numerous in Wellington Harbor, Evans Bay, and along the neighboring coast."

Floating Islands.—Henry's Lake is one of the wonders of the Rockies. Directly on the summit of the continental divide, in a depression or gap called Targee's Pass, is a body of water that was given the above name in honor of an old trapper who made his home on its borders for several years in the enjoyment of sweet solitude.

Henry's Lake is of oval shape, and has an area of forty square miles. It is entirely surrounded by what seems to be solid land, and one really concludes that it has no outlet. On the west side lies a level meadow, which floats on the water, and the hidden outlet is beyond it. Near the rim of the basin, which at no distant day must have been the pebbly beach of the lake, is a shallow pool, out from which flows a creek, the source of the north fork of Snake River.

A species of the blue joint grass of luxuriant growth floats upon the water and sends out a mass of large hollow white roots, which form a mat so thick and firm that a horse can walk with safety over the natural pontoon. The decayed vegetation adds to the thickness of the mat, and forms a mold in which weeds, willows and small trees take root and grow. Back from the new border the new land is firm, and supports pine and aspen trees of small growth.

An island of the same turf formation floats about the lake. The floating body of land is circular and measures 300 feet in diameter. A willow thicket thrives in the centre, interspersed with small aspens and dwarf pines. The little trees catch the breeze, and are the sails that carry the island on its orbit. One evening it was within a stone's-throw of our camp. Next morning it was five miles away.—*Virginia City (Nev.) Chronicle.*

Recent Archæological Discoveries.—At Doboj, in Bosnia, the remains of a fortress, erected probably to hold the Dacians in check, were recently traced by Dr. Tuhelka, who is the custos of ancient monuments in Bosnia. They lay on the summit of a cliff, which is at the junction of the Bosna and Usura, and were covered with a shallow layer of mould. The ruins formed a series of terraces, at the highest point of which was a sort of citadel. An inscription was found, which showed that at some time the first Belgic cohort was in garrison at the spot. The utterly shattered condition of the remains of masonry, which are simply rubbish, indicates that they have been the scene of some great catastrophe. It has been suggested that an earthquake may have been the destructive agent, for a quantity of broken skeletons have been found buried in the greatest confusion all over the place in crumbled masonry and mortar. The place is an admirable situation for defence, being practically impregnable on two sides, and it dominates the surrounding country. Various articles, such as would be likely to be found in a Roman military colony, have been collected.—*Pall Mall Gazette.*

Deep Soundings.—The British surveying ship Egeria, under command of Captain P. Aldrich, has, during a recent sounding cruise and search for reported banks to the south of the Friendly Islands, obtained two soundings of 4295 fathoms and 4430 fathoms respectively, the latter in latitude 24 deg. 37 min. S., longitude 175 deg. 8 min. W., the other about 12 miles to the southward. According to *St. James' Gazette*, these depths are more than 1000 fathoms greater than any before obtained in the Southern Hemisphere, and are only surpassed, as far as is known, in three spots of the world—one of 4655 fathoms off the northeast coast of Japan, found by the United States steamship Tuscarora; one of 4475 fathoms, south of the Ladrone Islands, by the Challenger, and one of 4561 fathoms, north of Porta Rico, by the United States ship Blake.—*Ledger.*

Star-fish.—The U. S. Fish Commission has been investigating the depredations made upon the oyster beds in the waters of Rhode Island and Connecticut by the star-fish. These had multiplied to such an extent as to threaten the ruin of the oyster trade. In New Haven Bay they were very numerous, and some of them were 12 inches in diameter. Oysters are said to grow faster in Long Island Sound than in the Southern waters because of the abundance of the animalculæ on which they feed, and which are brought in by a spur from the Gulf Stream. The Fish Commission are studying the habits of the Star-fish, in hopes of being able to devise some plan for the protection of the oyster beds from their ravages.

Big Trees of California.—A correspondent of the *Christian Advocate* asserts that some trees have been discovered in California larger than any of those in the Mariposa Grove. He says:

"Several groves of the Sequoia Gigantea have long been known to exist in the Sierra Nevada Mountains, in the eastern part of Fresno and Tulare Counties, and others have been discovered recently. One tree which has been visited by hundreds of people measures 103 feet in circumference a few feet above the ground. As these mountains are more fully explored, other 'giants' are found. A gentleman, who claims to have been one of the party who discovered the 'monarch of them all,' told me that it required fifty paces to compass it, walking as close to it as possible. He estimated its circumference at five feet from the ground to be 135 feet; others who have seen it say it is not overestimated. Its height is not proportionate to its size, however, for it has met the disaster so common to such trees—the loss of a great part of its top, all the branches, and part of the original trunk. It is probable that an accurate measurement of this new wonder will determine it to be the largest tree trunk in the world.

"The more accessible of these groves of Sequoia (of which there are several varieties) are already invaded by the lumbermen. The very large trees are seldom felled, as they are difficult to cut down, and frequently shatter badly when their immense weight crashes to the ground. Trees of 12 to 15 feet diameter are frequently felled, sawed into logs of convenient length, then split open or into sections by the use of blasting powder, when they can be handled with the usual logging appliances."

Influence of Tobacco Smoke on Young Children.—"During my many years of practice, there have been many occasions on which I have found it necessary to warn persons who used tobacco against using it in the sick-room, especially in the lying-in room. I have often known poor men, after coming from work, and also in the early morning, to fill the room, where there was an infant only a few days old, with tobacco-smoke; and that some of these children sickened and died from the effects of it I have no doubt. Three years ago, I was passing along Green Lane, a street running from Roxborough to Manayunk, when I met a young man proudly carrying a child of but a few months on his shoulder, with the child's face close to his own head. He was smoking, and, as he faced the wind, the smoke was carried back into the child's face. It was Sunday, and himself and wife had apparently just started to visit friends in Manayunk—a very short distance. After I had gotten away from them I reproached myself for not having accosted them and warned them of the child's danger. It is quite probable that, before they reached their friends, the child was sick; then, if a doctor was sent for, he was

oubtless told: 'It was quite well when we left ome, and we can't tell whatever has made it o sick.' Being so very sick, and malaria being o plentiful in that region, the doctor could eadily see that it ought to have medicine—ome antiseptic or some germicide—and then—ell, we may fancy the rest.

"I have often, when called to young children, elieved that the cause of the sickness was due o the fumes of tobacco; removing them from ie cause often soon placed them in safety. nd yet that many suffered from that cause, nd that it was not recognized as such by me, have no doubt."—*Dr. Corson in Medical and urgical Reporter.*

Items.

Working Men and War.—At a meeting held at ilan, Italy, on the 21st of Eleventh Month, forty-x workmen's societies protested against the triple liance and against war in general. A resolution as adopted declaring that they would not support ie Italian Government in the event of war. The rotest will be sent to workmen's associations roughout Italy, and the workmen of France will e invited to adhere, in the name of the brother-ood of labor. The Milanese workmen will ask her associations to co-operate.

The Report of the "Sunday Breakfast Association."—This Association has been in existence ten years, nd its object is to provide breakfast on First-day ornings during the winter, for the poor and home-ss, with the hope not only of relieving some of ieir physical wants, but of helping them morally y the religious services which the recipients of its ounty are invited to attend. The Annual Report r the past season gives the number who were fed n the 26 days that the Hall was opened, as 26,808; f whom about two-thirds were breakfast visitors, nd nearly 10,000 were fed at teas. The meals enerally consisted of either coffee or tea, with sand-iches containing corned-beef. The average cost f a meal was something more than 4 cents.

Dr. McCosh, late President of Princeton College, on ecret Societies.—"When I became connected with rinceton, the secret Greek Letter fraternities had onsiderable power in the college. The trustees, ears before, had passed a law requiring every en-ring student to come under a solemn obligation have no connection whatever with any secret so-ety. I felt from the beginning that the college as in this respect in a very unhappy position, the udents signing a pledge which a number of them nowingly violated. On inquiry I discovered that hile some of the societies did mean to foster plea-nt social feelings, and to create a taste for ora-ry, yet that their influence was upon the whole r evil. I soon found that the societies sought to et the college honors to their members, and to sup-ort those who were under college discipline. I lt that, as the head of the college, I must put an nd to this state of things. I was powerfully aided r rather led, in carrying this out, by the late Dr. twater, who had more credit than I in suppressing ie secret societies.

"One courageous student set himself vigorously oppose the attempt to get the college honors to embers of the fraternities. The difficulty was to et evidence. But certain lodges got photographs ken of their members. These fell into our hands. he offenders stood clearly before us. I summoned iem before the faculty. They did not deny the harge, and we sent them home. In a short time ich sent in a paper in which he promised to give all connection with secret societies. I retained ose papers for a time to secure that the promise ould be kept, but I have shown them to no one. he faculty restored the students who, I believe, ept their word. Now the great body of the stu-nts would earnestly oppose reintroduction of ese fraternities into our college. Most of the pro-ssors in the American colleges profess to lament e existence of such societies, but have not the urage to suppress them."

Egyptian War "Glory."—A somewhat extraordinary disclosure was recently made at Aberdeen, when the Austrian vessel "Dub" arrived at the port loaded with bones for manure. The captain stated that she got her cargo at Alexandria, and that all the bones came from Cairo. They were supposed to be chiefly the bones of giraffes, buffaloes, antelopes, and camels, but when they were being put on board many complete human skeletons were seen amongst them. The captain refused to ship these, and told the natives that he would have no bones of the Christians. The natives demurred. When he inquired where they got them, they told him that it was the custom of natives to go in large bodies to the scenes of battlefields, and then dig in the trenches for the remains of white men. After collecting the bones they sold them to merchants, who, in their turn, shipped them to various ports for manure. The captain of the "Dub" fears that notwithstanding the precautions he took when loading, a good many human skeletons are mixed up with the others. Many of the natives, he says, followed the line of the Nile expedition, and brought in large quantities of human remains.—*Herald of Peace.*

The Conscience of the Nineteenth Century.—Dr. Lyman Abbott, in an article on "The New Reformation" in the *Century*, says: "Certainly the conscience of the American people, I should rather say of the Anglo-Saxon people, never has been so sensitive and never so resolute in dealing with practical life. If the most trustworthy expressions of religious feeling are those embodied in life, the sense of sin and the purpose of reformation have been far more effectively expressed in this century than in the last. Then millions of slaves were held in bondage in America, and other millions under the British flag in its colonies, with only a feeble and wholly ineffective protest. Drunkenness did not lead to social disrepute either in Old or in New England. Churches paid for drinks on occasions of dedications and ordinations, and the minister's sideboard took on the aspect of a public bar. The conscience of England abolished slavery in all English dominions in 1833; that of the United States, moving more slowly and having a more onerous task, accomplished its work thirty years later, and at an awful cost. But the task was accomplished. Almost on the very spot where in the first half of this century a northern missionary was publicly whipped on the bare back, not for circulating antislavery tracts, but for having one in his possession, now stand the buildings of the Fisk University, dedicated to the education of the emancipated negro. If drinking has not been diminished—upon that question social statisticians are not agreed—drunkenness certainly has decreased, both in England and in the United States."

Alfred the Great, who died in the year 900, was of a most amiable disposition. During his retreat at Athelney, in Somersetshire, after his defeat by the Danes, a beggar came to his little castle and requested alms. His queen informed Alfred that they had but one small loaf remaining, which was insufficient for themselves and their friends, who were gone in search of food, though with little hope of success. The king replied, "Give the poor Christian one half of the loaf. He that could feed five thousand men with five loaves and two fishes, can certainly make the half loaf sufficient for more than our necessity." The poor man was accordingly relieved, and Alfred's people shortly after *returned with a store of fresh provisions.—Arvine's Cyclopedia.*

"Better be Sure than Sorry."—"I do not think there is any need of covering the flower-beds to-night. I do not believe there will be frost enough to harm."

"Better be sure than sorry," the gardener replied; "if the frost should nip them it would then be too late, you know."

To the cavils of the skeptic and sneer of the scorner, who do not believe because they do not understand, or think there is no danger because they would have it so, this same answer would be wise: "Better be sure than sorry." If there should be an eternity, then the question, "Where shall I spend eternity?" puts all other questions in the shade. The frost may nip all the springing hopes of the soul. "Better be sure than sorry." Thousands of souls are hesitating about giving heed to their immortal interests. "We do not think there will be frost to-night," they say. "Better be sure than sorry." If the frost of death should blight the soul, it will then be too late forever.—*W. J. L., in the Mid-Continent.*

THE FRIEND.

TWELFTH MONTH 15, 1888.

The Society of Friends has ever directed the attention of its members, *primarily* and *principally*, to the Light of Christ—the impressions made upon the mind by the Holy Spirit—as the source of true spiritual knowledge. Yet it has also highly valued the Holy Scriptures as a record of the Divine will and dealings with man, which "holy men of old wrote as they were moved of the Holy Ghost." The teachings of the Society have been in accord with the advice given by William Penn to his children: "As to the things of God, his truth and kingdom, I refer you to his light, grace, spirit and truth within you, and the Holy Scriptures of truth without you, which from my youth I loved to read, and were ever blessed to me; and which I charge you to read daily."

At the present time, the injudicious efforts of some to promote the systematic study of the Bible as part of the preparation for Gospel ministry, has awakened uneasiness in many, who see in it a danger of departing from the ancient testimonies of the Society of Friends as to the call and qualification for such service. It would be a result much to be regretted, if this well-founded uneasiness should so react on the minds of any, as to render them less frequent in the perusal of the Bible, than was formerly the case, or than the advices of the Church would lead to.

The Yearly Meeting of Philadelphia has felt it right to caution its members against "a dependence on critical investigation into those Divine truths which can only be discerned spiritually," and thus "substituting a literal knowledge of the Scriptures for an inward growth in grace;" and it has believed that it was not wise or expedient for parents to depute to others, in what are called First-day Schools, that religious instruction which it is their own duty to bestow upon their offspring; yet it has exhorted parents "Fervently to seek a right qualification to impart to their children such religious instruction as may be adapted to their respective ages and states;" and it has advised them to "Begin early to instil into their tender minds the principles of truth, and instruct them in the nature and necessity of being born from above; and to labor to bring them acquainted with the Holy Seed, which is sown by the Divine Hand in every heart."

The tendency of the First-day school system for our own children, (we speak not now of those neglected ones, whom it is a work of charity to gather together and instruct in the Scriptures), is to relieve the parents of the sense of responsibility for the instruction of their families. But if any of these are so far enlightened as not to encourage the system, and yet neglect their own

duty; are not their children left in a more destitute condition than those of others?

In many families of Friends it is the daily custom, either at the morning meal, or in the evening, or at such other time as may be most convenient, for a portion of Scripture to be read to the assembled household; with a suitable time of silent waiting on the Lord; which gives opportunity for a feeling of reverence and solemnity to overspread the minds, or may open the way for any remarks to be made which arise with a degree of freshness and life.

Many families also are in the practice, on the afternoons of the First-day of the week, of having such family gatherings, in which more time is occupied with appropriate exercises, and frequently the writings of some of the early members of our Society, or other religious works, are read, as well as the Scriptures.

We believe these customs are very useful. They tend to direct the attention both of young and old, to serious subjects, to cherish a reverent regard for our Heavenly Father, and to impress on the mind many religious truths. We wish they were *universal* among Friends, wherever they are so situated as to make them practicable. In visiting in different neighborhoods, such seasons of religious fellowship have often proved refreshing; and it is a cause for sorrow where no way is open for them.

A letter from a friend in one of the Western States says, "I have no doubt that there are many families, where even a chapter read in the family is rarely ever heard; where children really have no religious influence except an occasional attendance of meeting." We would be very glad if our voice could reach to every such family, pleading with them no longer to neglect doing what they can to promote the spiritual welfare of those connected with them; but rather, as was expressed by that worthy minister, John Banks, be "willing to lay hold of *every help and means*, God, in and through Jesus Christ, has ordained for our salvation."

William Penn in America is the title of a work by William J. Buck, a member of the Historical Society of Pennsylvania. It aims to give an account of that part of William Penn's career, connected with the founding of his American colony from the time he received the grant of Pennsylvania, in 1681, until his final return to England in 1701.

In the preparation of this narrative, the author has made use of the printed books which relate to the history of Pennsylvania and of William Penn, and to a large collection of manuscripts, many of which are in the possession of the Pennsylvania Historical Society. It makes a 12mo. volume of 424 pages, and can be obtained of Jacob Smedley, 304 Arch St., Philadelphia, sent post paid for $2.50. Only 300 copies have been printed.

SUMMARY OF EVENTS.

UNITED STATES.—The release of the American steamer Haytian Republic, held by the Republic of Hayti, has been demanded through the proper diplomatic channels by the United States Government; and if the demand is not complied with within a reasonable time, steps will be taken to enforce it. Secretary Whitney has given instructions to have the ships Richmond, Galena and Yantic, now at the New York Navy Yard, prepared for sea as rapidly as possible. The commandant of the Norfolk Navy Yard has also been instructed to prepare the Ossipee for sea service as soon as possible.

Assistant Secretary Maynard, in a letter to the Collector of Customs at San Francisco, says that, while Chinese merchants are not affected by the Chinese exclusion act, the Department must decline to issue instructions with regard to the manner of identifying Chinese merchants on their arrival in the United States. He says, also, in regard to Department's previous instructions relating to certificates which may "for convenience" be issued to Chinese persons other than laborers, that the collector has full authority to disregard them, especially so in view of his intimation that such certificates are fraudulently used by Chinese laborers.

A despatch from Durango, Colorado, says the Commission appointed to treat with the Southern Utes for their removal to their new reservation, have completed their labors at the agency by giving the Indians a barbecue dinner. The Commission will leave for Washington in a day or two, when the treaty will be submitted to Congress for approval. In addition to their lands the Indians are to receive $50,000, or $5000 each year for ten years, and when located on the new reservation $20,000 worth of sheep. The Indians appear willing, and many express a desire that the treaty may be ratified by Congress during the present session.

A clerk in the Washington City Post-office, was arrested last week for opening letters. He said it was his first offence, and he did not find any money. "He attributed his downfall to dancing."

A geyser, which is throwing hot mud all over the surrounding prairie, has broken out 60 miles from Yankton, Dakota.

A notable decrease in smoking during the last six years is reported from Yale College. This year only 16 per cent. of the freshmen use tobacco. Can this abstinence have anything to do with the superiority of the men in athletic sports?

A mob attacked the jail in Birmingham, Alabama, about midnight on Seventh-day last, for the purpose of lynching R. R. Hawes, charged with the murder of his wife and child. When the lynchers were within a few feet of the jail door they were fired upon by the Sheriff's officers and repulsed. Three men were instantly killed, and nine or ten others were mortally wounded. Some of the victims were citizens who were trying to persuade the lynchers from making the attack. The excitement is intense. The military of the State have been called upon to preserve the peace of the city, and to protect the prisoner and officers of the jail.

Only two cases of yellow fever have been reported in the limits of Jacksonville since last week's Summary. These were both declared convalescent. The total cases to date number 4705, and the total deaths 412.

It is said that Pennsylvania experts have discovered valuable slate and coal in Carlton County, Minnesota. It exists along the St. Louis River, between Thomson and Cloquet. The experts say the surface indications are exactly the same as those where the best coal deposits in Pennsylvania exist.

There were 316 deaths in this city last week, which is 23 less than the previous week, and 14 more than the corresponding week last year. Of the whole number 166 were males and 150 females: 47 died of consumption; 25 of pneumonia; 23 of diseases of the heart; 14 of old age; 13 of diphtheria; 13 of paralysis; 12 of inflammation of the brain, and 8 of Bright's disease.

Markets, &c.—U. S. 4½'s, 108¼; 4's, reg., 127¼; coupon, 128¼; currency 6's, 118 a 128.

Cotton was quiet but steady at 10 3-16 cts. per pound for middling uplands.

Flour and Meal.—Western and Pennsylvania superfine, $3.75 a $4; do., do., extras, $3.75 a $4; No. 2 winter family, $4.10 a $4.50; Pennsylvania family, $4.62½ a $4.90; Pennsylvania roller process, $5 a $5.50; Ohio, clear, $4.75 a $5.25; do., straight, $5.25 a $5.50; Indiana, clear, $4.75 a $5.25; do., straight, $5.25 a $5.50; St. Louis and Southern Illinois, clear, $4.75 a $5.25; do. do., straight, $5.25 a $5.50; winter patent, fair to choice, $5.75 a $6.50; Minnesota, clear, $4.65 a $5.50; do., straight, $5.50 a $6.25; do., patent, $6.50 a $7. Rye flour was weak and prices ranged from $3.35 to $3.50 per barrel as to quality.

Grain.—No. 2 red wheat, $1.01 a $1.01½.
No. 2 mixed corn, 43½ a 44 cts.
No. 2 white oats, 34½ a 34¾ cts.

Beef cattle.—Extra, 5¼ a 5½ cts.; good, 4¾ a 5 cts.; medium, 4 a 4½ cts.; common, 2¾ a 3¾ cts.; fat cows, 2 a 3¼ cts.

Sheep.—Extra, 5¼ a 5½ cts.; good, 4¾ a 5 cts.; medium, 4 a 4½ cts.; common, 2 a 3¾ cts. Lambs, 3 a 6¼ cts.

Hogs.—Extra Chicagos 7⅝ a 7¾ cts; fair Westerns, 7⅝ a 7½ cts.; common Westerns, 7 a 7¼ cts.; State, 6¾ a 7 cts.

FOREIGN.—The most notable event of the week occurred on the night of the 4th instant, when Lord Randolph Churchill made a furious assault upon the Government's Soudan policy, which, had it been carried, would probably have thrown the Ministry out of office, as his motion, which he supported in a vigorously denunciatory speech, would virtually have been a vote of "want of confidence."

It has been ascertained that a majority of the House of Commons will support female franchise. If the Government does not introduce a bill to this end, Morley, it is confidently stated, will take the initiative, and the Liberals will get the credit of beginning this popular innovation.

By characterizing Dadabhai Naovoji (former Indian candidate for Holborn) as "a black man," Lord Salisbury has exploded a mine of Anglo-Indian indignation under himself. This is explained by the fact that the tawny hued men of India take it as one of the rudest of insults to class them as Africans.

A despatch from India received in London of the 10th instant, says:—The Bombay *Gazette*, discussing the "Black Man" question, says: "Lord Salisbury, in refering to D. Naovoji, seems to have spoken in terms as impolitic as they were discourteous." The *Times* of India refuses to believe that Lord Salisbury used the words. The *Indian Mirror* says: "The words are a libel upon the whole Indian race, and a deliberate insult, meriting the Queen's severest displeasure." Other papers make equally strong comments, insisting that Lord Salisbury is unworthy to retain his position.

The committee appointed by the House of Commons to inquire into the arrest within the precincts of the House of D. Sheehy, an Irish member, have adopted a report by a majority of one, which sets forth that "the Irish Executive appear to have taken no precaution to issue proper instructions to the Irish police for the observance of due respect to the House of Commons."

It is reported that in various districts of Ireland, in Limerick especially, the distress among the agricultural laborers is enormous. Many are asking to be assisted to emigrate to Buenos Ayres.

In a recent interview General Boulanger said: "The Government will try to postpone the general election to October, 1889, at the risk of spoiling the exhibition by an electoral campaign. But it will make no difference; the Revisionist party I represent will be returned by a large majority."

The young German Emperor has been suffering from an affection of the ear of a painful character. In consequence of this affection the Emperor suffers terribly from insomnia, frequently walking up and down his room almost the entire night.

A despatch to the *Tugeblatt* of Berlin from Zanzibar states that a fight had occurred near Bagamoyo, and that it is rumored that the Germans have retreated after losing several men.

The *Novoe Vremya* advocates vigorous measures in order to repress Persia's anti-Russian proclivities.

The Japanese army is now 150,000 strong.

A telegram from the City of Mexico says that Louis Huller has begun work on his Chihuahua and Sierra Madre Railroad.

NOTICES.

WESTTOWN BOARDING SCHOOL STAGE.—During the Winter term the stage will be at Westtown Station on the arrival of the 8.53 and 2.47 trains from Philadelphia, to convey passengers to the school, and at other times on timely notice to

J. G. WILLIAMS, *Supt.*
Westtown, Pa.

WANTED.—A Superintendent and Matron for Friends' Boarding School of Ohio Yearly Meeting. Those of our members feeling their minds drawn towards the position, are desired to make early application to any of the undersigned.

Aaron Frame, Barnesville, Belmont Co., Ohio.
Hannah Tatum, " " " "
John W. Smith, Harrisville, Harrison Co., Ohio.
Sarah F. Holloway, Flushing, Belmont Co., "

WANTED.—An enterprising Friend with family to take charge of a Delaware County Dairy Farm.

Address, THE FRIEND.

MARRIED, on Fourth-day, the 28th of Eleventh Month, 1888, at Friends' Meeting on Twelfth Street, SAMUEL L. WHITSON and FRANCES E. LINTON, both of Philadelphia.

THE FRIEND.

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FOR "THE FRIEND."

Visit to the Nickel Mine in Lancaster Co., Pa.

Having long felt interested in the deposit of ckel ore, situated about four miles southwest the "Gap," in Lancaster County, Pa., and a nd friend in Chester County, who is somewhat terested in minerals, having offered to accom- ny me to the place, I left Philadelphia on e morning of the 22nd of the Eleventh Month, ith the intention of attending the Western uarterly Meeting held at London Grove on at day and the next, and afterwards of visiting e nickel mine, if the way should open.

The variety of rocks which a traveller may ass through in the course of an hour's ride from hiladelphia on the railroads which diverge from , shows that Pennsylvania furnishes an ample eld for the study of geology. Near the city, long the banks of the Schuylkill, are hard and assive rocks of a grey color. Then comes a eposit of clay. Twelve or fourteen miles west, e enter upon a region of softer rocks of a slaty ructure, with reddish soil; and, as we descend om this formation, we enter Chester Valley, nderlaid with a heavy bed of bluish limestone, ow tilted up so that the layers of stone are no nger horizontal, but in some places approach vertical position. These well-defined forma- ons are but a few of the many kinds which ight be enumerated.

The thought must often occur to the observer, How can we account for such different forma- ons lying side by side? What forces have een at work to produce such remarkable re- lts?"—This question has engaged the long- ntinued and earnest attention of those who ave devoted themselves to the study of geology -a science of great practical value, and one hich opens to the student ennobling views of e operations of those forces and properties ith which the Great Creator of all things has ndowed the materials of which the world is nstructed; and under the influence of which ey have been so arranged as to form this autiful and wonderful earth on which we live.

It has been observed that in boring deep ells, or sinking mining shafts to a great depth the earth, the degree of heat steadily in- eases. So that it is probable the intensity of e heat at very great depths is far beyond that our hottest furnaces, and sufficient to reduce a melted state the most infusible of substances, if this effect were not in part counteracted by the enormous pressure to which they are exposed by the weight of the rocks and waters above them.

It is supposed that in the interior of the earth, the various elementary substances (about sixty in number) which chemists have found in the parts accessible to man, exist, either in some forms of combination or mingled together without being chemically united, their mutual attractions being suspended by the excessive heat. As the primeval earth gradually cooled, these various elementary substances were more or less generally diffused through the hardened crust that was first formed. The original rock that was thus formed may have been somewhat like a volcanic lava. But it has long since been buried from sight, and is nowhere visible on the surface of the earth. The rocks and soils which we now find have been formed by the crumbling and washing away of this original rock; much change has been effected in the materials derived from it: both by mechanical action, and by the dissolving out from them of various substances by water, acids and other solvents. These changes in the earth's surface are still going on, but much less rapidly than in those early times, when the heat was greater, and the atmosphere more heavily charged with acid vapors.

Every observer must have noticed the power of running water in carrying the soil and crumbled rocks from the hills into the valleys; and finally into the bed of the ocean. There they settle down into horizontal layers, and are gradually transformed into stone, as may be seen in many parts of the earth, where the surface soil is removed or the rocks exposed by quarrying, or in cuttings for railroads. In the rock cuttings of Eastern Pennsylvania, these layers or strata are very well marked; but instead of being horizontal, they are tilted up at various angles and very irregularly twisted. They must have originally been deposited in level planes; and therefore these curves and irregularities must have been since produced. The manner in which the most of this has been done, it is generally supposed has been by the very slow contraction of the earth's surface, caused by its gradual cooling. This has had the effect of *crumpling* the hardened layers that had been deposited, slowly forcing them up into irregular ridges, sometimes of great length, like the mountain chains of the Rocky Mountains and the Andes, which extend almost the whole length of the American Continent. Besides the formation of these ridges, there have evidently been other great changes in the surface of the earth, justifying the language of the poet,

> "Earthquakes have raised to heaven the humble vale,
> And gulfs the mountain's mighty mass entombed,
> And where the Atlantic rolls, wide continents have bloomed."

It is pretty certain at least that much of the continent of America was under water at one period.

No sooner were any of the rocks whose formation we have been describing, lifted above the ocean, than they also began to experience the effect of the same forces which had crumbled and washed down the rocks of a former age. Thus a new set of deposits was continually being made in the ocean bed, which in time would form rocks of a later date. This process is still going on; and thus we have rocks of various ages—the oldest lying underneath the others. Geologists have given the name of *Laurentian* to the oldest known rocks of America, because they cover a large part of Canada north of the *St. Lawrence* River. Some of these are found in Pennsylvania, on the South Mountain, near Reading. The gray rocks on the Schuylkill at Philadelphia, and the slaty rocks which the Pennsylvania railroad enters a few miles west of the city are also very ancient, though regarded as more recent than the *Laurentian*.

If a piece of this gray rock, which is known to Geologists as Gneiss, is closely examined it will be found to contain three different minerals closely intermingled—Quartz, Feldspar, and Mica, all crystalline in structure. The Quartz, (also called Silica) is a very abundant material in nature. It is found almost pure in sandstone, is the principal ingredient in the sand on our sea coast, and forms the beautiful, transparent crystals known as rock-crystal.

The Feldspar may be distinguished by showing smooth faces with a pearly lustre. It is a compound mineral; that found in the rock we are describing consists of Quartz, Alumina and Potash. Alumina is the chief material in common clay, although nearly all clays contain more or less of sand (quartz) and other ingredients.

The Mica (often called Isinglass) is in thin elastic plates, and is easily split into leaves thinner than paper; it has a brilliant lustre. It also is a compound mineral—and contains Quartz, Alumina, Iron, Manganese, Potash and Fluorine. It is evident that the mud out of which our Gneiss was formed, and which was derived from the wearing away of the older rocks, must have contained all these different substances, Quartz, Alumina, Potash, Iron, Manganese and Fluorine, and probably many others, disseminated through its mass. As an illustration of the wide diffusion of different elementary substances in nature, careful analysis has detected a minute portion of Gold in the brick-clays of Philadelphia, which are mainly Alumina and Quartz. The amount of gold contained in the bricks of which the city is built has been estimated by the officials at the United States Mint, as very large—but the expense of obtaining it in a separate form would be ten times all it is worth. Under the long continued influence of heat and moisture, the materials of the Gneiss Rock, which were contained in this primitive mud, were drawn to each other by their mutual attractions, and entering into combination assumed the crystalline forms in which we now find them.

Granite is a rock similar to the Gneiss, but the traces of the original layers in which the materials composing it were deposited, are more thoroughly obliterated; so that it is more massive in its structure.

The slaty rocks among which I passed in my morning ride, form a belt on the southern side of Chester Valley, widening as we go westward. In composition they are similar to the Gneiss rocks near Philadelphia, but they contain less Feldspar, much more Mica, and some Magnesia. This abundance of Mica gives them a more scaly or slaty structure, so that they are easily broken into thin slabs, and it also gives them a glistening appearance or lustre.

On the northern side of this slaty region there is an abrupt descent into the Chester Valley. Along the sides of this south valley hill, the railroad gradually descends in its westward course, till it fairly enters the valley, and reaches Downingtown, where I left the cars and found a kind friend in waiting to convey me further.

(To be continued.)

For "The Friend."

Some Account of Joseph Wilson.

(Continued from page 155.)

Fifth Month, 1855. "A time of treading down, a time of mourning: not altogether on my own account, but on account of the ravages and desolations within the borders of our once peaceful Society. It is lately a time of shaking amongst us, and of commotion in the world at large. What may be the end of these things is not for us to know. Perhaps the design is, that those things which are shaken may be removed, that those which cannot be shaken may remain."

Fourth Month 6th, 1856. "Many months have passed since any record has been made in this little book: dispensations of different kinds have been meeted out to me; poverty and strippings often; but no more, I am persuaded, than have been needful for the reduction of self, and to show me, my entire inability of myself to do any good thing; yet good is the word of the Lord. He does at times make us to know that He is not far from us, and that He can make the barren land a fruitful field. May I be preserved from giving way to temptation during any dark and cloudy day which may yet encircle my path."

Sixth Month 29th. "Poor and often closely tried, but not wholly forsaken. What shall I render unto the Lord for all his benefits."

Seventh Month 22nd. I think I may record with thankfulness of heart, of having been permitted to live a little nearer the Fountain of light and life, for a few days past, than has at some other times been my portion; but I know not how soon Best Wisdom may see meet to apportion unto me the wormwood and gall, not doubting but that I stand more in need of the operation of the refiner's fire, than of the continued extension of heavenly love."

Seventh Month 26th, 1857. "I think I have had satisfactory evidence that although we are a poor, and as to numbers a stripped people, yet not forsaken. How strong the inducement has felt to me, to endeavor to serve the Divine Master better, and to love Him more. Could we individually be brought to examine how the account stands between us and our God, and to know that the work of regeneration was going on, and that the Lord was on our side; whom then need we fear, or of whom be afraid? for I am persuaded that no man, or body of men, has power to rob the truly devoted and obedient soul, of an interest and inheritance with the saints in light. May none therefore cast away the shield of faith, and weakly compromise the trust devolving upon them. May we put on the whole armor of Christ, that we may be able to stand, and having done all, to stand."

Ninth Month 6th. "Stayed from meeting on account of the indisposition of my wife. I may say that I seek not an excuse to be absent from meeting; for I feel it to be a privilege to be permitted to mingle with my friends, for the solemn purpose of acknowledging our dependence upon, and worshipping the Father of all our sure mercies; and my mind has of late been increasingly impressed with the awfulness of our thus assembling for this professed purpose. Should any of us when thus convened, by drowsiness, or by light and irreverent conduct, betray us as mockers or hypocrites, would it not be better to make no profession of Godliness, than to be stumbling-blocks to observing and enquiring minds?"

The two following extracts from letters, written during this year (1857), to one of his children, it was thought might be suitably inserted here.

Third Month 29th, 1857.

"My beloved daughter,—While sitting this evening in silent meditation, my thoughts turned towards my absent daughter, and the desire arose in my heart, that she might be preserved from the vain and delusive snares of a world that lieth in wickedness and forgetfulness of Him who created all for his own glory. However bright thy future prospects may be, remember that thy safety consists in watchfulness, and living daily in the fear of thy Creator; and if thy days should be lengthened out, prepare for disappointments and trials, for these are dispensations meted out to us all. Thou knowest that thy father loves his children, and I would much prefer for them as an inheritance, wisdom and virtue, rather than silver and gold; and I have faith to believe if they are in possession of the former, things necessary will not be withheld from them."

Twelfth Month 29th, 1857.

"Dear ———: Thou knowest I have a tender regard for all my dear children; for truly they are all dear to me, and I much desire for them thoughtful and susceptible minds; this leads into a careful review of our conduct at the close of the day; hence our words and actions, and motives to action, are closely scrutinized, and the day's work will keep pace with the day: may this be thy experience. Literary attainments are useful and commendable, but they should never usurp the place of the one thing needful. I do not think it necessary to encourage thee to attend to thy studies, believing thou wilt apply thyself as closely as will conduce to thy health."

Seventh Month 18th, 1858. "I have not for many months felt a necessity of making any record in my diary. Notwithstanding, I have, I trust, felt as deeply and earnestly concerned to scrutinize not only my actions, but also the motives to action."

Eleventh Month 14th. "Closely proving dispensations have of late been meted out to me; whether my head will be borne above the billows which rise up before me, time only will determine. May the Most High be my refuge and safe hiding place, amidst the commotions which seem to be shaking our poor Society to its foundation. Oh! may the time be hastened when those things that cannot be shaken may remain; when there may be a united concern for the promotion of that which will give honor to the adorable Head of the Church: yea his own works shall praise Him, and the creature shall be humbled."

Twelfth Month 28th. "I have no doubt of the propriety of having our hands daily employed for the maintenance of ourselves and families; but we ought to guard against the concern for these things, having the chief seat in the heart. Is it not our duty as well as our interest, to keep the fear of the Lord always before our eyes? and daily to endeavor to draw near unto Him, that He may be pleased to draw near unto us? As this watchful seeking state is abode in, we are at times permitted to be made partakers of that stream which flows from the Celestial Fountain, amply compensating us during our earthly pilgrimage, for love and obedience, and begetting in our hearts the tribute of thanksgiving and praise."

(To be continued.)

Among the Peasants in the Dolomites.

Under this heading Julia Robertson contributes to the *Sunday School Times* an interesting article on the people of Cadore, a district of country about eighty miles north of Venice. It lies off the usual track of travellers, "behind stupendous ramparts of dolomite, whose thousands of tall, sharp peaks bristle like lance points against the sky." She appears to have spent some time there, and to have formed a favorable opinion of the honest and independent character of the peasants.

"A pleasant episode in our stay here was the giving away, during our rambles, of a number of pretty picture and text cards, and we have been quite surprised at the delight with which they were accepted. Only once in all our two months here did a woman look askance at the offered card, drawing back and saying, 'We have the Madonna, and that's enough.' Some days of our stay had passed before a good opportunity of giving the cards arose. At length, however, as we were going up a steep, bosky glade called Rauza, a whole troop—fully twenty—of children collected around us. They had baskets on their shoulders, and rakes and cords, and were going up the hills to help their parents turn their hay. They swarmed around us, chattering away, and looking with amazement at the novel sight of a lady on a donkey. Producing one of the cards with a picture of sheep and mountains, I asked, 'Who wants this?' A momentary hush of shyness fell on the cluster of little ones; then one hand was held out, then another, and the sight of a ship brought the boys to the fore. I said: 'These are good words of *il Signor Gesu* [the Lord Jesus]; so, besides looking at the pictures, you must read the words, and remember them.' Several began to read them on the spot with great interest, saying 'Bello, bello,' as they read, whilst the others pressed forward for their share. Then, like magic, they all scampered off ahead, stopping now and then among the trees to compare pictures. Over twenty minutes later, our path brought us in sight of a neighboring slope, on which, at the door of a hay-barn, was an old woman. Just at that moment a number of our little friends were to be seen rushing towards her with extended hands, and we could hear them crying out to her, '*Vedi, vedi, un santo!*' —'See, see, a holy thing!' It was a pretty sight, and it encouraged me to go on with my card-giving. For some days we contented ourselves with giving them to the children; but we soon got hints that they gave pleasure at home, and that the parents wanted some too. That the cards produced effect, the following instance will show:

"My donkey boy, a lad of seventeen, losing patience with the donkey one day, burst out, as he lifted his stick, 'Gesù Chr—,' when I stopped him, saying that was a name to rever-

ence. Later, in our expedition, I was giving cards to some children, and at hap-hazard, I pulled out of the packet one for him. He (and I too) was struck by the fact that the text on it was, 'At the name of Jesus every knee shall bow.' Not long after, his anger was again roused, and he began, 'Ge—,' and then stopped short with a glance at the card in his hand.

"Once when we were climbing a steep path behind the village, and passing a garden which was walled off from us by a thick hedge of lilac-bushes, there was a rustle in the leaves, and a little unseen speaker said, 'You gave me a "santo" at Rauza; thank you.' Requests for them would come in various shapes. Sometimes a party of biggish boys would hang about us, saying nothing; but when, to try them, I would pull out of my pocket the little black book in which I carried my 'santos,' the faces would brighten, and the boys would come eagerly forward for their prizes. Once, when in a shop, I noticed my sunshade, that I had laid on the counter, giving odd little jumps, and, on looking down, I saw a mite of a brown finger poking at it. The owner of the brown finger was a ragged urchin of seven. He had spied out the little black book as it lay under the sunshade, and he thus proffered his request for a 'santo.' Another day, as we were visiting a picturesque mill turned by the water that rushes down from the glacier of Contelas, I gave a card to the miller's little daughter. There were a number of women in a farther shed, and presently two of them came forward. I thought, 'At last we are going to be scolded as "Protestanti,"' but no; it was to ask if they could have some of the 'good words,' and I was only too glad to satisfy them all. We read some of the texts aloud, and the women took them and kissed them when we said they were the real words of 'il buon Gesu' [the good Jesus.] Then, crowding round the door, they waved after us as long as we were in sight. A couple of hours later, when coming down from Grea, a high-perched village, where there is a lovely old Gothic chapel, we met one of our friends from the mill toiling up to meet us, bringing with her an old white-haired dame. 'O signori!' panted the woman, 'we were wondering if you had any "santos" left, and if you would give one to my neighbor, who has come with me, and she has a daughter at home, and I have a sister who is ill.'

"One more instance and then I have done. Coming home from almost our last walk as we came up from the valley below, we saw in the distance a party of hay-makers lay down their rakes and make for our direction. While they were yet a good way off, we caught the well-known word 'santo,' and we could see that they were evidently urging one of their number to act as spokeswoman. I held up my little black book, and, seeing it, they nodded and smiled as they hastened to us. The card one woman got had on it the parable of the Pharisee and the publican, and she began to read it aloud. At each clause of the Pharisee's prayer she shook her head, '"Thank God, I am not like other men"—*niente;* "I fast twice in the week"—*niente;* "I give tithes of all I possess"—*niente.*' But when she came to the publican she said, '*Ah questo va bene, questo è giusto,*'—'Ah, that is well; that is the right thing.'

"It is not often in Italy that evangelical work, even of this simple kind, affords an equal pleasure on both sides. Too often there exists a feeling of mutual distrust. Here frequently the peasants would say to us, 'Our life is all work, few prayers, few services, all the year through;' but their faces would brighten up as they read the words of cheer and hope and encouragement of our Lord himself."

For "The Friend."

Barclay of Ury.

BY JAMES J. LEVICK, M. D.

It is difficult for us who live in a Republic where good manners, mental culture and integrity of character, command admission to the best society, to understand the great importance attached by the English people to rank and to title. It is so with very many of them, however unwilling they might be to confess it even to themselves. No biography of an Englishman has ever been written in whom, if there existed any relationship, however remote, to "noble" blood, this fact has not been carefully noted. And yet, perhaps, this should not excite our surprise. For centuries this estimate of rank and of title has been transmitted from father to son. Nor are rank and title without their seeming value. So sharply defined are the lines which socially separate royalty from nobility, and nobility from gentry, that whatever may be the wealth or the local influence of the latter, their usefulness as citizens, and their real worth of character, unless they have held some high office under government they must, in many instances yield precedence to others, who may be, in every other way, their inferiors, but who have this potent charm of knighthood or of nobility.

If such a state of things exists now that democratic principles are supposed to have made such growth in England as well as in America, what must have been the value attached to rank, title and family influence, two centuries ago? With a king restored to the throne, a court crowded with flatterers eager to destroy all traces of the simplicity of the Commonwealth, preferment eagerly sought; what courage—far more than human—must it have required, to forego the advantages which social position, the favor of the court and alliance with distinguished families then gave. And yet this is just what, in the early history of the Religious Society of Friends many of its members did without hesitation, and apparently without regret.

Among these early Friends were men who had been officers of the army, clergymen of the Established Church, favorite preachers who renounced their pulpits and gave up "their living." There were men of culture, like Isaac Penington and Thomas Story, the latter of whom writes, in his journal, that he was brought up as a gentleman and was skilled with the sword, with firearms and other manly accomplishments. In Wales, many of those who became Friends belonged to families tracing their ancestry back to the ancient Welsh princes, and had been taught, almost from their cradle, as all such Welshmen are, to pride themselves on their birth and lineage. In Scotland the Baron of Swintoun, and the Provost of Aberdeen, Andrew Jaffray, were men of mark and influence. The son of Sir William and Lady Margaret Penn, the prospective Viscount Weymouth, and the daughter of Sir William and Lady Mary Springett, had an enviable social position, while even gentle Thomas Ellwood was not without the advantages of birth and noble connexions, as he tells in his quaint autobiography: "My mother was nearly related to the wife of Lord Wenham of Thame Park." For him Ellwood was named, and he had stood as his sponsor at the font. "I think," he adds, "I should have received from this lord some advantageous preferment in this world, as soon as he found me capable . . . had I not in a little time after been called into the service of the best and highest Lord, and thereby lost the favour of all my friends and relatives." That this loss occasioned him no lasting regret, is told in the next paragraph where he speaks of it as "a most happy change."

But that this renunciation of the world, with the social sacrifices it involved, required a more than human strength to bear, there can be no doubt. Seen through the mists of two centuries the picture is dim, the reality obscured. Or, as sometimes happens, the very love and reverence we have for these early Friends casts a glamour about their sufferings which makes them seem light or unreal. We read of months or of years of imprisonment, but we fail utterly to comprehend what this means. It is only when we bring home to ourselves what for ourselves or for those we love, months and years of imprisonment would mean, that we begin to understand the terrible meaning it had for them. They were human, as we are; they had their strong home-ties, warm affections, social enjoyments, even, it may be, their social ambitions. Human nature, two centuries ago, was much what it is now, and humanly speaking, the sufferings which they endured were just as hard for them to bear as they would now be for us. This we should never forget; nor should we ever forget that as there was something more than human required, so, in great mercy, there was a strength more than human, granted them.

Tried with cruel mockings and scourgings, with bonds and imprisonments, their faith in the immanence of the Holy Spirit, the companionship of Christ, never failed them; and however much, as men and women, they suffered, they found in this faith a companionship which cheered them in the solitude of the dungeon, protected them in the cell of pestilence, saved them when the fire of persecution was at its height. They knew, as only such as they could know, the full meaning of the words of the Babylonian king—"Did we not cast three men bound into the midst of the fire, and lo, I see four, and the form of the fourth is like the Son of God."

My thoughts have been turned in this direction from having lately visited the home of two men, the descendants of an ancient and honorable family, themselves in every way worthy of such an ancestry, the one a brave soldier, the other a polished scholar; the one the owner and the other the heir to a noble estate, a house which the people of Aberdeen loved then, and love now to honor—*David and Robert Barclay, of Ury.* And yet these two men in obedience, as they deemed it, to the call of duty, put in jeopardy social position, preferment in Church and in State, all, indeed, that most men think of value in life.

And when, later in life, "time, which maketh all things even"—or rather He who rules in the affairs of nations and of individuals, had so wrought that much of what seemed forever lost to them was restored; it was not until they had known much loss of substance, personal insult, and long imprisonment.

I cannot, perhaps, better describe this visit than by quoting from a letter written in Eighth Month last by me to my sisters. "The drive from Braemar, a favorite summer resort in these highlands, to Ballater, is a delightful one, through long avenues of trees, over an excellent road, and by the sparkling river Tay. Six miles brought us to *Balmoral*, the Queen's high-

land home, a pretty homelike palace in a most picturesque situation, commanding a fine view of the surrounding country, hills and all. On the high hills are great cairns or heaps of stones, memorials of the Queen's friends; one immense one is called the Albert memorial. As we approached the palace, the first conspicuous object we saw was a large marble cross to the memory of the Princess Alice, and then the palace, to which there is a beautiful drive through a long avenue of trees. Then the grave of the Queen's faithful John Brown was pointed out, and his home in his latter years. We left our coach at Ballater, and thence by rail to Aberdeen."

(To be concluded.)

For "The Friend."

Cast Down but not Destroyed.

This language fitly sets forth the condition of mind and heart of the wayworn traveller Zionward, who often feels as though he would succumb in the conflict between flesh and spirit; and doubtless many, if not all, who have been willing to follow Christ in his renewing work upon them, with the fervent desire to know his overcoming power in them to give them the victory over themselves, are thus proved, which victory can alone be known by the crucifixion of everything that is unholy in thought and desire—the secret spring from whence flows every unhallowed thing in life and conversation.

It is under the oppression of this conflict that the experience is often passed through of feeling, and through weakness sometimes believing, we are forsaken. But verily at no time is God the Father nearer to his struggling child, begotten again in Christ, than at these seasons.

In this struggle for mastery between the two natures, we are made to feel our own impotence, and under this sense of depression are ready to sink, and are in measure led to understand what it is to suffer with Christ.

He, the Blessed One, in the agony of his soul, as well as the suffering of body, which He, on our account endured, cried out, "My God, my God why hast Thou forsaken me." Was He really forsaken?

Being in all points tempted like as we are, yet without sin, it pleased Him in fulfilling the Father's will to be made like unto us, sensible of human weakness; but the pure Life could not be forsaken, and hence the triumphant close, in the language, "It is finished," and the Blessed Son of God yielded up his life on the cross.

And at that terrible hour, darkness, we read, covered the land. Thus did God evince He had not, and could not, forsake his Beloved Son.

Nevertheless for our instruction it is left on record, that the Son of God, when He appeared as the son of man, in the agony of his suffering, cried out, "My God, my God, why hast thou forsaken me:" He, in the purity of his nature, bowed under the weight of our guilt.

How different with us. We suffer under the conflicting nature in ourselves and in others, in order to know a deliverance from the power of evil, by the bringing forth in us of his new nature.

As in Adam all died, so in Christ shall all be made alive. But it is a life through death. Christ died for sin. We have to die to sin. And as long as there remains in us aught of the unrenewed and unsanctified nature, there must of necessity be more or less of conflict, if on our part we are truly seeking to know perfect deliverance.

And this can only be realized by this baptism unto death, that like as God raised Christ from the dead, even so we should walk in newness of life.

The more refined and purified our natures become, the more sensitive we are to suffering both in ourselves and in others.

We have a beautiful example of this in the pure-minded John Woolman, who was on all hands, like his Blessed Master, dipped into suffering with suffering humanity from whatever cause.

There is a suffering we often bring upon ourselves by wilful disobedience, or by thoughtlessness, unwatchfulness, and consequently a neglect of secret prayer. There is then but one road to restoration—repentance and faith. That godly sorrow that begetteth life, through faith in our Saviour, by whom is realized the truth, in the fresh flowing of his life into the soul—his blood doth cleanse from all sin.

I believe at no time was there more needed than the present, entire dedication of soul to God, or willingness to be counted as nothing in the eyes of our fellows, and if need be, to be possessed of nothing, and so to be like our Blessed Master, in that entire strippedness of all that is of account in this world, in order to fulfil the perfect will of God.

It is no light responsibility to write thus, and so to be placed upon a pinnacle, but there is with me a conviction that the pure life of our Lord cannot arise into dominion in the professing church at the present day, because the way and will of man has taken the place largely, and doth rule in the place of the will of God.

Still to the individual soul who is willing to follow through all the Father is pleased to lead into, until Christ be formed within, such, notwithstanding all suffering, desertion and sorrow, will know the joy of the Lord to fill the soul more than in the time when corn and wine abound.

Let Zion's children still rejoice, even though it be with trembling, for God is still in their midst, and they shall no more be termed forsaken.

He who writes this seeks to be one, though the very least of these, and is content to do that which is comparable to washing the feet of the disciples, to our mutual encouragement in travailing after purity and dedication of soul and all to God. To whom, with the dear Son of his love, and the Eternal Spirit, be the honor and the glory of that which is his work alone, both now and forever, Amen,

Charles W. Thomson.

3809 Mt. Vernon St., West Phila.
Twelfth Month, 1888.

For "The Friend."

CHILDISH TOUCHES.

Weary and worn a mother
Lay when the sun was low,
With the lines of care engraven
Deep on her aching brow.

Near her a childish figure,
Busy with doll and toy,
Prattled in infant pleasure,
Laughed in her artless joy.

Till leaving all her treasures
On carpet scattered wide,
The fair head nestled sweetly
The mother's form beside.

And o'er her cheek and forehead,
The tiny hand was drawn
With touch as soft as loving,
And voice like cooing song.

But slowly a look of wonder
Rose in the soul-lit eyes,
Where scarcely the light had faded
Caught from their native skies.

And her gaze was fixed intently
Over the eyebrow's arch,
While the lisping query faltered,
"Mamma, what for dese marks?"

There is eloquence warm and glowing
Oft on the gifted tongue;
We may read with eyes o'er flowing
Songs that the bards have sung.

There are tones that can sway the hearer
As leaves in autumnal blast,
And powers that can form the spirit
As metal in mould is cast.

But at times these delicate touches
Press on a hidden spring,
Opening wider the heart-valves,
Sounding the secret string.

Long may it be 'ere the meaning
Cometh, dear child, to thee—
When thou, of thy knowledge can answer,
Why should these furrows be?

Yet, if by wearisome pathways,
Chastenings grievous and long,
The Saviour designeth to draw thee
Into his numberless throng,

We would not take from the sorrow,
Nor lessen the lines of care,
Since trials of Heaven's disposing
Will all be unfolded there.

For "The Friend."

LINES WRITTEN BY THE SHORE.

"His voice was as the sound of many waters." Rev. i. 15.

"As the sound of many waters!" Let my finer senses hear
All the melody mysterious that is wafted to my ear.
'Tis the murmur of a motion that is felt on every shore,
'Tis the throbbing of pulsations that are beating evermore.

All the rivers' cleansing currents, all the playful rhythmic rills,
All the healing springs and fountains gushing out among the hills;
Veins of life the valleys threading, merge their music in the sea,
Mingling in the "many waters" their soft whisperings to me.

Waters—making tributary drops that fall, and streams that run,
Bearing on the world's great commerce, binding nations into one;
Waters—whose perpetual *giving* plenishes the earth and skies,
Yielding to the clouds their treasures, to all creatures their supplies.

So the voice within my spirit is a whisper "still and small,"
Of the Life that floods all being, searching, comprehending all.
'Tis the Word that woke Creation, 'tis the Light and Life of men,
'Tis the Word that in Redemption, speaks the dead to life again—

Word of Him whose intercession pleads the sighing of the sad,
Word of Him whose benediction is a river making glad.
Every fount of healing opened, every pool by angel stirred,
The *great deep* of God's compassion blends and billows in that word.

Welling from the deepest fountain, swelling to the utmost shore,
Through all ages, to all nations—it is sounding evermore:
In the heart, its gentlest accent makes the Father's pleasure known;
All the courts of Heaven it filleth, rich with blessing from His Throne.

San José, California. J. B.

For "The Friend."

Tropical Africa.

(Concluded from page 157.)

LIVINGSTONIA.

After leaving Blantyre and coming to the anks of the Shiré above the rapids, Professor)rummond embarked on a little steamer, the *lala*, which plies between the cataracts, on the 'pper Shiré, and the shores of Lake Nyassa, irrying supplies to the few missionaries settled n the western shore. It belonged originally to ie missionaries, and was carried here from Eng- nd a few years ago in seven hundred pieces, id bolted together on the river bank.

In a few hours after entering Lake Nyassa, ie steamer anchored in the Bay of Livingstonia -a deserted mission-station, which is thus de- ribed:—

"Magnificent mountains of granite, green to ie summit with forest, encircled it, and on the lver sand of a still smaller bay stood the small w of trim white cottages. A neat path through small garden led up to the settlement, and I pproached the largest house and entered. It as the Liviugstonia manse—the head mission- y's house. It was spotlessly clean; English rniture was in the room, a medicine chest, miliar-looking dishes were in the cupboards, ooks lying about, but there was no missionary it. I went to the next house—it was the hool, the benches were there and the black- oard, but there were no scholars and no teacher. passed to the next: it was the blacksmith's op; there were the tools and the anvil, but ere was no blacksmith. And so on to the ext, and the next, all in perfect order, and all *npty*. Then a native approached and led me few yards into the forest. And there among ie mimosa trees, under a huge granite mountain, ere four or five graves. These were the mis- ouaries.

"I spent a day or two in the solemn shadow f that deserted manse. It is one of the loveliest ots in the world; and it was hard to believe, tting under the tamarind trees by the quiet ke shore, that the pestilence which wasteth at idnight had made this beautiful spot its home. hundred and fifty miles north, on the same ke coast the remnant of the missionaries have egun their task again, and there, slowly, against arful odds, they are carrying on their work."

MALARIA.

"Malarial fever is the one sad certainty which ery African traveller must face. For months may escape, but its finger is upon him; and ell for him if he has a friend near when it ially overtakes him. The higher plateaux, esumably, are comparatively free from it, but order to reach these, malarious districts of eater or smaller area have to be traversed. here the system becomes saturated with fever, hich often develops long after the infected gion is left behind. The known facts with gard to African fever are these: First, it is nnected in some way with drying-up water d decaying vegetation, though how the germs velop, or what they are, is unknown. Second, tives suffer from fever, equally with Europeans, d this more particularly in changing from trict to district and from altitude to altitude. us, in marching over the Tanganyika plateau, ir or five of my native carriers were down h fever, although their homes were only two three hundred miles off, before I had even a ch of it. Third, quinine is the great and ost the sole remedy; and fourth, no European r escapes it."

"Instead of being one hundred and fifty miles long, as first supposed, Lake Nyassa is now known to have a length of three hundred and fifty miles, and a breadth varying from sixteen to sixty miles. It occupies a gigantic trough of granite and gneiss, the profoundly deep water standing at a level of sixteen hundred feet above the sea, with the mountains rising all around it, and sometimes sheer above it, to a height of one, two, three and four thousand feet."

THE HEART OF AFRICA.

"Africa rises from its three environing oceans in three great tiers, and the general physical geography of these has been already sketched —first, a coast-line, low and deadly; farther in, a plateau the height of the Scottish Grampians; farther in still, a higher plateau, covering the country for thousands of miles with mountain and valley, Now fill in this sketch, and you have Africa before you. Cover the coast belt with rank yellow grass, dot here and there a palm; scatter through it a few demoralized villages; and stock it with the leopard, the hyena, the crocodile, and the hippopotamus. Clothe the mountainous plateaux next—both of them —with endless forest,—not grand umbrageous forest like the forests of South America, nor matted jungle like the forests of India, but with thin, rather weak forest,—with forest of low trees, whose half-grown trunks and scanty leaves offer no shade from the tropical sun. Nor is there anything in these trees to the casual eye to remind you that you are in the tropics. Here and there one comes upon a borassus or fan-palm, a candelabra-like euphorbia, a mimosa aflame with color, or a sepulchral boabab. A close inspection also will discover curious creepers and climbers; and among the branches strange orchids hide their eccentric flowers. But the outward type of tree is the same as we have at home—trees resembling the ash, the beech, and the elm, only seldom so large, except by the streams, and never so beautiful. Day after day you may wander through these forests with nothing except the climate to remind you where you are. The beasts, to be sure, are different, but unless you watch for them you will seldom see any; the birds are different, but you rarely hear them; and as for the rocks, they are our own familiar gneisses and granites, with honest basalt-dykes boring through them, and leopard-skin lichens staining their weathered sides. Thousands and thousand of miles, then, of vast thin forest, shadeless, trackless, voiceless —forest in mountain and forest in plain—this is East Central Africa."

"Hidden away in these endless forests, like birds' nests in a wood, in terror of one another, and of their common foe, the slaver, are small native villages; and here in his virgin simplicity dwells primeval man, without clothes, without civilization, without learning—the genuine child of nature, thoughtless, careless, and contented. This man is apparently quite happy; he has practically no wants. One stick, pointed, makes him a spear; two sticks rubbed together make him a fire; fifty sticks tied together will make him a house. The bark he peels from them makes his clothes; the fruits which hang on them form his food. It is perfectly astonishing when one thinks of it what nature can do for the animal-man, to see with what small capital after all a human being can get through the world. I once saw an African buried. According to the custom of his tribe, his entire earthly possessions—and he was an average commoner —were buried with him. Into the grave, after the body, was lowered the dead man's pipe, then a rough knife, then a mud bowl, and last his bow and arrows—the bowstring cut through the middle, a touching symbol that its work was done. This was all."

THE ARAB INFLUENCE.

"Among these simple and unprotected tribes, Arabs—uninvited strangers of another race and nature—pour in from the North and East, with the deliberate purpose of making this paradise a hell. It seems the awful destiny of this homeless people to spend their lives in breaking up the homes of others. Wherever they go in Africa the followers of Islam are the destroyers of peace, the breakers up of the patriarchal life, the dissolvers of the family tie. Already they hold the whole Continent under one reign of terror. They have effected this in virtue of one thing—they possess firearms; and they do it for one object—ivory and slaves, for these two are one. The slaves are needed to buy ivory with; then more slaves have to be stolen to carry it. So living man himself has become the commercial currency of Africa. He is locomotive, he is easily acquired, he is immediately negotiable.

"Arab encampments for carrying on a wholesale trade in this terrible commodity are now established all over the heart of Africa. They are usually connected with wealthy Arab traders at Zanzibar and other places on the coast, and communication is kept up by caravans, which pass, at long intervals, from one to the other. Being always large and well supplied with the material of war, these caravans have at their mercy the feeble and divided native tribes through which they pass, and their trail across the Continent is darkened with every aggravation of tyranny and crime. They come upon the scene suddenly; they stay only long enough to secure their end, and disappear only to return when a new crop has arisen which is worth the reaping.

"Sometimes these Arab traders will actually settle for a year or two in the heart of some quiet community in the remote interior. They pretend perfect friendship; they molest no one; they barter honestly. They plant the seeds of their favorite vegetables and fruits—the Arab always carries seeds with him—as if they meant to stay for ever. Meantime they buy ivory, tusk after tusk, until great piles of it are buried beneath their huts, and all their barter-goods are gone. Then one day, suddenly, the inevitable quarrel is picked. And then follows a wholesale massacre. Enough only are spared from the slaughter to carry the ivory to the coast; the grass-huts of the village are set on fire; the Arabs strike camp; and the slave-march, worse than death, begins."

Such tragedies, Drummond states, are being constantly repeated; and his book contains a map of Africa, which shows the principal routes of the slave caravans, the parts whence their supply of slaves is drawn from, and the large districts of country which have been depopulated by this horrible traffic.

Natural History, Science, &c.

Prevention of Yellow Fever.—B. F. Butler in the *North American Review* gives an interesting account of the measures adopted to prevent the ravages of Yellow Fever, when New Orleans was occupied by the Union troops under his command in 1862.

The city is surrounded by swamps except on the river side, where it is protected by the "levee",

a bank erected a century ago. It is built upon what might be termed an immense raft of trees, timber and shrubbery, knit together by vines and branches, and covered and weighted down by the sand and mud deposited by the Mississippi. In building on such a substructure no foundation can be laid, but the surface of the earth is levelled and on that are placed cypress planks, on which begins the building of the walls. The United States Custom House, a very large building of granite, was built on an immense raft of live oak; and in 1862 it had settled nearly six feet. Of course there are no sewers or underground drains, but only surface water-courses or ditches to carry off the drainage; nor any underground burial of the dead. The corpses are placed in oven-like vaults of brick built on the surface.

The warmth of the climate, the fertility of the soil, and the abundance of moisture, causes a very luxuriant vegetable growth, from whose decay arise malarial exhalations, so that "fever and ague" prevail in New Orleans to a greater or less extent throughout the year. The visitations of Yellow Fever generally begin about the first of Sixth Month, and continue until checked by frost. If it should once obtain foothold, it would probably prove very fatal among the Northern troops, who were quite unacclimated, and therefore most likely to be the victims of the disease.

The first step taken in the way of precaution was to place a skilful physician in command at the quarantine grounds, about seventy miles below the city, who was to faithfully search every vessel coming up for its cleanliness and freedom from disease; and who was held personally responsible if any Yellow Fever was permitted to pass. So thoroughly was this part of the work done, that but one case of the disease was brought by ship, and the circumstances of this were such that the physician was not to blame.

General Butler, from his study of the subject, had drawn the inference that the atmosphere most favorable for the spread of Yellow Fever was one in which emanations from decaying vegetable matter were mingled with those from decaying animal matter. From the character of the surrounding country, the vegetable effluvia could not be prevented, his efforts therefore were turned to the removal of the other source of danger.

Eleven hundred men were set to work cleaning the city. A part of the force was sent to the French Market, in which vicinity the disease had always broken out and raged in its worst form. It was dug and scraped all over, and the filth removed and sent down to the river. They went through every street where there was any suspicion of animal matter. They hoed out, brushed out and swept out every drain and ditch in the city, and took advantage of the rains of early summer, which came down in drenching showers, to drive all the filth into the basins.

Stringent orders were issued that nothing should be thrown into the streets or alleys, but that every family must keep a barrel or box in which all offal must be deposited; and three times a week these were emptied and the contents carted away. Once in ten days all areas and back yards were inspected, to see that they were kept clean.

The result was that during the summer there was but one case of Yellow Fever, which broke out on a man who had come from Nassau, where the disease was raging; and besides this, the general health of the city (due no doubt to the sanitary precautions enforced by military rule), was better than any other city in the United States.

How to weigh an Elephant.—An interesting anecdote is told of one of the Mahratta princes of Hindoostan. A high official at court had vowed to distribute among the poor an amount of silver coin equal in weight to his own elephant, but there seemed no way of ascertaining what this weight was. The prince suggested an ingenious plan. The elephant was made to walk into a flat-bottomed boat, and then the height of the water on the outside was carefully marked. After the elephant had gone out, the boat was loaded with stones till it sank to the same mark. The stones were then taken out and weighed in parcels—and thus the weight of the elephant was determined.

Consumption in New Hampshire.—The Secretary of the Board of Health of New Hampshire has examined the returns of deaths in that State for some years past, and finds that about 13 per cent. of them are due to this disease. The cases are more numerous in low grounds with moist soil, and fewer in higher situations with dry soils. This corresponds with the observations made by physicians long since, that consumption was comparatively rare in the elevated plateau in northern Pennsylvania and Southern New York from which flows the waters of the Delaware and Susquehanna rivers, but that it appears, as we descend into the valleys, and lower levels.

Remnants of the Caribs.—On the Island of Dominica, the last Administration Report estimates the number of the original Carib population (the descendants of those who occupied it when the West India Islands were discovered by Columbus) at about 300. The children are healthy, and they do not appear to be decreasing, but are gradually becoming mixed by intermarriage with the Negroes, so that the pure Carib will soon cease to exist. They occupy a large reserve on the windward side of Dominica, and are very peaceable, living on vegetables and fruits which they cultivate, and on fish.

Origin of Waist-belts.—The fashion of wearing waist-belts by persons about to enter upon any athletic exercise is supposed to have originated from the prevailing costume worn in Oriental countries in ancient, and to some extent in modern times. The flowing garments interfered with the free motion of the limbs, unless they were secured by being tucked up in a girth or belt. The apostle alludes to this habit, when he speaks of "girding up the loins of the mind," in order to run the race set before us. The custom has survived the necessity which gave rise to it. The modern form of men's apparel requires no such appliance, which, instead of being beneficial, restrains the free action of the lungs and is therefore an injury. Customs often remain long after the disappearance of the causes which led to them. In illustration of this *Science* says, "The Hittites wore peaked-toed, turned-up shoes thousands of years after their ancestors had come from the mountains of the north, where the form of their snow-shoes suggested the peculiar pattern."

Deception of the Senses.—The erroneous impressions made upon the senses are in very many cases, wrong interpretations by the mind of the sensations experienced. Thus an object passing before the eye may be a tiny insect, and yet may be supposed to be a large animal at a distance. A small ball held between two crossed fingers seems to be double, because under ordinary circumstances an impression on the right side of one finger and on the left side of its neighbor (to the left) could only be brought about by th simultaneous contact of two objects. The chil who looks at a spoon half immersed in wate and thinks it is bent, because it appears to b has not learned to correct the impression mad on his senses, by the teachings of experience o reason.

"Fatigue the eye for red, and it sees whit light as green. Plunge the hand from hot wate into lukewarm water and it will feel cold. Whe a disturbed mental judgment is present to mi interpret such unusual sensations, illusions of very serious type may arise. The witchcraft d lusions and the spiritualistic movements sho what wild beliefs may be entertained, whe fanned by emotional enthusiasm."—*Condense from "Science."*

Journey Across Greenland.—Letters have bee received from two of the Danish exploring part who undertook to land on the Atlantic coast Greenland, and cross over to the western sid They left the Norwegian sealing vessel, the *Jaso* on the 17th of Seventh Month, in two boats, b were 12 days in getting through the shore-ice the land, drifting in the meantime some 3 miles to the southward. Twelve days more we spent in working back along the coast, so th they did not begin their actual crossing t Eighth Month 15th. The letter of Dr. Nanse who had charge of the expedition, says, "W reached a height of 10,000 feet, with a temper ture of 40° to 50° below zero. For sever weeks we remained at an altitude of over 9,0 feet. Tremendous storms, loose, new-fallen sno enormously difficult passages. Towards the end September we reached at last the western sid above Godthaab. Had a perilous descent o ugly and very uneven ice, but got safely dow Managed to build a kind of boat from the flo of tent, bags, bamboo reeds and willow branches After 4 days rowing in this frail vessel, D Nansen and one of the men reached Godthaa whence boats were dispatched for the other me

Items.

Prison Reform.—An article in *The Christian A vocate* on this subject, by William M. F. Roun Secretary of the New York Prison Association. states that when he became interested in Priso he found

"1. That there were a great many innocent m in prison.

"2. That there were a great many guilty men prison who were there because Christians had n glected their responsibilities toward them, becau society had made it easy for them to drift into crim and in some cases had almost driven them in crime.

"3. That there were a great many men in pris who had inherited criminal traits as much as th might have inherited a mole on the back or a w on the nose.

"4. That there were a great many men in pris who were criminals from intelligent choice; w overcame obstacles to be criminals; who foug with inclinations to goodness to be criminals. Th men were the avowed enemies of Christian socie and Christian society was bound to regard them its enemies.

"The classes mentioned in the first three pa graphs demanded my sympathy and help on simple ground of humanity, but the class named the fourth paragraph demanded my attention o higher ground, that of my allegiance to Christ. cause He came into the world to save sinners, it my duty to try and save sinners. Because He lo his enemies, I was bound to find some way to l these enemies of mine."

He felt that he had no part in the benedict pronounced by our Saviour on those who visited brethren in prison.

W. F. Round speaks in strong language of the evil effects of a law which now greatly restricts the labor occupation of the convicts in the New York prisons: He calls it an "infamous law," "infamously passed as a political measure;" and says:—

"It throws all machine labor ont of the prisons, and forbids the sale of all prison products. It says that the prisoners shall only work at hand-work to furnish supplies for the State institutions. Sing Sing Prison alone could make all the shoes, knit all the stockings, weave and make all the clothes, do all the printing and all the book-binding, all the necessary work for fifty such institutions as itself. One twentieth of the prisoners in every prison can do all the work for that prison. And Christian society must look to it that the demagogues do not continue the awful curse of enforced idleness upon the other nineteen-twentieths. What is the best thing that we can teach the criminal? To be honestly self-supporting, unquestionably. And our opportuuity is to teach him to work while in prison; by hard work to develop him physically and morally; to teach him to think of work as honorable, and the benefits of work as desirable."

Closing Shop on First-Day.—In a barber shop in Elizabeth, N. J., attention is attracted by the following notice conspicuously posted:

"*Notice.*—To our patrons and the public at large: Thinking that six days' work constitutes a man's labor, we therefore give this notice, that on and after Sunday, July 15, this shop will be closed on Sunday, hoping that our customers and good citizens opposed to Sunday labor will sustain us in this reform."

The proprietor says that he has lost but one customer by this action, and has gained several who came to him because of it. He finds his business as good as ever, while he and his employees have the day of rest to themselves. We commend his example to all barbers, as well as all other business men. Men who have convictions, and are not ashamed to let them be known, nor afraid to maintain them in this generation of liberal views and loose sentiments, are the salt of the earth; and if they should lose money in the operation, they will gain what is infinitely more valuable.—*Christian Advocate.*

The Conscription.—Nothing shows more clearly the excessive weight of the military burden than the efforts made by young men, of the industrial classes, to escape this enforced service. In Germany, among a race proverbially attached to the Fatherland, it is well known that large numbers are leaving their country in order to be freed from this terrible oppression. Young men, with strong family ties, just arriving at an age when they could render valuable assistance to their parents, really vaunted at home, must, if they stay, be seized upon by the conscription, and the only way of escape is emigration to a land as yet free from this system. But to many this means of escape is impossible, and various are the shifts to which they will resort in order to secure exemption. It is a fact, that in parts of France, when the time for enrollment draws near, young men will systematically starve themselves, and weaken their constitutions by violent and prolonged exercises, as in running long distances, or insufficient diet, in order so to reduce their condition that the doctor may, on examination pronounce them unfit for service; and happy is he whose narrow chest makes him below the required standard; he will keep himself as thin as possible lest he should reach the dreaded measure.

Many will even go farther than this. Mr. Whymper, the Alpine traveller, in speaking of the deformity of the throat known as "goitre," which is so common in the valley of Aosta, tells us that, while in England these frightful appendages are concealed as much as possible by any thus afflicted, "in the Alps it is quite the reverse. In France, Italy and Switzerland, it is a positive advantage to be goitered, as it secures exemption from military service. A goitre is a thing to be prized, exhibited, reserved—it is worth so much hard cash." He relates that when Savoy was annexed to France, the authorities, taking stock of the resources of the wide area, soon discovered that the conscripts would be few; and believing that the goitres were produced by drinking bad water, they cleansed the villages, analyzed the waters in order to point out what should be avoided, and gave iodine lozenges to the school children, by which means the condition of a large number was improved, and the cures would have been more numerous if the parents "had not opposed the care of the government, *in order to preserve the privilege of exemption from military service.*" Dr. Mottard mentions a goitre well, at which five young men voluntarily drank and produced goitres for the same object; and Chabrand laments that, instead of trying to get better, young men occupy themselves only with making them bigger, especially as the time for conscription approaches, using every means supposed capable of producing them, as tightening the cravat above the swelling, running with loads, and drinking the water. He estimates the number of goitered persons in France as 450,000.

The following incident shows the reality of the evil they thus strenuously seek to escape:—Mr. W. Jones was speaking with a gunner of the French Artillery, who, seated on his gun, was uttering very freely his discontent at his enforced service; and the man as proof of the hardship it was to him, holding out his hands said, "Look at my hands, sir!" "Well," Mr. Jones replied, "they are big enough and strong enough, and grimy enough." "Yes," said the soldier, "and that is just my grievance. I am a watchmaker by trade earning high wages in Paris in making the delicate parts of watches; and now I am compelled to do this dirty work: my sense of touch is gone! I am ruined for life; I am only fit for a laborer!" "But," said Mr. Jones, "yours is probably an exceptional case?" "Indeed no," he replied, "there are thousands of men in the French army, in the same position as myself."—*The Arbitrator.*

Reading Circle.—On Second-day evening, Twelfth Month 3d, the Friends at Moorestown, N. J., held their first meeting this winter for the reading of Friends' books and other improving literature. These gatherings have been held for many years; and there does not appear to be any diminution in the interest manifested in them. They are held in the houses of different friends, according to the convenience of those concerned. On this occasion, the first reading was the commencement of the lively Memoir of Thomas Ellwood, in which he relates the work of Divine Grace, which touched his heart when living in a careless state without much concern for his soul's welfare; and brought him to seek earnestly for admittance into the number of God's redeemed children, through faithful submission to the openings and leadings of the Light of Christ in himself.

Then followed a narrative of the labors of Sarah Harrison, with the members of our Society in Virginia and Maryland, who held slaves about a century ago. The success which attended her earnest, close and faithful labor was remarkable. The Lord's power in most cases broke down the selfishness which would have prevented the owners from letting their slaves go free, and many deeds for their manumission were signed in the presence of the visitors.

A poetical selection followed. A comfortable feeling attended the reading; and the pleasant social intercourse which followed it, tended to strengthen the bonds of friendship among the younger and some of the older members of the meeting, who were present.

Public Meetings.—On First-day, Twelfth Month 2nd, three Public Meetings were held, appointed by the Committee of Philadelphia Yearly Meeting in conjunction with the Committees of different Quarterly Meetings. One of these was at Woodstown, N. J.; another at Norristown, Pa.; and the third at Chester. A friend who was present at the latter says: "It was large and satisfactory. I think upwards of 400 people assembled, and as orderly a company as we could desire to have collected together. I think the meeting was overshadowed by Divine goodness, and our ministers enabled to proclaim the unsearchable riches of the kingdom of God—with a solemn close, to the peace and comfort of Friends."

THE FRIEND.

TWELFTH MONTH, 22 1888.

An editorial article in *The Western Friend*, after speaking of the trials and discouragements through which the different bodies of conservative Friends had passed in their efforts to maintain the principles of the Society, calls attention to the duty which now rests upon the members of the smaller bodies who are banded together by official correspondence. It says:—

"If God's blessing rested upon the union, it was because He desired to use the union for the purpose of advancing his cause. This is the duty now before us as a people. The principles for which we felt so deeply years ago, for which we were willing to brave the scorn and inconvenience of separation, are as dear as then. And Friends should be watchful unto prayer that no discouragement or temptation to indifferenee, or slothfulness in occupying the ground divinely granted to us; should prevent the fulfilment of the Divine purpose in bringing us together as a people. Those with the gifts of government have largely succeeded in the work of organizing; now the gifts of ministry, exhortation, teaching, evangelists, indeed all the gifts that edify and build up the church, must do their work, or the Divine purpose may yet be thwarted. There is a wide field for these gifts and few engaged in the harvest. 'Pray that more laborers may be sent forth.'"

We have felt that the principle here laid down is of far wider application than to any one branch of the Christian Church. Is not one great object of all Church organization, the promotion of the religious welfare—the spiritual life—of its members; as well as the spread of true principles among men? However correct may be the system of doctrines professed, yet if the members of any religious denomination become lukewarm and worldly-minded; or if their labors, professedly in the cause of Christ, are the fruits of human policy and proceed from some lower source than pure obedience to the Divine will; they have no just reason to expect the Divine blessing on them and their efforts. They may even be like the Pharisees of old, who compassed sea and land to make proselytes—but these proselytes were not reckoned among the children of God.

May we ever keep in remembrance the fundamental truth, that true religion is the work of God on the soul of man; it is produced by the Divine Power alone, through man's submission thereto and co-operation therewith. That exercise of the ministry and those labors, either in public or in private, which are the results of obedience to the impressions made by the Head of the Church, all tend to promote the spread of Christ's kingdom; and his true followers may, as they are enabled, with earnestness "pray to the Lord of the harvest, that He may send forth more laborers into his harvest-field." But while the labors of the Divinely anointed and qualified servants of the Most High are greatly to be valued; we believe that the Church must chiefly look to the individual submission of its members to the visitations of Divine Grace, for an effectual revival. It is in the secret recesses of each heart, that "unfatigued, the fervent spirit must labor," and there it must receive that life and growth which will enable it to resist temptation, and finally to abound in the

work of the Lord. If the Church ever comes up out of the wilderness, it must be by its members "leaning on the arm of its Beloved" in their own experience—depending on the Light of Christ inwardly revealed, and thus coming to know God and Christ.

It would be a sad mistake to suppose that the labors of the Church are confined to those in the station of ministers, or to any special class of its members; for *all* have their own share of spiritual labor to perform; primarily for their own growth in grace, and then for the good of others, in such ways as may open before them in the light of Truth.

Kansas Yearly Meeting—the Larger Body.—We have received from a Friend, whom we suppose to be a member of the meeting above mentioned, the following letter to which we cheerfully give room:—

"Wilt thou allow me to make a little correction in thy notice of Kansas Yearly Meeting in THE FRIEND of Eleventh Month 17th, 1888—'*And the system of paying preachers was advocated.*' I was surprised at this remark, as I had not heard of anything of the kind in the Yearly Meeting this year; and have written to a Friend who attended *all* the sessions of the Yearly Meeting, who says, 'I have no recollection of the paying of preachers being advocated directly at all in our Yearly Meeting.' Some of the *visiting* ministers mentioned the subject at different times. While there may be many members of Kansas Yearly Meeting approving of paying ministers, the question was not opened up in meeting.' We have many things to deplore amongst our members, but it is cause for thankfulness that there is an earnest enquiring after truth amongst the young, and much of the extremely advanced teaching of past years has been seen to be in the wrong."

Twelfth Month 11th, 1888.

We have not before us the printed accounts from which the brief notice in THE FRIEND was condensed; but it appears from this letter that those who mentioned the subject in the Yearly Meeting were "some of the *visiting* ministers," and not their own members. The statement in the letter, which indicates that some of the Kansas Friends have seen that the "advanced teaching of past years" has been wrong, is an encouraging one. There could be no surer foundation for the restoration of unity and harmony in the Society of Friends than a general return to first principles, both as to doctrinal belief and as to practice.

SUMMARY OF EVENTS.

UNITED STATES.—The U. S. Senate still continues to discuss the Tariff bill.

The Constitutional Amendment providing for the relief of the Court of Appeals in New York State, has been carried, and it will go into effect on First Month 1st. This amendment authorizes the Governor of the State, upon the Court of Appeals certifying that its calendar is overcrowded, to designate seven justices of the Supreme Court to constitute a second division of the Court of Appeals to try such cases as may be assigned to it, and thus aid in clearing the calendar.

The *Catholic Standard* says there are in Philadelphia 143 Catholic "churches," 283 priests, 27,000 children in parochial schools, and an estimated Catholic population of 400,000.

Gold is being found under the streets of Helena, Montana.

United States detectives have arrested three men, in Perry Township, Mercer County, Penna., for making counterfeit coin. Nearly half a bushel of small coin, the dies and all the apparatus used were found and confiscated. The prisoners were taken to Titusville. The arrest is regarded as an important one, as the gang has been in existence for a long time.

Isaiah V. Williamson, of Philadelphia, has given $1,596,000 for founding the Williamson Free School of Mechanic Trades. Boarding, lodging, clothing, instruction in the trades, and all else shall be free, and no charge is allowed to be made any scholar for what he receives.

A despatch from Port Huron, Michigan, says that Government officers have captured at Port Hope a lot of opium, smuggled from Canada and landed by a little schooner, which at once put back to Canada. The opium is valued at $20,000.

There were 99 divorces in Indiana last year from the one cause of "drunkenness."

It is stated that there were more applications for divorce than there were marriage licenses issued, during last month, in Sedgwick County, Kansas.

Over 200 deaths from diphtheria have occurred in the vicinity of Albuquerque, New Mexico, within the past two weeks, and the breaking out of small-pox has caused much additional alarm.

The deaths in this city last week numbered 331, which is 15 more than during the previous week, and 57 less than during the corresponding week last year. Of the foregoing 172 were males and 159 females: 42 died of consumption; 36 of pneumonia; 20 of old age; 18 of convulsions; 16 of inflammation of the brain; 15 of diseases of the heart; 13 of croup; 13 of marasmus; 12 of casualties; 11 of diphtheria; 10 of cancer and 10 of typhoid fever.

Markets, &c.—U. S. 4½'s, 108½; 4's, reg., 127½; coupon, 128½; currency 6's, 118 a 128.

Cotton was dull. Middling uplands were officially quoted at 10 3-16c. per pound, but there were sellers here under this rate.

Flour and Meal.—Western and Pennsylvania superfine, $3.50 a $3.75; do., do., extras, $3.75 a $4; No. 2 winter family, $4.00 a $4.50; Pennsylvania family, $4.62½ a $4.75; Pennsylvania roller process, $5 a $5.50; Ohio, clear, $4.75 a $5.00; do., straight, $5.00 a $5.50; Indiana, clear, $4.75 a $5.00; do., straight, $5.00 a $5.50; St. Louis and Southern Illinois, clear, $4.75 a $5.00; do. do., straight, $5.00 a $5.50; winter patent, fair to choice, $5.50 a $6.00; Minnesota, clear, $4.40 a $5.25; do., straight, $5.50 a $6.00; do., patent, $6.25 a $7. Rye flour was quiet $3.35 to $3.50 per barrel.

FOREIGN.—At a meeting of the Parnell Commission, held on the 12th instant, Attorney General Weber, for the *Times*, announced that he would now proceed with the examination of a number of landlords from County Wexford, in order to show the condition of that county.

Sir Charles Russell, for the Parnellites, protested.

Presiding Justice Hannen said that he could only view the future with alarm. The court had been engaged for many days, but had not yet arrived at the end of any one branch of the inquiry. Only two branches had been entered upon, and several branches of equal importance remained untouched. He again made an earnest appeal to counsel to do their utmost to compress the inquiry and to avoid wasting years of the life of those engaged in the case.

In a letter received at Suakim from Osman Digma, and which is supposed to have contained the annoucement that Emin Pasha and a white traveller (presumably Stanley) had fallen into the hands of the Mahdi, were enclosed copies of a despatch from a Dervish leader at Lado to the Khalifa, giving the date of Emin Pasha's surrender as Tenth Month 10, and a letter to Emin Pasha from the Khedive, which the latter handed to Henry M. Stanley when he was at Cairo. The circumstances narrated need confirmation.

In the French Chamber of Deputies, on the 14th inst., Peytral, Minister of Finance, submitted a bill authorizing the postponement for three months of the payment of the Panama Canal Company's liabilities, including interest and the redemption of bonds. The bill was defeated.

De Lesseps and his colleagues have resigned from the Tribunal of the Seine. The Panama Canal Company not being able to raise money to continue its work, announces the immediate return of the subscriptions for the unsuccessful issue of bonds. Great distress is likely to result to persons of small means, who have invested in the concern.

The French mint will soon replace the bronze sous with nickels. The five and ten centime pieces will be perforated in the center, after the manner of Chinese coins. This enables them to be strung and counted or handled with great ease. The Bulgarian Government, also, is preparing a nickel coinage.

On the 14th instant in the German Reichstag, Windthorst, moving his resolution relative to the suppression of the East African slave trade, said that the resolution was based upon the speech from the throne, and that Germany should co-operate with the other powers. The motion was adopted, only the Socialists and New Liberals (with the exception of Goldschmidt) opposing.

Hammer has been elected President of Switzerland and Ruchonnet Vice President.

The results of experiments made at Spezia with a new shell fired from a hundred ton gun, far surpass all expectations. The destructiveness of the shell exceeds that of any ever before used.

Cardinal Lavigerie delivered an address in Naples on the evening of the 13th instant, on the Anti-slavery question. He maintained that the only war worthy of European powers was a war against traffic in slaves. The address made a deep impression upon the audience, which was very large.

Thirty persons have been bitten by mad wolves in villages in the neighborhood of Orsova. A majority of them have already died, after suffering great agony.

Advices received in St. Petersburg from Chardjui reporting that Persia prohibits the sale of corn to Russians, increases the feeling that decisive action is necessary in order to arrest the anti-Russian policy of the Persian Government. The Russian Government desires to safeguard its interests without provoking a conflict with England.

An official report made to the Dutch Indian Government on the origin and character of the memorable volcanic outbreak in the Sunda Straits estimates that the amount of ejected matter from Krakatoa must have been at least 10 cubic miles, or a sufficient quantity to make a range of hills about one thousand feet higher than the surrounding plain. The velocity of ejection is stated to have been considerably greater than that of the heaviest rifle ordnance, and "the ejected material must have reached a height of thirty miles, or six times the height of the highest mountain in the world."

The world's coal supply, it is roughly guessed, will last 100,000 centuries. Here is an estimate of resources: Central and Northern Asia, 59,000 square miles; Russia 22,000; Island of Formosa, 10,000; Southern Europe 39,000; India, 35,000; China, 400,000; Japan, 6,000. Southern Chili is a vast coal bed. Brazil has plenty of coal 17 feet by 25 feet thick. Persia and Patagonia are well supplied. Australia has 68,000 square miles. There are enormous patches of coal scattered all over the world, the extent of which is unknown.

NOTICES.

WESTTOWN BOARDING SCHOOL STAGE.—During the Winter term the stage will be at Westtown Station on the arrival of the 8.53 and 2.47 trains from Philadelphia, to convey passengers to the school, and at other times on timely notice to

J. G. WILLIAMS, *Supt.*
Westtown, Pa.

WANTED. — A Superintendent and Matron for Friends' Boarding School of Ohio Yearly Meeting. Those of our members feeling their minds drawn towards the position, are desired to make early application to any of the undersigned.

Aaron Frame, Barnesville, Belmont Co., Ohio.
Hannah Tatum, " " " "
John W. Smith, Harrisville, Harrison Co., Ohio
Sarah F. Holloway, Flushing, Belmont Co., "

WANTED.—An enterprising Friend with family to take charge of a Delaware County Dairy Farm.

Address, THE FRIEND.

DIED, on the morning of the 4th of Ninth Month, 1888, at the residence of her son, Obed Pierpoint, near Springville, Iowa, MATILDA PIERPOINT, in the 82nd year of her age, a member and elder of Springville Monthly and Particular Meeting of Friends. The dear Friend had been in the station of elder for nearly 38 years; was strongly attached to the principles of Friends, and diligent in the attendance of our religious meetings, whilst her health permitted. She had been confined to a sick-bed for nearly three years before her death. Her friends have the comforting hope that through redeeming love and mercy, her spirit has entered into everlasting rest.

——, on the 16th of Tenth Mo. 1888, RUTHANN PIERPOINT, wife of Obed Pierpoint, a member of Springville Monthly and Particular Meeting of Friends, in the fortieth year of her age, after an illness of six weeks' duration. She was an affectionate wife and mother, and a very kind neighbor. Her expressions upon her death-bed were such as to convince her friends that she was resigned to whatever might be the Master's will. She was frequently heard to say, she loved everybody; and we believe that her end was peace.

THE FRIEND.

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FOR "THE FRIEND."

A Visit to the Nickel Mine in Lancaster Co., Pa.

(Continued from page 162.)

Chester Valley is a very interesting feature of the geology of Eastern Pennsylvania. It runs in a straight line from the Schuylkill River, where it is about two miles wide, through the whole of Chester County, and to about the middle of the lower part of Lancaster County. It is a bed of magnesian limestone, the rocks of which, like nearly all others in South-eastern Pennsylvania, are much tilted; the white marble strata, which are found along its southern edge, are sometimes quite vertical. This shows that since the limestone was deposited in its present situation it must have been subjected to the action of those forces which have produced ridges and inequalities in all parts of the earth. The most active of these forces has probably been the slow contraction of the earth's surface due to its gradual cooling, which has left it in a condition compared by one geologist to an apple slightly wilted, in which tiny hills and valleys have taken the place of its formerly smooth surface.

Lime and Magnesia are abundant among the materials which compose our earth, so that there is no difficulty in accounting for their presence in immense quantities; but it is an interesting subject of inquiry to ascertain how these have been thus gathered together into such great beds, instead of being diffused through every part of the earth's substance, as they probably were in the beginning. It has been through the solvent power of water, aided by heat and the presence of Chlorine and other substances which have an attraction for these earths. The composition of both the ocean and the atmosphere was probably very different in former geologic times from what it now is; and both the water and the air were much more heavily charged with substances in solution. A bay or arm of the ocean, it is believed, occupied the site of this limestone valley; and as the waters flowed into it from the adjacent country, holding certain salts in solution, there resulted a precipitation of the lime and magnesia which had been dissolved in the ocean, and which descended to the bottom in the form of Carbonates of Lime and Magnesia, such as we now find there. In the subsequent changes, which twisted and ridged the whole face of the country; and lifted it far above the level of the sea, this valley partook.

It has been largely due to this solvent power of water, that man has been indebted for the gathering together of many of those mineral deposits which are so valuable to him; and which otherwise might have been so widely diffused, as to be utterly useless, like the gold disseminated through the bricks of Philadelphia. Water has been one of the chief instruments in the hands of the Great Artificer of the Universe in fitting the earth for the habitation of man.

It is not a mere matter of supposition, that the sea water of former ages differed in its composition from that of the present ocean; for fossil sea-waters are found in certain regions imprisoned in the pores of the older stratified rocks. These are vastly richer in salts of Lime and Magnesia than those of the present sea; because from these latter have been separated by chemical processes much of the limestone beds that now exist.

Leaving behind us "the valley," with its many points of interest, my friend conveyed me to the neighborhood where the Western Quarterly Meeting is held. He was an observant farmer, and his conversation was both interesting and instructive. One trait in the instincts of the chicken family, I did not remember to have heard mentioned before. It was, that if the chickens went to their roosts early, the next morning would certainly have fine weather; but if they continued scratching for food till a late hour, rain was sure to follow. There was instruction also in his remarks on the perpetual vigilance that was necessary to keep a farm free from weeds—cutting them up as soon as they appeared, and never allowing one to mature its seed. How well would it be, if all Christians kept as strict a watch against the growth of evil habits or the intrusion of evil thoughts into their minds!

We lodged that night at the house of a Friend, where we enjoyed the society of congenial spirits. Among the suggestive thoughts which were brought forward in the freedom of conversation, was the effect which ritualism and superstitious observances sometimes have upon the minds of persons who at heart are desirous of knowing the Truth. Where outward performances and mere opinions are suffered to take the place of vital religion in a community, such persons are sometimes disgusted, and renounce all profession of religion, which they confound with the counterfeit of it presented to them for adoption. Yet they might be prepared to recognize the distinction between right and wrong, the sense of which produced in the heart by the operation of the Holy Spirit, lies at the foundation of true religion.

This brought to mind the impressive statement of Robert Barclay in the Proposition of his *Apology* which treats of Worship; who says:—"When I came into the silent assemblies of God's people, I felt a secret power among them, which touched my heart; and as I gave way unto it, I found the evil weakening in me, and the good raised up; and so I became thus knit and united unto them, hungering more and more after the increase of this power and life, whereby I might feel myself perfectly redeemed. And indeed this is the surest way to become a Christian, to whom afterwards the knowledge and understanding of principles will not be wanting, but will grow up so much as is needful, as the natural fruit of this good root."

It is not so much the convincement of the understanding as the change of heart, on which the spread of religion depends. In connection with this subject, one of the company referred to the view advanced by the celebrated John Foster in one of his essays, that whenever the world is favored with a more general and effectual revival of religion, it will be the result of a fresh outpouring of the Spirit of Christ.

To depend on outward training and study as a preparation for the exercise of Christian ministry, is a departure from its true ground, as viewed by the Society of Friends; who have ever regarded it as a Divine gift, and have looked upon submission to the internal operations of Grace as the one essential preparation—making them quick of understanding to know the Lord's messages, and faithful in their delivery. Whatever may be the outward attainments of such true ministers, they are concerned that their preaching should not be "with enticing words of man's wisdom, but in the demonstration of the Spirit and with power."

The commingling of thought and feeling with which we were favored, recalled the language of the Psalmist, "How good and how pleasant it is, for brethren to dwell together in unity!"

Of the Quarterly Meeting itself, not much need be said. It was a satisfactory occasion, and the business was harmoniously transacted; but the current of Divine life and enjoyment was not thought by some to rise so high as at some former seasons. One of the most interesting subjects that came before it, was the indulged meeting opened at Kennet Square, in the Ninth Month. Much interest appears to be felt in it by the Friends residing in that town; the attendance has been larger than was expected, and the meetings were thought to be often favored with a comfortable degree of solemnity. If Friends there keep their right places in the truth, there is hope that this meeting will become permanently established.

On the morning of the 24th, our projected visit to the Nickel Mine was paid. Leaving the neighborhood of West Grove at an early hour, we came after a time to the Newport and Gap Pike—leading from Newport, below Wilmington, on the Delaware River, to the Gap in Mine Ridge, where the Pennsylvania Railroad enters the broad valleys of Lancaster County. It was formerly a most important thoroughfare, along which the farmers of Lancaster County hauled their wheat and other produce to tidewater, by the shortest available route. The construction of railroads has taken from it a large part of the travel.

The Gap is a very marked depression in the Mine Ridge in Lancaster County. When the

Pennsylvania Railroad was first constructed through it, the contractors found almost insuperable difficulty in laying the tracks at the level fixed by the engineers, owing to the presence of a large body of quicksand, fed by the springs of the high ground adjoining; which continually flowed in upon them. By planking and piling and other devices, this was finally overcome, but at a great expense. Some years ago the railroad company wished to lower the rails about 18 feet more, so as to diminish the grade which they were then compelled to use in reaching the summit of the pass, and which required them either to lessen the number of cars, or increase the locomotive power of their freight trains. The former experience with the treacherous gap had not been forgotten; and no contractor was found willing to undertake the task for a specified sum. So the company carried the plan into effect with their own employees—but at enormous cost—as we could well believe as we rode over the bridge on the carriage road, from which we looked down on the track, and saw the width and depth of the excavation.

The route we had come gave us the advantage of seeing this and other points of interest, but when we left the Gap, we paid rather dearly for it, for the road from that point was so miserably cut up into deep ruts, by the heavy mining teams, and these had suddenly frozen in their rough condition, that after spending about an hour and a half in going four miles, we were truly glad to reach our destination without broken wheels or other accident.

(To be concluded.)

For "The Friend."

Some Account of Joseph Wilson.

(Continued from page 162.)

First Month 29th, 1860. "Although no record may appear for the last twelve months or more, yet I am still spared; in order (may it be found) that I may be fitted and prepared for a passage into eternity, as stainless as was that of the dear child whose lifeless corpse lay in this room one week ago. She was pleasant and helpful to me through life, and as she gradually and calmly descended to the grave, the tender ties of nature increased. Never did I fully know the strength of a father's love, until the last few days of her life, when neither parental affection nor human intervention, could longer be of any avail. Had it not been that she committed herself wholly and entirely into the hands of Omnipotence, with a comfortable hope that He would graciously receive her into his resting place, how deep indeed would our sorrow be! we feel the bereavement; yet we rejoice in the belief that she is gathered in peace and is safe."

Fifth Month 13th. "Again and again brought into the stripping room; none to look to, or trust in, but our Almighty Creator; and the light of *his* countenance much veiled from me. Though He slay me, yet will I endeavor to trust in Him."

In the Sixth Month of the following year he thus writes to a friend:

"I thought on perusing thy letter that thy sky, or the canopy of thy mind was more serene; that Divine love and favor were more sensibly partaken of, than at some other times; well, if such is at times our experience, is it not as a brook by the way? a time of renewal of covenant and thankfulness of heart. But I have frequently thought, that these seasons of favor precede baptisms, even deeper plunges than we may have before known; and if thou should sometimes feel as though the deeps were round about thee, and the weeds wrapped about thy head, thou knowest in whom thou hast believed and trusted, and who has delivered thee in more than six troubles. * * I often feel as though I wanted the prayers of my friends, I mean the faithful; for of ourselves what can we do? We may mourn as a dove, or cry as children, but is this enduring what is needful for us with patience? To be left for a longer season with scarce a ray of light or a crumb to feed upon, this, as John Barclay expresses it, is indeed a trial of faith."

In the Eleventh Month of the next year, he again wrote to the same friend:

* * * "Well, my dear ——, I have frequently thought of thee to-day, as well as at other times, and have felt a measure of the fellowship of the gospel flow in my heart towards thee, and a freedom to tell thee so. I do not doubt but thou hast stripping and proving seasons, as well as my poor self and others, but I trust thou wilt never be tempted to cast away the shield of faith, as though thou hadst never been anointed with the Royal oil. It is said that because iniquity shall abound, the love of many shall wax cold; does not and has not iniquity mightily abounded, to the bearing down and keeping down the gentle, meek, and peaceable spirit of the gospel in many, who have been making profession thereof."

To ——.

First Month, 1864.

* * * "O, I trust thou wilt never give up the true Counsellor for any other; for surely He has guided thee from thy youth; He has been with thee in six troubles, and will not forsake thee in the seventh, as thou continues to look unto Him. But why should I thus write to one who has seen more of the Lord's wonders in the deep, than I ever expect to see while in mutability. This much, however, I have learned: I cannot save myself of myself; I cannot keep myself alive in a spiritual sense. A few days ago (and I thought I might revive it) the sufferings of the Saviour, and the cruelty of his persecutors were brought fresh to my remembrance. Not only was He reviled, scoffed at, and spit upon, but a crown of thorns put upon his head, vinegar mingled with gall given Him to drink, and He was nailed to the cross. It seemed to turn thus in my mind: what hast thou suffered, or what wilt thou endure for his sake? I do not feel as though I have strength to make any promise, only as He may be pleased to enable me to perform."

Fifth Month 15th, 1864. "The changes through which my mind passes, seem almost as great, and as frequent, as of the climate in which my lot is cast; sometimes favored with a little help and strength and encouragement to press forward towards the mark for the prize, and again left as a wanderer in a land of pits and snares, not feeling able to lay hold of any help, or scarcely so much as the poor publican of lifting up my eyes towards heaven and exclaiming, 'Lord be merciful to me a sinner.'"

Fifth Month, 1866. "The effusions of heart have been, this morning, make me a pillar in the temple of my God, that shall go no more out; for I am sensible that weakness and temptation press heavily upon me, and I am often made to feel that unless the Lord helps me to overcome, vain are my own efforts. May I never cast away the shield of faith in the Captain of salvation, or put my trust in any power beneath his."

Tenth Month 28th, 1867. "Fresh desires have arisen in my heart, that I may be preserved content in the will and ordering of the Lord concerning me; and that his arm of power may be stretched out for my preservation from the snares of Satan; that my strength and confidence may ever be in a Higher Power, and feeling that I have no might of my own, and if I am kept in true filial fear and trust to the end of my days, it will not be through any merit of mine."

Eleventh Month 6th, 1869. "On awaking this morning this language of Scripture arrested my mind, I will renew thy youth or strength as the eagle's, and a little encouragement seemed to be felt, still to struggle on, trusting in that Almighty Power which alone can renew our youth as the eagle's, which alone can quicken and make alive. May my soul live and not die; live in the sensible, heartfelt experience that I am not wholly forsaken, not cast off forever."

Near this time he wrote as follows to two of his children:

"Whilst children no doubt often feel anxious for the right getting along of their parents, parents are also very often deeply concerned for the best welfare of their children; and as each are endeavoring to move along in their proper spheres, they are mutually helpful to each other. May this be our experience not only now but in time to come, if we are spared a few more fleeting years. Our children all feel very near and dear to me, never more so than at the present, and my greatest desire for them is, as formerly, that they may be found walking in the path of the just, which shineth more and more unto the perfect day. Something may be required of thee more than simply literary instruction. Attend to every right opening to impress the tender minds of the children with their accountability for thoughts, words, and actions. I hope thou mayest be enabled to perform thy whole duty at that place, so long as it may be best for thee to remain; and what can be of more lasting benefit to those under thy care, than a bright and shining example."

For "The Friend."

Form.

"Having the form of godliness, but denying the power thereof."

It is sad to see so many, who call themselves Christians, settling down into a form, or routine of observances, without showing the "life hid with Christ in God," knowing nothing of abiding in the true vine, that they may bring forth fruit, but resting instead, in works, bring nothing but leaves, forgetting that, "not by works of righteousness, which we have done, but according to his mercy He saves us, by the washing of regeneration and the *renewing* of the Holy Ghost." Yet, while denying the form, without the life, we must needs take care, that we do not err on the other hand, in fearing a due observance of those things, which may be of use to us, for it is our Heavenly Father's way, often to use outward means to arouse us to a sense of our true condition.

I have been led into these reflections, by the ground some take in regard to the daily reading of the Holy Scriptures in our families; a practice, which, I believe George Fox and his contemporaries, were concerned to observe; but these objectors say it is only a form, or will degenerate into mere form: but this, if so, is the fault of the persons, not the practice. On that ground we might omit to gather together for worship, for fear it might degenerate into a form; and so be

led to reject all outward means of drawing near to the Father in spirit, and testifying in whom we do believe.

It feels to me that the gathering together of our families, once a day, at least, reading a portion of the Scriptures, and observing a solemn pause, having the children to understand why we sit thus silent, will be blest to our souls. *As we feel the drawings* of Divine love to pray for another and praise the Lord for his many mercies, let us obey, not only secretly, but vocally, that the children and others may know our travail of soul on their behalf, as well as our own.

George Fox says, in one of his epistles, "We declare that we esteem it a duty, incumbent on us, to pray with and for, to teach, instruct and admonish those in and belonging to our families, as may be seen in Jeremiah 10th, 25, 'Pour out thy fury upon the heathen, that know thee not, and upon the families that call not upon thy name.'" I have wondered whether in times past, there has not been a lack among us, of calling upon his name in our families, and I do not see that it is only to be laid upon those who are in the station of minister, but upon all really concerned heads of families; and I would ask, if there may not have been an unacknowledged unwillingness to consider whether the drawings to prayer have not been meant to be vocally offered? No one could more truly condemn a lifeless prayer than I do, and have cause to, from my own experience, having once, after offering vocal prayer, a feeling of such horror, or fear it was an unsanctified offering, as I never wish to experience again. Although it was afterward shown me that the offering was accepted, I believe the suffering was permitted that I might learn a lesson ever after, to wait upon the pure teachings of Christ my Saviour, and his drawings to vocal prayer, which, I believe, we will often feel, if we were entirely willing to give up thereunto. R. Barclay says: "Though we affirm that none ought to go about prayer without this motion, yet we do not deny but such sin as neglect prayer; but their sin is, in that they come not to that place where they may feel that which would lead them thereunto. "And therefore we question not, but many, through neglect of this inward watchfulness and stiredness of mind, miss many *precious opportunities* to pray, and thereby are guilty in the sight of God; yet would they sin if they set about the act until they first felt the influence."

And is it not incumbent upon parents to teach their children to pray? (as our Saviour taught his Disciples to pray, and they were but as children in experience), not in any formal words, but to bring their childish wants, trials, and struggles to the Saviour, who hears them just as truly as the parents. And are not we commanded to come with the faith of the little child? My own darling boy, said to me, one night recently, when I sat beside his bed, after seeing him snugly tucked in, "Mother, don't thee see why the robbers don't break into our house? Why, I ask Heavenly Father every night not to let them, and don't thee see, He don't let them?" I suppose he had heard us talking about the recent robberies in the country. I believe we can hardly realize the comfort it is to little children to feel that the dear Saviour is watching and caring for them, and that they can speak to Him themselves. It has also, I believe, the effect of drawing parent and child together in a common love and acknowledgment of our dependence upon the same loving Father. So while we abhor the form without godliness, let us be careful that we have the form with godliness, the spirit and the power, for "He giveth liberally and upbraideth not."

It is the letter alone that killeth, it is the spirit that gives it life. R.

Twelfth Month 13, 1888.

For "The Friend."

Barclay of Ury.

(Concluded from page 164.)

If you ask me what led me to Aberdeen, I shall tell you Whittier and the Barclays—or, to put it more correctly, the Barclays and Whittier. I wanted to walk

> "Up the street of Aberdeen,
> By the kirk and college green,"

where that bravest of the early Friends, who probably made greater social sacrifices for his faith than any other of them, had lived, suffered and died.

And so, just so soon as I had brushed away the dust of travel, I asked my kind and attentive host of the "Imperial" if there were "any Quakers in Aberdeen." He could not tell me of one: thought they were all dead; but his good wife brought her wits to bear upon my question, and at last put me in the way of finding their meeting-house and its caretaker. It was a plain, comfortable house, on a side street. From its care-taker I learned that meetings were regularly held there, that next day would be their Monthly Meeting, that with a few exceptions most of their members lived out of the city. After this, I went to look for

> "—the Tolbooth prison,
> Where, thro' iron grates he heard
> Meek disciples of the Word
> Preach of Christ arisen."

I had a hard time to find it, the great town hall having lately been built on the site of its main building, though the old tower of the prison is left. I had a letter to the Chief of the Police, which my landlord had given me, and he took much trouble to find an old, old, disused key, and then, in the darkness, we climbed up into the old tower. The iron grated windows are still there, and in these rooms, doubtless, the Friends had been imprisoned. We were begrimed with dust when we came down, but we had seen the Tolbooth.

Next day I went to the meeting-house, where were about twenty Friends, and the meeting was a silent one. The Friends were very kind, and after meeting two of them went with me to several places of interest: the University, the ancient meeting-house of Friends—now much decayed—and to the stone-yards where granite is polished. For this city of Aberdeen is built almost entirely of granite, and here the art of polishing this stone is brought to great perfection. Queen Street, though not equal in beauty to Prince's Street, Edinburgh, is yet a handsome street, with many imposing structures in it. But the universal use of granite gives the city rather a cold, gloomy appearance. We passed by the old "kirk," which is a kirk no longer, and "the college green" is now an enclosure with but little that is green in it.

After I had parted from my kind friends, I took the train to Stonehaven, the station nearest Urie or Ury, as it is indifferently written. There was no difficulty whatever in learning where Ury was. It is as familiar to the people of Aberdeen now as it was two centuries ago. Indeed it is one of those great houses in which they take much pride. I took up the morning paper, and almost the first paragraph I saw was, "Floral fair at Stonehaven," at which the laird of Ury had made some pleasing remarks, which were reported in full. But the laird of Ury is no longer a Barclay, but a gentleman of wealth, having large interests in iron and coal, by name Baird. The ride to Stonehaven is a beautiful one. It is alongside the sea-coast and so far as the eye can see is the great German Ocean, while the rocky coast is indented with little bays which give shelter to boats and are a pretty feature in the scenery. Fancy a railroad along the cliffs at Newport and you have some idea of this. I could but think how, in their young days at least, the Barclays must have enjoyed this grand old ocean. Ury is about two miles or less from Stonehaven. There was a livery stable close by the station, and I tried to get "a trap," but in vain—every one was out or engaged. This was most disappointing; to be so near and yet so far, was indeed tantalizing. There was an omnibus from one of the hotels in Stonehaven, which is some distance from the station, and in the opposite direction from Ury, and I hired it. I know the driver took advantage of my necessities, but I could not be penny wise and pound foolish, and so, mounted on top of this empty 'bus, at a good pace, we started off for Ury. It was a beautiful, bright, sunny morning—one of the very few which the British people had during the past summer. Driving by a high stone wall, we soon reached the lodge, and were admitted without hesitation to the park. And here began a series of surprises. We entered by a handsome gateway into a magnificent park, through which we drove, as it seemed to me, for nearly two miles. To my great surprise, I found the hall of Ury to be not merely a handsome country house but almost palatial in its character, at least much more like a palace than anything I had seen in Scotland, excepting Balmoral. I drove up to the door of this palace, seated on top of the 'bus, then rang the bell and sent in my card. The house seemed full of guests, and I own I was a little nervous while I waited in the library. Presently a gentleman came in who gave me his name and excused the laird of Ury, who was entertaining his friends at luncheon. I told him I was a Philadelphian, a Friend, and much interested in David and Robert Barclay. He was very kind and polite; told me that the Hall was modern, and though he kindly offered to show me through the house, because it was modern,* I declined. "But," said he, "you must see the grave of Robert Barclay, the Apologist," and so, calling a lad who was passing by, he gave him the key of the little house which has been built over the graves of the Barclays.

My coachman had galloped back to the station with his 'bus, and there was nothing to do but to go on foot, which, with my young guide, I did. It was a long, long, walk, through the park. We passed by the dove cotes, the kennels, even a bear house, with a bear in it, by pretty tenant houses, and other appointments of a grand estate. Then we had to climb a fence and walk a long distance through the fields before we reached the top of a high hill on which is built this house of the dead.† The

*It is nearly forty years since Ury ceased to belong to the family of Barclay. An engraving of the old hall and meeting house, by Wm. Miller of Edinburgh, is still extant, and it is said that these were taken down A. D. 1855.

†"On the 12th of the month called October, 1686, David Barclay's body was borne to a new burial place, selected as such by himself, situated on a rising eminence, near a mile to the northwest of his house."—*John Barclay, in Journal of Alex. Jaffray.*

sun had now become very hot; I had to hurry for fear of being too late for my returning train, and was really almost exhausted when, at last, I reached the summit of the hill.

In an enclosure of considerable extent is a house, looking not unlike a Wesleyan chapel. The lad unlocked the door, and I entered the room, which, with its earth floor and stone walls, looked very bare and unattractive. The first half of the house is used as a place of burial for the family of Baird; then an inner door was opened, and I stood by the graves of David and of Robert Barclay. It is not a pleasant looking place; the floor is of earth and levelled. There are memorials telling of the antiquity of the house of Matthers and of Ury; but in the wall are two very plain and simple tablets which interested me much more. The inscriptions on these read thus:—

"*The grave of Colonel David Barclay of Urie, son and heir of David Barclay of Matthers, and Elizabeth, daughter of Livingston of Dunshany. He was born Anno* 1610, *bought the Barony of Urie* 1648. *Having Religiously abdicated the world, he joyned in* 1666 *the Quakers, and died* 12*th of October*, 1686."

Close by this another tablet reads:—

"*The grave of Robert Barclay of Urie. Author of the Apologie for the Quakers, son and heir of Colonel David Barclay of Urie, and Katherin, the daughter of the first Sir Robert Gordon. He was born Dec.* 23: 1648, *and died October* 3: 1690. *Also his wife Christian, daughter of Gilbert Molleson, merchant in Aberdeen. She was born Anno* 1647 *and died Feb.* 14, 1723."

The hill commands a view of highly cultivated country, and in the distance were glimpses of the great North Sea. I had to hurry back, through the magnificent park, to the station, but I had seen where had lived and had died two of the bravest and noblest of the early Friends.

Lend a Helping Hand.—I shall never forget the feelings I had once when climbing one of the pyramids of Egypt. When half-way up, my strength failing, I feared I should never be able to reach the summit or get back again. I well remember the help given, by Arab hands, drawing me on farther; and the step I could not quite make myself, because too great for my wearied frame, the little help given me—sometimes more and sometimes less—enabled me to go up, step by step, step by step, until at last I reached the top, and breathed the pure air, and had a grand look out from that lofty height. And so, in life's journey, we are climbing. We are feeble. Every one of us, now and then, needs a little help; and if we have risen a step higher than some others, let us reach down for our brother's hand, and help him to stand beside us. And thus, joined hand in hand, we shall go on conquering, step by step, until the glorious eminence shall be gained.—*Bishop Simpson.*

After the battle of Salamanca, Lord Hill observed a soldier leaning in a gloomy mood upon his firelock, while round him lay mangled thousands of French and English. "What are you thinking of, my man?" said his lordship. The soldier started, and after saluting his general, said, "I was thinking, my lord, how many widows and orphans I have this day made for one shilling."

A man must have some knowledge before he can see his own ignorance. One born blind never knows what darkness means; one born deaf never knows what silence means.

A LEGEND OF THE LAKE.

BY JOHN G. WHITTIER.

Should you go to Center Harbor,
As haply you sometimes may,
Sailing up the Winnipesaukee
From the hills of Alton Bay,—

Into the heart of the highlands,
Into the north wind free,
Through the rising and vanishing Islands,
Over the mountain sea,—

To the little hamlet lying
White in its mountain fold,
Asleep by the lake, and dreaming
A dream that is never told,—

And in the Red Hill's shadow
Your pilgrim home you make,
Where the chambers open to sunrise,
The mountains and the lake,—

If the pleasant picture wearies,
As the fairest sometimes will,
And the weight of the hills lies on you,
And the water is all too still,—

If in vain the peaks of Gunstock
Redden with sunrise fire,
And the sky and the purple mountains
And the sunset islands tire,—

If you turn from in-door thrumming
And the clatter of bowls without,
And the folly that goes on its travels
Bearing the city about,—

And the cares you left behind you
Come hunting along your track,
As Blue-Cap in German fable
Rode on the traveller's pack,—

Let me tell you a tender story
Of one who is now no more,
A tale to haunt like a spirit
The Winnipesaukee shore,—

Of one who was brave and gentle,
And strong for manly strife,
Riding with cheering and music
Into the journey of life.

Faltering and failing midway
In the Tempter's subtle snare,
The chains of an evil habit
He bowed himself to bear.

Over his fresh young manhood
The bestial veil was flung,—
The curse of the wine of Circe,
The spell her weavers sung.

Yearly did hill and lakeside
Their summer idyls frame;
Alone in his darkened dwelling
He hid his face for shame.

The music of life's great marches
Sounded for him in vain;
The voices of human duty
Smote on his ear like pain.

In vain over island and water
The curtains of sunset swung;
In vain on the beautiful mountains
The pictures of God were hung.

The wretched years crept onward,
Each sadder than the last;
All the bloom of life fell from him,
All the freshness and greenness past.

But deep in his heart forever
And unprofaned he kept
The love of his saintly mother
Who in the graveyard slept.

His house had no pleasant pictures;
Its comfortless walls were bare;
But the riches of earth and ocean,
Could not purchase his mother's chair.

The old chair, quaintly carven,
With oaken arms outspread,
Whereby, in long gone twilights,
His childish prayers were said.

For thence in his lone night watches,
By moon or starlight dim,
A face full of love and pity,
And tenderness looked on him.

And oft, as the grieving presence
Sat in his mother's chair,
The groan of his self-upbraiding
Grew into wordless prayer.

At last in the moonless midnight
The summoning angel came,
Severe in his pity, touching
The house with fingers of flame.

The red light flashed from its windows
And flamed from its sinking roof;
And baffled and awed before it
The villagers stood aloof.

They shrank from the falling rafters,
They turned from the furnace glare;
But its tenant cried "God help me!
I must save my mother's chair."

Under the blazing portal,
Over the floor of fire,
He seemed, in the terrible splendor,
A martyr on his pyre!

In his face the mad flames smote him
And stung him on either side;
But he clung to the sacred relic,—
By his mother's chair he died!

O mother, with human yearnings!
O saint, by the altar stairs!
Shall not the dear God give thee
The child of thy many prayers?

O Christ! by whom the loving,
Though erring, are forgiven,
Hast thou for him no refuge,
No quiet place in Heaven?

Give palms to thy strong martyrs,
And crown thy saints with gold,
But let the mother welcome
Her lost one to thy fold!

For "The Friend."

Syrian Notes.

Baalbek, Syria.
Eleventh Month 12th, 1888.

My Dear Friend:—I hope thou wilt not think me unmindful of thy suggestion that I should sometimes report my movements to the readers of The Friend; one ought not hastily to circulate impressions of new countries and people, however accurate they may be, until they have been verified by renewed observation and sifted by careful discrimination, and as yet we have been living so quietly in our new quarters, and moving about so little that I hardly am in a position for a traveller's stock-taking. However, I will not miss the opportunity of a fourth day of imprisonment by storm, during a journey in the Lebanon, to let thee know that all goes well, and nothing, I trust, comes amiss to us. The mention of the storm is somewhat strange, when one thinks of the way in which one longed and ached for the autumn rains three weeks or a month ago. Who would have believed that such rapid change of climate was possible in these latitudes? I remember driving out from Beyrout to the Dog River, to see the inscription left by the Egyptian and Assyrian kings on the rocks at the mouth of the river, a hot sirocco wind was blowing down from the mountains, and although it was not yet sunrise, and the wind had come right over the top of Lebanon, the thermometer stood at ninety-three degrees. Since then the early rain has come, the valleys in the Lebanon are green with the springing of freshly sown wheat, and the stony hill-sides bright with crocuses of every color; and now, as I write this, the mountains which I crossed four days ago are clad in their first new snow, (there is always a rag or two of the old coat underneath), and if one wished to return by the way one came, there is no opportunity. And these sudden changes in the course of the year, have something of an analogy in the contrast

tween the nightly chill and the daily heat
ien the sun shines clearly, no wonder that
ieob should have said that by day the heat
nsumed him and by night the frost, only, I am
re, that when the wind was sirocco, he must
ve been consumed both by day and by night.
think that I mentioned in writing to some of
y friends recently, my conviction that this
nd is what is referred to in the New Testa-
ent, where the Apostle James speaks of the
n rising along with the burning heat and
thering the grass and its glory. Our revisers
ve certainly improved on the old version,
iich merely said with a burning heat, as
ough the heat spoken of were the heat of the
n; for they have inserted, if I remember
ghtly, the definite article, which makes it clear,
pecially to those who have been there, that the
occo is meant; so that the sentence will now
n something like this: "No sooner is the sun
en with the Sirocco, than the glory of its
r face passeth away." (I am translating the
eek words from memory.)

From heat to cold, is, as I said, an easy tran-
ion. I write these lines with my feet over a
e-pan of charcoal, and a few minutes ago my
mpanion made the remark that it must be the
ry same kind of fire that Peter was warming
nself at, when the frost was chilling his outer
n and the spirit of denial, the inner. I was
t at that very minute reading the passage in
e Syrian New Testament, and a glance at the
iple heating apparatus, (a plain hexagonal
ssel of metal, standing in a dish), was enough
convince one that eighteen hundred years
ve made no change in this country in the art
getting warm. Nothing could be more sim-
, there was no room for any missing link in
progressive development of the fire-place
d the stove. Here, as in almost every other
nt, one finds a people whose manners and
toms, immigration long since ceased to affect,
d progressive art and science have scarcely
gun to touch, a state of things especially bright
d interesting to the student, because it appears
t here archæology is not merely monuments
d inscriptions and old books, and tombstones,
t life itself.

Happily, also, there are inscriptions too, of
sorts. During my recent visits to the Leb-
on monasteries, I had many opportunities for
king up stray notes of this kind, and some of
m are, I think, new; and one or two contain
portant historical information, although only
matters of detail. I will not burden thee
h any notes of this kind at present. It is
using to mark the interest which the native
ian shows in these things; he suspects that
se inscriptions conceal treasure, and that the
nks have found the secret. When we get a
de to take us to some place where there are
ers in the rock he almost always opens this
jeet, and is mueh eomforted by a promise to
ide all that we find. One old man, who
wed us some inscriptions of an early Roman
iperor, lurked about the spot for a long time
er we had left, in the conviction that we were
ning baek to seize the hidden treasure for
rselves, from which it appears that the word
a Frank is not such a warrant of eonfidenee
it is asserted to be, for we had promised him a
idend of thirty-three and one-half per cent.
the net proceeds. But I must not prolong
s letter unduly, we ought not to be tedious in
ling dear friends that they are not forgotten.
c back ground is not left out of the picture.
will be fore-ground again, presently. Before
to-day are the magnificent ruins of Baalbek,
and through the driving mist and rain the snowy mountains show themselves to perfect the panorama; but beyond them all is the western world with all its hopes and fears. Here at hand are the ruined masses of extinct faith and ceremonial, but they do not eclipse by their greatness, but rather throw into relief the simple testimonies which God has given us grace to bear. My ritual and my buildings, saith Paganism, pass away. My words, saith Christ, shall not pass away. He had no ritual or buildings that time could touch. In his emancipating faith may we ever find our fellowship.

Thy Friend,

J. Rendel Harris.

Moral Effect of Works Like Homer's Iliad.

What kind of predisposition will be formed toward Christianity in a young and animated spirit, that learns to glow with enthusiasm at the scenes created by Homer, and to indulge an ardent wish, which that enthusiasm will probably awaken, for the possibility of emulating some of the principal characters. Let this susceptible youth, after having mingled and burned in imagination among heroes, whose valor and anger flame like Vesuvius, who wade in blood, trample on dying foes, and hurl defiance against earth and heaven; let him be led into the company of Jesus Christ, and his disciples, as displayed by the evangelist, with whose narrative, I will suppose, he is but slightly acquainted before. What must he, what can he do with his feelings in this transition? He will find himself flung as far as "from the centre to the utmost pole," and one of these two opposite exhibitions of character will inevitably excite his aversion. Which of them is that likely to be, if he is become thoroughly possessed with the Homeric passions?

Or if, on the other hand, you will suppose a person to have become profoundly interested by the New Testament, and to have acquired the spirit of the Saviour of the world, while studying the evangelical history, with what sentiments will *he* come forth from conversing with heavenly mildness, weeping benevolence, sacred purity and the eloquence of Divine wisdom, to enter into a scene of such actions and characters, and to hear such maxims of merit and glory as those of Homer? He would be still more confounded by the transition, had it been possible for him to have entirely escaped that deep deprivation of feeling which can think of crimes and miseries with little emotion, and which we have all acquired from viewing the whole history of the world composed of scarcely anything else. He would find the mightiest strain of poetry employed to represent ferocious courage as the greatest of virtues, and those who do not possess it as worthy of their fate, to be trodden in the dust. He will be taught, at least, it will not be the fault of the poet if he is not taught, to forgive a heroic spirit for finding the sweetest luxury in insulting dying pangs, and imagining the tears and despair of distant parent or wives. He will be incessantly called upon to worship revenge, the real divinity of the Iliad, in comparison of which the Thunderer of Olympus is but a despicable pretender to power. He will be taught that the most glorious and enviable life is that to which the greatest number of other lives are made a sacrifice; and that it is noble in a hero to prefer even a short life attended by this felicity, to a long one which should permit a longer life also to others. The dire Achilles, a being whom, if he really existed, it had deserved a conspiracy of the tribes then called nations to chain or to suffocate, is rendered interesting even amidst the horrors of revenge and destruction, by the intensity of his affection for his friend, by the melancholy sublimity with which he appears in the funeral scene of that friend, by one momentary instance of compassion, and by his solemn reference to his own approaching death.

The actions and characters are presented in a *manner* which prevents their just impression, and empowers them to make an opposite one. A transforming magic of genius displays a number of atrocious savages in a hideous slaughter house of men, as demigods in a temple of glory. No doubt an eloquent history might be so written as to give the same aspect to such men and such operations, but that history would deserve to be committed to the flames. A history that should present a perfect display of human miseries and slaughter, would incite no one, that had not attained the last possibility of depravation, to imitate the principal actors. It would give the same feeling as the sight of a field of dead and dying men after a battle is over; a sight at which the soul would shudder, and earnestly wish that this might be the last time the sun should behold such a spectacle, but the tendency of the Homeric poetry, and of a great part of epic poetry in general, is to insinuate the glory of repeating such a tragedy. I therefore ask again, how it would be possible for a man, whose mind was first completely assimilated to the spirit of Jesus Christ, to read such a work without a most vivid antipathy to what he perceived to be the moral spirit of the poet?

Yet the work of Homer is, notwithstanding, the book which christian poets have translated, which christian divines have edited and commented on with pride, at which christian ladies have been delighted to see their sons kindle into rapture, and which forms an essential part of the course of a liberal education, over all those countries on which the Gospel shines. And who can tell how much that passion for war, which, from the universality of its prevalence, might seem inseparable from the nature of man, may, in the civilized world, have been reinforced by the enthusiastic admiration with which young men have read Homer, and similar poets, whose genius transforms what is, and ought always to appear, purely horrid, into an aspect of grandeur?

If such works do really impart their own genuine spirit to the mind of an admiring reader, in proportion to the degree in which he admires, and *if* this spirit is totally hostile to that of Christianity, and *if* Christianity ought really, and in good faith, to be the supreme regent of all moral feelings, then it is evident that the Iliad, and all books which combine the same tendency with great poetical excellence, are among the most mischievous things on earth.—*John Foster.*

Natural History, Science, &c.

Researches in Palestine.—Dr. Hilprecht, of the American Expedition to Palestine, makes report of his studies at *Nahr el Kelb*, or Dog River, above Beyroot. On the rocks along the banks of that river, where a highway between the East and the West swept around a promontory above the sea, are important inscriptions made by sovereigns who passed there in their marches of conquest at various times adown the centuries. Those rocks might indeed be called the autograph album of the world rulers. Inscriptions are there from Rameses II., the foster-

brother of Moses; Sennacherib, whose invading army was destroyed in a night, before Jerusalem; Marcus Aurelius, the wise Roman emperor; Sultan Selim, and others. These inscriptions have been noted by eminent travellers from the days of Maundrell. Dr. Hilprecht has succeeded in photographing these inscriptions, including a portion of them hitherto deemed hopelessly out of reach. He has also discovered a Latin inscription unobserved by any of his predecessors. With the enthusiasm of a scientist, although he was suffering from fever, Dr. Hilprecht passed some eighteen hours in this work, most of the time on a ladder, with a sharp wind blowing fiercely upon him.—*Sunday School Times.*

The Penalty of Folly.—The custom of using artificial and unnatural means to produce physical beauty deserves to be severely condemned. Many constitutions have been broken down by it, and in some cases permanently. The *Youth's Companion* relates an instance in which six girls in a New England town undertook to improve their complexion by eating various articles. Four out of the six soon began to pay the penalty of their folly. "The coffee-eater became a victim to insomnia, and was so nervous and timid that little things made her cry and tremble as with terror. The clove-eater had become a victim to hysteria, and was in a deplorable state. Those who had the starch habit, learned to the full extent the meaning of dyspepsia;" and, after all, they failed to become beautiful. The freshness of youth and health faded from their cheeks, and the luster of real beauty departed from their eyes. Wholesome food, plenty of exercise, and fresh air are the means provided by the Creator for beautifying the human complexion. Other means invented by men may seem for a time to accomplish the desired end, but their vanity will be manifest at last.—*Christian Advocate.*

Electrical Phenomena on Pike's Peak.—A writer to the *Christian Advocate*, from the signal station on Pike's Peak, says:—

"An unpleasant feature of the summer ascents, though a very curious and interesting one, is the electrical storm, which is an almost daily occurrence during the rainy months. While a thunder-storm is passing over the Peak, the electricity seems to gather on every point of rock or iron, and a sharp buzzing sound is heard. The same peculiar sound is heard coming from the hand or finger if it is wet and held above the head, and it feels as if it were a small-sized pin-cushion stuck through and through with pins and needles.

"Sometimes when the storm is violent, the horses going up or down the trail are charged with the electricity, the hair snaps if touched, and a sharp shock may be felt if by chance the rider happens to touch an ear. His own hair actually crackles and stands on end; but no doubt the latter action is augmented by the fear of the novice.

"A little of such an adventure is enjoyed, but when it becomes too strong and the lightning plays in too close proximity, followed by exceedingly loud and startling claps of thunder, it is not at all pleasant. Several times the station has been struck by lightning, although no serious harm has resulted to either the building or its occupants. The large stove in the centre of the office offers a very convenient conductor, and, occasionally, during the phenomenon, if it is accidently touched, surprises the offender and gives him a heavy shock."

Benefits of Fungi.—Blights, rusts, mildews, and molds, often seem inveterate enemies of man, and yet it is becoming more and more evident that in many respects they are of the greatest blessing to our race. They are especially beneficial in keeping down the number of injurious insects. The fly-fungus, a flossy organism, attacks the house-fly, and fastens it to a pane of glass, the wall, or anything the fly may be resting on. Innumerable flies are destroyed by it. To a much greater extent other fungi attack other species of insects, frequently to such an extent as to keep them wholly from being mischievous to man. Prof. Arthur has recently shown how the clover-leaf weevil is kept in check by one of these little vegetable parasites. The larvæ appear in May. In the latter part of the month he found large numbers clinging to the leaves and upper part of the stem, apparently dying from the fungus attack. Soon after the 1st of June no living specimen could be found. The fungus induces the epidemic disease which carries off the larvæ in great numbers.—*Selected.*

Explosion of a Petroleum Steamer at Calais, France.—The *Scientific American* gives a description of a remarkable explosion on board of a steamer at Calais, France, which had just discharged a cargo of petroleum. At the time of the explosion, water was being pumped into her ballast tanks. It is supposed the disaster was caused by one of the engineers going into the hold with a naked light to inspect the tanks. The vapor of the petroleum mingled with the air in the hold formed an explosive mixture, which was set on fire by the lamp.

The captain, with his wife and another woman, were in their cabin in the after part of the steamer, and this remained almost intact—the captain never imagining the disaster was so serious until he came on deck. The rest of the ship, with the exception of a small part of the forecastle, was blown into the air, and scattered in all directions, while the sides of the vessel were blown clean away. Some heavy pieces of machinery were hurled three-quarters of a mile or more. Almost simultaneously with the explosion, a huge cloud of black smoke and debris rose into the air, and burst into a column of flame of great height—the hull becoming a mass of flame.

A Tamed Rabbit.—A correspondent of *Chambers's Journal* sends to it an account of a rabbit which was caught when a few days old—"My mother undertook to try and rear him, allowing him to live for a time in her pocket, and feeding him with milk from a teaspoon. He grew fast, and soon became quite friendly, being fed regularly on bran, fresh leaves, oats, and any pieces he could get given him; for he always knew the meal hours, and would come and beg sweetly by the side of every one round the table.

"Once he was missing for a long time, and we had given him up for lost, when he suddenly came scrambling down the chimney, none the worse, except for a little soot in his fur. He would always come at the call of 'Bun, bun, bun!' and would jump onto our laps, and, if allowed, would eat out of our plates. A favorite place for him was to sit on one of our shoulders, where he would sleep for hours, and sometimes gently nibble an ear!

"We used to bring him home the red berries off of briar-bushes; of these he was particularly fond, never, however, eating the seeds, but leaving them in neat little heaps on the ground. Loaf-sugar, too, he greatly relished, and when h saw it on the table, he would jump up, with th help of a chair, stand on his hind paws an look into the basin—and if the tongs were i his way, take them in his mouth and lay ther on the table, then look in again, take a piece o sugar, jump down with it, and crunch it up.

"He had a hundred pretty ways, but muc as we loved him, we were a good deal tried b him. His destructiveness was serious; boot and shoes and bags, if left unguarded, would b nibbled round in a very short time.

"He was now about six months old; and, a we were leaving the place, and could not tak him with us, we gave him away to some friend in town. His fate we have never heard—w have never liked to ask, fearing to hear of sad end, such as comes in one way or another t most pets."

Buffalo Breeding.—The practical extermin tion of the great buffalo herds of the northwes which furnished so large a part of the subsisten of the Indian tribes in those regions, has calle attention to the desirability of preserving thi breed of animals. In 1878, a band of India hunters brought into Winnipeg five living bu falo calves. They were allowed to ramble abou the prairies in the vicinity of the town, in con pany with the ordinary cattle. They continue to thrive and multiply, until in 1882, they num bered twenty-three, including some hybrids wit the domestic cattle.

The buffalo is a much hardier animal tha the common ox, less liable to suffer from sno and starvation, disease and cold; and its hid with its long coating of hair, is far more valuabl But owing to the large size of the forequarter and the smallness of the hindquarters, it is le valuable for beef. As the two species will bree with each other, an effort has been made t procure a cross, which may take the place o the common cattle as ranch animals. Samu L. Bedson, of Winnipeg, has succeeded in pr ducing an animal of nearly the same shape a the common steer, but invested with a robe o long, soft, glossy fur, which retains the hardine of its wild progenitor.

The original herd has since been subdivide and a portion of it, numbering about eighty, ha recently been sent to a ranch at Garden Cit Kansas.

Items.

A Delusion.—It is seldom that we meet with more striking example of blind credulity than tha exhibited in the following paragraph taken fro *The Independent.*

"More millions have now again found their wa into Heaven," exclaims the French Catholic pape *La Croix*, in commenting enthusiastically on th mass read by Leo XIII, in Rome, on the 30th Se tember, and by his followers all over the world, f the deliverance of souls from purgatory. "By virtu of this extraordinary power of the keys," continu the same sheet, "Leo has decided that the blessing of his own jubilee shall be given also to those i purgatory, and, on the 30th of September, the Pop together with the whole Church, descended dow into the grave of St. Peter in order to pour the ho blood into the atoning fires. This incomparabl mass is the most sacred deed which the papal au thority has ever performed in order to release th prisoners from purgatory, who are tortured eve worse than the slaves of Africa."

Working Men and War.—At a meeting of Work ing Men's Societies in Milan, Italy, one of the res lutions adopted was the following: "Who furnis the chief proportion of the young men who, b serving in the army, have to offer themselves as foo for cannon? It is we—always we. Therefore if w

e working men, have to pay, with our money and
r blood, for this iniquity of war, it devolves upon
also to cry out to the rulers of nations, 'We pro-
st against war. We abhor the divisions which it
eates between kindred peoples, peoples who only
sh to live in peace with each other.' Our real
emies, those we are all called upon to fight
ainst, are Ignorance, Injustice, and Misery."

Reformed Presbyterians.—Another effort has just
en made to weld together two separate bodies of
esbyterians. As is well known there are two
urches bearing the name of "Reformed Presby-
rian," which have been drawing closer to each
her in the years just past. The Synods which re-
esent these bodies, at their late meetings ap-
inted committees of conference, and these com-
ittees met in conference, at Beaver Falls, Pa., in
e month of November. After very earnest dis-
ssions of the points in which the churches differ,
was found that all were reduced to one, and that
is thoroughly canvassed. The point of difference
that one of these bodies refuses to "allow its
embers to incorporate, by voting, with the present
isting government" of the United States, and the
her grants this privilege to its members. In
her words, the members of the churches in one
nomination may vote at a national election, in
e other they may not.—*The Presbyterian.*

Haddonfield Quarterly Meeting.—At Haddonfield
uarterly Meeting, held at Moorestown, N. J., on
e 13th of Twelfth Month, there was exhibited in
narked degree that "harmonious labor" for the
read of the Redeemer's kingdom which is asked
r in one of the Queries addressed to the members
the Meeting for Ministers and Elders.
Several of those who spoke were led to point out
e way to experience that salvation which comes
Jesus Christ—which is by unreserved obedience
the leadings of his Spirit, which visits the hearts
all to effect their redemption from sin, and their
nslation into the condition of adopted children
our Father who is in Heaven. None who fully
bmit themselves to God, need fear that He will
sake them—the promise remains unchanged—
Blessed are they who hunger and thirst after
ghteousness, for they shall be filled."
This line of service was truly comforting to those
io in earnestness and sincerity were seeking to
ow their salvation effected through the workings
the Divine power; and who are often made to
el that they can do nothing without this help
om on high.
There was also earnest exhortation to those who
ll held back from a full surrender of themselves
to the Lord's hand.
The solemnity that overspread the large gather-
g was an evidence that the meeting was owned
the Head of the Church.
In the business meeting, a report was received
om the Committee which had the oversight of the
eeting at Atlantic City, stating that meetings had
en kept up throughout the past year—the attend-
ce ranging from about 75 to 150 during the visit-
g season; and from 10 to 30 during that part of
e year when few visitors are at the sea-shore.
ie meetings had been generally satisfactory in
aracter. A new committee was appointed to have
arge during the next year.

Friends' Temperance Association.—The Temper-
ce Association of Friends of Philadelphia Yearly
eeting, through its Executive Committee, still
ntinues its oversight of two Coffee Stands at Front
d Church Sts., and Front and Margaretta Sts. re-
ectively. The men in charge sell an average of
cups of coffee per day.
A coffee cart, which has just been presented to
e association by the liberality of a Friend, has a
ite on Front Street from Walnut to Christian;
d on Second and Sixth-days, until 12 o'clock at
ght, the man in charge waits on the Boston steamer
vedores to supply them with coffee.
The association has also under its care the Coffee
ouse at 4106 Haverford St., and one at Fifth and
well. The woman and her husband in charge of
06 Haverford Street, are very satisfactory to the
mmittee, as they engage in the work in a Chris-
n spirit, and with a strong desire to help the men
o come within their reach. Quite lately they
have reported 8 men who seem to have really given up drinking, and have gone back to regular work and their families through the care extended to them at our Coffee House. The Reading Room seems to be appreciated, some men coming there every evening to read.

At Fifth and Powell, trade is not yet established, and it is a heavy expense to our Treasury.

At the last Annual Meeting, some Friends intimated that they would contribute toward the work if the Committee would see that it was suitably expended. The Committee have labored to carry on the good work, and the Treasury is empty.

Chairman,—Jabez Wood, 1313 Arch St.
Secretary,—Anna Woolman, 140 N. 16th St.
Treasurer,—Charles Matlack, 625 Walnut St.

FOR "THE FRIEND."

BIOGRAPHICAL CATALOGUE, being an account of the lives of Friends and others whose portraits are in the London Friends' Institute. Also descriptive notices of those of the Friends' Schools and Institutions of which the gallery contains illustrations, &c. London. 1888, pp. 878.

A few copies of this valuable work have reached America. The Memoirs are alphabetically arranged, and in most instances the year of birth and death of the person is given with the heading.

Perhaps the most interesting features of the book are the descriptions given of pictures of several Friends' meetings in England, as they appeared a century or more ago. In these pictures a number of well-known Friends are readily recognized. The meetings at Grace Church Street and the Bull and Month, are specially striking.

The account of Ackworth School also presents many points of interest. Founded in 1779, largely through the instrumentality of Dr. John Fothergill, within fifteen months of its opening upwards of three hundred children resided in the building. The children's clothing was supplied by the school, and the boys were required to wear "cocked hat, long tailed coat, leather breeches and buckled shoes." "The girls wore stuff gowns, white caps and neck handkerchiefs."

It is remarkable that for more than thirty years after its foundation, no direct Scriptural instruction was given in this school.

The whole article on Ackworth will amply repay perusal, as well as many other parts of the book. G. V.

Make the Best of It.—He who makes the best of everything that happens to him will always have the best that his circumstances will allow, and will surely be a much happier man than he whose habit of mind is to make the worst of everything.

THE FRIEND.

TWELFTH MONTH 29, 1888.

The account given by George Whitehead of his convincement of the truth of the doctrines held by the Society of Friends, of the exercises he passed through for his own conversion and settlement, of the manner in which the meetings of our Society were held in those early days, and of his call to the ministry, in which he labored about 68 years—having been called into that service in the year 1654, when not yet 18 years of age, furnishes an instructive illustration of the views held by our Society as to the true ground of gospel ministry, and the manner in which it should be exercised.

When about 14 years of age, through the Lord's visitations, his heart was stirred to seek for the truth as it is in Christ Jesus, before he knew anything of the people called Quakers. Soon after this, he heard of them, and observed that they were reviled and reproached by base and wicked persons: "therefore," he says, "the Lord gave me to believe they were his people, before I was at a meeting of theirs, or heard any of them minister."

His home was in Westmoreland, in the north of England; and the first meeting he attended among Friends was at a place called Sunny Bank, near Grayrig Chapel. At this meeting "there appeared a great work of the power of the Lord, breaking the hearts of divers into great sorrow, weeping and contrition of spirit, which I believed was a godly sorrow for sin, in order to unfeigned repentance."

It was sometime after he was fully convinced, and his mind turned to the light, that he first had the opportunity of listening to the ministry of George Fox. G. Whitehead says, "I was then very low, serious and intent in my mind, willing to see and taste for myself, for my own inward satisfaction; and I saw and felt that his testimony was weighty and deep; that it proceeded from life and experience, and did bespeak Divine revelation, and tended to bring to an inward feeling and sense of the life and power of Christ, and the sanctifying operation thereof in the heart. His speech was not with affected eloquence or oratory, or human wisdom, but in the simplicity of the gospel, to turn the mind to the light and life of Christ; and the Lord abundantly blessed his ministry to many."

The further account of his Christian Progress states: "I saw it was my place to retire inwardly to the Light, to the Grace of God, the immortal, incorruptible Seed, the ingrafted Word, which is our Divine principle, frequently testified of among the said people, according to Holy Scripture." "I had a spiritual warfare to go through, and a body of sin to put off and be destroyed," I knew a real necessity of the work of sanctification, inward cleansing from sin, and being born again. That is the new birth which is born from above, which only is entitled to the kingdom of Christ and of God, which no unclean person can inherit."

In those days, the narrative says, "We had little preaching, but our meetings were kept much and often in silence, or but few words declared. The Lord was pleased sometimes by his power and word of life to tender and open my heart and understanding, so that He gave me, among some others, now and then a few words livingly to utter. It was out of these, and such *frequently silent meetings*, the Lord was pleased to raise up and bring forth living witnesses, faithful ministers, and true prophets, in early days in Westmoreland and other northern parts, in the years 1654 and 1655."

As to the manner in which the gift of the ministry must be exercised, G. W. says: "Keeping silence before the Lord, and drawing near to Him in a true silent frame of spirit, to hear first what the Lord speaks to us before we speak to others, is the way for renewing our strength, and to be his ministers, to speak to others only what He first speaks to us."

We believe it is seasonable to revive this narrative, and thus afresh to call attention to the doctrine held by our Society on the subject of ministry, because there is reason to believe that in some places opinions and practices are

gaining ground which are inconsistent therewith. Who can doubt, that if Geo. Whitehead had been told that he must study the Scriptures as a necessary qualification for the exercise of his gift, he would have rejected the advice as suitable only for those, whom he calls "not *experienced*, but artificial preachers of what they studied, or gathered from others, and composed beforehand, without either waiting for or receiving immediate openings or instructions from the Spirit of Christ?"

In the account of the late Indiana Yearly Meeting published in the *Christian Worker*, is the following paragraph:—

"H. S. Newman spoke of the reflex influence of home mission work upon members in England; 1,100 are engaged in this work, and they are being trained to more effective Gospel service. He said these workers are slowly growing into preachers; and you will find these in a few years coming to the front and manning the ship."

This statement confirms the uneasiness which has long been felt by many Friends respecting one of the tendencies of the First-day school system among Friends—that by familiarizing the teachers employed therein with the practice of addressing their scholars on religious topics, and undertaking to explain to them the Scripture passages which were presented to view, there was a danger of training up as preachers a set of persons to whom the Lord had never entrusted a gift in the ministry; and thus of degrading that precious office from a fresh revelation of the Divine will and message to the people, to the standard of mere moral lecturing.

SUMMARY OF EVENTS.

UNITED STATES.—The Secretary of the Navy has received a cable despatch from Rear Admiral Luce, in command of the U. S. steamer Galena, at Kingston, Jamaica, saying that the American steamer Haytien Republic, recently seized at Port au Prince by the Haytien authorities, had been surrendered to him upon demand.

In the United States Senate on the 19th inst., Senator Edmunds introduced a resolution, which was referred, declaring that the Government of the United States will look with disapproval upon, and regard as a menace, any connection of any European Government with the construction or control of any ship canal across the Isthmus of Darien or across Central America.

Both Houses of Congress have adjourned until First month 2nd, 1889.

The Treasury Department has adopted special measures for enforcing the laws to prevent the importation of foreign laborers under contract. It has been given notice that it will begin proceedings against the labor contractors and shipping companies that violate the laws on this subject, and has notified all immigration commissioners and customs collectors to furnish it with the information necessary for that purpose. It is estimated that in spite of prohibitory legislation, not far from 20,000 contract laborers have been brought to our port this year.

The United States Census Report of 1880, is completed, the twenty-second and last volume having been issued. The work contains over 19,000 pages, and has cost the country nearly $6,000,000. It is said to be the most elaborate undertaking of the kind in the world's history.

The steamer *Kate Adams* was burned on the morning of the 23d inst., near Commerce, Mississippi. The steamer was built at Pittsburg in 1882, at a cost of $102,000. The latest reports indicate a possible loss of sixty lives.

A magazine exploded at Mount Pleasant, Ohio, on First-day last, containing 210 kegs of powder and 10 cases of dynamite. The explosion was caused by the carelessness of a 19-year-old boy, named Chas. Gleck, who broke the lock on the magazine door and went in with a lighted pipe in his mouth. He was blown to atoms. Several buildings in the vicinity of the magazino were demolished, and a number of others were damaged. Thirteen persons, including one woman, were badly injured. Fifty yards from the magazine was 30 tons of dynamite in a cave, which, being frozen, was not exploded.

Prof. H. J. Detmer, of the Ohio State University, has concluded the task of photographing the germs causing yellow fever, that had been sent him by Dr. James E. Reeves, of Chattanooga, Tennessee. The Professor says that this is the first time that yellow fever germs have been found in the tissue, scientists heretofore searching for them in vain.

The Indian Territory Convention met in Baxter Springs, Kansas, on the 18th inst., and passed resolutions favoring the immediate opening of the entire Indian Territory to white settlers, and the allotment of land in severalty to Indians. An interesting and important feature of the Convention was the attendance and outspoken sentiment of the Indians themselves. Quite a number of chiefs and influential men of the various Indian tribes, came out strongly in favor of allotment of lands, of the individual resposibilities of citizenship and the protection of the general Government. Chief John Early, of the Ottawa nation; Thomas Richardville, of the Miami uation, and William Pababac, of the Peoria nation, made stirring speeches endorsing the measures advanced by the Convention.

The Supreme Court of New Hampshire has sustained the law forbidding the sale of oleomargarine unless it is dyed pink.

The proposition is now pending in the State Legislature of South Carolina, to establish an educational qualification for voting.

The Metholist Preachers' Association of Columbus, Ohio, on the 24th inst., adopted the following: "We, Methodist preachers of Columbus, in view of the elevation of a Christian man to the Presidency, do feel that this is a fitting time for high offical discountenance to the tendencies in certain quarters to imitate the follies, displays, pagentry and extravagance of European courts. We therefore respectfully protest against the proposed expenditure of nearly $100,000 for the purpose of imitating these follies, corrupting the simplicity of Republican principles, encouraging the tendencies to extravagance and perpetuating that relic of barbarism—the Inauguration Ball—on the occasion of his inauguration."

Deaths in this city last week numbered 367, an increase of 36 over the previous week, and 26 over the corresponding week last year. Of the number, 172 were males and 195 females: 70 died of consumption; 42 of pneumonia; 26 of old age; 20 of diseases of the heart; 18 of convulsions; 14 of scarlet fever; 13 of diphtheria; 13 of inflammation of the stomach and bowels; 11 of Bright's disease and 10 of paralysis.

Markets, &c.—U. S. 4½'s, 108½; 4's, reg., 127½; coupon, 128½; currency 6's, 118 a 128.

Cotton.—Middling uplands were officially quoted at 10 cts. per pound, and the market ruled quiet.

Feed was quiet, but firm under scarcity. Quotations: Winter bran, choice, $17.25; do., fair to good, $16.50 a $17; white middlings, $16 a $17; red, do. $15 a $16.

Flour and Meal.—Western and Pennsylvania superfine, $3.50 a $3.75; do., do., extras, $3.75 a $4; No. 2 winter family, $4.00 a $4.50; Pennsylvania family, $4.62½ a $4.75; Pennsylvania roller process, $5 a $5.50; Ohio, clear, $4.75 a $5.00; do., straight, $5.00 a $5.50; Indiana, clear, $4.75 a $5.00; do., straight, $5.00 a $5.50; St. Louis and Southern Illinois, clear, $4.75 a $5.00; do. do., straight, $5.00 a $5.50; winter patent, fair to choice, $5.50 a $6.00; Minnesota, clear, $4.40 a $5.00; do., straight, $5.25 a $6.00; do., patent, $6.00 a $6.85. Rye flour was dull at $3.30 a $3.35 per barrel for choice.

Beef cattle.—Extra, 5¼ a 5½ cts.; good, 4¾ a 5 cts.; medium, 4 a 4½ cts.; common, 3 a 3¾ cts.; fat cows, 2 a 3½ cts.

Sheep.—Extra, 5¼ a 5½ cts.; good, 4¾ a 5 cts.; medium, 4 a 4½ cts.; common, 2 a 3¾ cts. Lambs, 3½ a 7 cts.

Hogs.—Extra Chicagos 7⅜ a 7½ cts; good Westerns, 7 a 7¼ cts.; State, 6½ a 6¾ cts.

FOREIGN.—The British Parliament was prorogued on the 24th inst., until First Month 31st, next.

A London correspondent says: "There is great surprise at John Walter's sworn statement, in the course of his examination at Edinburgh, in Parnell's Scotch action, that he only owns a sixteenth of the London *Times* and has some hundred partners in ownership. The profits of some of these are known in other ways, and the revelation gives a new and almost startling idea of the vast earnings of the *Times*."

The United Kingdom imported 12,000 tons of eg last year (about 204,000,000 single eggs.)

A Zanzibar despatch received in London on the 2 inst., says: Letters, dated Stanley Falls, Eighth M 29th, have been delivered here by Tippoo Tib's mc They state that a letter was received at Stanley Fal from Henry M. Stanley, on Eighth Mo. 28. Stanl was then at Bonyala, on the Aruwhimi, where he h arrived on Eighth Mo. 17. He had left Emin Pas eighty-two days before, in perfect health and provid with plenty of food. Stanley had returned to Bonya for the loads of stores in charge of his rear guard, a intended to leave ten days later to rejoin Emin. reported all the whites in the expedition as healtl and said the expedition wanted nothing,

In the Stanley Falls advices it is stated that Stanl wrote that Emin was in possession of a vast store ivory and many oxen, and that he had abundance food. Stanley intended to leave Bonyala at the end Eighth Month.

More recently, another London paper edited by intimate friend of Stanley, says: We have receiv despatches from two reliable sources, which enable to state almost absolutely that Stanley has arrived Bangala, on the Congo, and not at Bonalya, on t Aruwhimi, as reported.

A despatch from Suakim, received in London on t 20th inst., says: The combined force of British a Egyptians have made an attack upon the rebel po tion. They stormed the redoubts and trenches, ar after an engagement lasting half an hour, drove t enemy into the bush. The victory was complete.

A notable result of the Panama Canal collapse that both in Paris and in the provinces, all the ang and disappointment of the investors is directed agai Parliament, while sympathy is extended to De L seps. Both De Lesseps and De Normandie da receive numerous letters from holders of Panar shares and bonds, encouraging them with assuranc and promises that every possible sacrifice will be ma to save the enterprise.

A despatch to the London *News* from Paris, say It is stated in financial circles here that the Americ Committee of the Panama Canal Company has offer to refund to the liquidators the sum of 9,000,000 fran this being the amount of commission received from t company. "This would keep the work going for fortnight or three weeks, and the offer will probal be accepted. If other similar offerings are forthco ing, the company might be kept afloat for some tir even if the lottery loan proves an absolute failure."

The Cabinet at St. Petersburg has under conside tion a new law to go into operation in 1889, unc which foreigners who have lived five years in Rus will be compelled to become Russian subjects or e be expelled from the country.

Several diamonds were found in the meteoric st which fell recently near Novos Urei, in Russia.

NOTICES.

WESTTOWN BOARDING SCHOOL STAGE.—During Winter term the stage will be at Westtown Station the arrival of the 8.53 and 2.47 trains from Philac phia, to convey passengers to the school, and at ot times on timely notice to

J. G. WILLIAMS, *Supt.*
Westtown, P

WANTED. — A Superintendent and Matron Friends' Boarding School of Ohio Yearly Meet Those of our members feeling their minds dr towards the position, are desired to make early ap cation to any of the undersigned.

Aaron Frame, Barnesville, Belmont Co., Ohi
Hannah Tatum, " " " "
John W. Smith, Harrisville, Harrison Co., O
Sarah F. Holloway, Flushing, Belmont Co.,

DIED, First Month 8th, 1888, at his residenc West Grove, Chester Co., Pa., GEORGE W. COO aged 77 years, a member and elder of New Ga Monthly, and West Grove Particular Meeting. "M the perfect man, and behold the upright, for the of that man is peace."

——, Eighth Month 27th, 1888, in this city, A CRESSON, aged 74 years, daughter of the late Benja and Deborah Cresson, a member of Western Dis Monthly Meeting of Friends.

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THE FRIEND.

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FOR "THE FRIEND."

A Visit to the Nickel Mine in Lancaster Co., Pa.

(Concluded from page 170.)

We were kindly received by Captain Doble, he Superintendent of the mine, who selected for ıs specimens of the ores which we could not ›therwise have obtained; showed us the machinry used in working the mine, and gave us much ıformation.

The mines are situated in the belt of country ying south of the Gap Hills (or Mine Ridge), ıd north of Chester Valley. The general rock f the country is of a shelly or slaty structure, bounding in Mica, and colored red with iron, At the mines there is a mass of dark colored ock, almost black, which is largely composed of *Hornblende*, a material which differs from Mica ı composition, color, and in the form of its crysals. It contains as its principal ingredients, Silica, Magnesia, Lime and Iron. The Granite nd Gneiss rocks often contain Hornblende in lace of Mica, giving them a dark color and reat toughness. The Hornblende Rock at the Nickel Mine is a comparatively narrow deposit, veraging about 300 feet in width. On its southrn side a long and deep chasm has opened at ome remote period, between it and the slaty ock which had joined it. This chasm has been lled with metallic ores, which have been brought here in solution in the water, and crystallized rom it on the adjacent rocks, forming what is ermed in mining a *vein*. Such chasms or long, arrow openings in the earth, are very common ı volcanic countries; and may form whenever here is any disturbance of the earth's surface. They must have been numerous in former geological periods when the surface of the earth was eing elevated in some parts and depressed in thers. We find them along the whole chain of ıe Rocky Mountains and the Andes; and in ıem are contained the deposits of silver, gold nd other metals which those mountains furnish o the miner, and which have been brought there ı solution and there stored in the same manner s the Nickel in the Gap vein.

"When a bone in our bodies is broken," says . Sterry Hunt, "nature goes to work to repair ıe fractured part, and gradually brings to it ony matter which fills up the little interval, nd at length makes the severed parts one again. o when there are fractures in the earth's crust, ıe circulating waters deposit in the openings ineral matters, which unite the broken portions, and thus make whole again the shattered rocks. Vein-stones are thus formed, and are the work of nature's conservative surgery."

The Gap Nickel vein has been traced for about 2000 feet in length; its thickness (the width of the original fissure) varies from 4 to about 30 feet, and some places reaches to 60 feet; its depth is unknown, as the deepest shaft yet sunk in it, which is 235 feet, failed to reach the bottom. The ore, as is nearly always the case in metallic veins, is a mixture of several metals, all combined with sulphur. On picking up a piece from the pile under the shed where it is sorted, I could see the bright lustre of the Copper pyrites, (Copper and Sulphur) resembling in color polished brass; in another part of the same fragment the Nickel had taken the place of the Copper. It was of a redder tint than the Copper, though the color was not as conspicuous as the metallic lustre. Intermingled with these were the black crystals of the Hornblende. The Superintendent gave me an interesting specimen of pure Nickel Pyrites (Nickel and Sulphur) which consisted of delicate needle-shaped crystals compacted into a mass, with the free ends of the crystals projecting as fine points like the pile on a piece of velvet plush. In addition to the metals already named, iron and cobalt are present in small quantities.

After the ore is raised from the mine, the parts which consist principally of Hornblende are broken off, and the more valuable portions are put into large roasting kilns, each of which holds about 100 tons of ore, and a fire of wood kindled under it. The sulphur which is present in such abundance in combination with the metals, burns as it is liberated from them. When once set on fire, the kiln will burn for 4 or 5 weeks without other fuel. This roasting frees the ore from most of the sulphur it contains. The roasted ore is then mixed with limestone and quartz, which act as fluxes, melted in a smelting furnace and cast into bars, which contain nickel, cobalt and copper. This mixed metal is then sent to the refining works in Camden, New Jersey, where the different products are separated from each other.

The Gap Mine was first discovered about 170 years ago, and worked for copper, at intervals, by different companies for 80 or 90 years, but without obtaining enough metal to pay the expenses. In 1849, after it had been standing idle for 30 or 40 years, a stock company was formed, and mining operations resumed. The Nickel ore was thrown aside as useless, being supposed to be Sulphuret of Iron, a very plentiful mineral. In the beginning of 1852, the present superintendent came there to work as a miner, and discovered that what was supposed to be worthless refuse was not iron, but some other mineral. An analysis showed that it contained Nickel. In 1862, Joseph Wharton of Philadelphia, the present owner, purchased an interest in, and subsequently became entire owner of the property.

The ore as it leaves the mine contains only from one to three per cent. of Nickel, so that it is not surprising that previous attempts to work the mine have not resulted in pecuniary success. That it has been profitable to the present owner is an evidence of the business skill with which it has been managed.

Nickel is found in many rocks, particularly in some of the serpentine beds—but seldom in such quantities that it can be mined to advantage. Until recently the Gap Mine was the only one in this country which was worked for the sake of this metal,—perhaps that is still the case. In New Caledonia, an island in the South Pacific, there is a mine owned by French capitalists, which contains a far richer ore. The company which controls it would have a practical monopoly of Nickel production, were it not for the competition of the Lancaster County Mine. In the mines of Germany and other parts of Europe, Nickel is found in considerable quantities combined with Arsenic.

In the neighborhood of the Lancaster County Mine, we met with some interesting traces of the existence of another fissure or dyke in the earth's surface. A mile or so before reaching it, we saw some large stones by the road-side, whose surface was weathered into a peculiar rusty brown hue, but whose freshly broken parts showed that they were composed of a hard, black or greenish-black, rock of uniform texture. There was in their shape an approach to a crystalline form, as they had flat sides and regular angular edges, quite unlike the ordinary stones of that region. They were *Trap* rocks, and came from a long and narrow cleft in the earth's surface, which has been filled with this material, perhaps pressed up from below in a melted state. This fissure, or *dyke* as it is termed, has been traced about 25 miles, running in a south-west direction from the Welsh Mountain to the Susquehanna River. Such *dykes* are found in many parts of the country, and some of them are of great width—such as that which forms the Orange Mountain in New Jersey. The crevice in Lancaster County appears to have been quite narrow, in some places perhaps not more than 40 feet wide. Others are known in which the trap is but a few feet in thickness.

The analysis of trap rocks shows that they contain a considerable variety of substances commingled together. Of these Silica forms about one-half of the whole. Alumina, Iron, Lime and Magnesia are also present in considerable quantities.

J. W.

THE love of the indecent in art and literature is so uniformly associated with social decay that we cannot but regard its increase as ominous of evil. It is a sure sign that a people has come into such a collision with that part of moral environment which consists of the eternal laws of purity and righteousness as must end in its destruction if there be no change for the better. As yet public opinion is on the side of decency and purity, but it will not long continue so if writers of evil books continue to poison the minds of myriads of readers. Society must fight their influence for the sake of its own life.—*The American.*

For "The Friend."

Concerning a Tract—with a Letter and a Narrative by the Receiver of the Tract.

The following letter, penned by one who is a writer of true and helpful narratives, and who lives in one of the New England States, is submitted for insertion in The Friend, under the belief that its perusal will afford some encouragement to the Book and Tract Committees in their useful work, and that it may incite our members generally (as lately recommended by E. M.) not to neglect any right opportunity for handing out or sending abroad the literature of our Religious Society:

"I have been very much interested in 'A Concise Account of the Religious Society of Friends,' finding in it a good many facts with which I was not familiar. It has made plain to me my mother's belief, that I always considered peculiar. She was a good, Christian woman, fond of her Bible and of silent communion,—not fond of church-going, of ministers, or of prayer meetings. She did not consider baptism, communion, or church membership necessary, and always said all those things were of the heart.

"When I was baptized, I asked her if she objected, and she said, 'Not if you think it necessary; but I think the Lord looks at the heart and not at any outward forms.' From her I have gained and kept many of these opinions, in regard to the Holy Spirit in particular; but I did not know that she had authority or sympathy for her ideas about the ordinances; and I find that I have been a good deal of a Quaker without knowing it.

"I remember when quite a child, hearing mother and her sister [the latter being named from an exemplary teacher of the Society of Friends] talking of these things, and they said if they lived where it was possible, they should join the Quaker Meeting, and bring up their children in that way. Mother used to tell me so much of what she was taught at that school, that it seems almost as real to me as if it was my own experience. She once dressed a doll for me, to show me the plain dress and bonnet of her early friends, but she would not even let me take it in my hand; but after I had looked at it as she held it from me, she ripped it in pieces—to my great disappointment—as something too sacred to be carelessly played with.*

"The study of the little tract has brought my early life back to me with great vividness, and I can now understand mother's delight in getting us all off to church or prayer meeting, and saying: 'I shall be much happier and better satisfied here at home by myself,'—and I remember, too, how serene her lovely face would be on our return.† It gives me a peculiar satisfaction, that you will understand, when I tell you that it has been a trial to me ever since mother's death, that she was not baptized, and did not unite with any church. That feeling is now quite dispelled. I always felt that she had the inward assurance of her acceptance with Christ. Had she had some one to talk with who understood her, she would have been more free in her expressions of belief, but, as it was, 'F—— was always considered peculiar,' and sometimes was almost persecuted by a severely orthodox near neighbor * * for neglecting the means of grace, as they considered the revival meetings. She was at least consistent, never being moved from her life-long habit of silent communion, even when ——— was holding meetings only a few rods away."

The writer of the foregoing, in the current number of the *American Messenger*, repeats a story told by an elderly teacher and preacher among the Indians, who, many years before, had gone West with the expectation of serving as a colporteur among the white settlers. An open-air meeting had been appointed for the Indians on a certain First-day, to be held near the confluence of two rivers, where the tribes sometimes came together around their council fires. On the morning appointed, the colporteur was greatly disappointed "to find the rain falling as if the very windows of the clouds were open." He was quite ready to conclude that it would not be worth while to go through the beating storm the ten miles' distance to the meeting-place; but a friend with whom he sojourned, and who knew the character of the red men better, told him that if *he* was not unfaithful to the appointment, he would find that the Indians would not be. Thus encouraged, he set forward with his friend, on horseback, fording two rivers; and, as they reached their destination, "tall, lank, dripping figures were seen moving swiftly to the place of meeting."

Instead of the expected dozen or score of attenders, more than 150 were present, some of them having come fifteen or twenty miles, some on horseback, many on foot. They gathered under a huge oak, at the foot of which a little mound of turf-covered roots made a natural elevation for the speaker. "A few could understand me," proceeded the latter; "an interpreter made my meaning clear to the rest. All listened eagerly, so eagerly that my heart was wrung with a great pity, and tears mingled with the raindrops that poured down my face. There these rapt listeners stood all day. A few of them had blankets; the preacher held the only umbrella in the company, to protect his Bible when he read it to them." The Indians were afterward supplied with tracts and copies of the New Testament; and though it might be questioned what good they could do if the recipients could not read them, yet, the Indians having learnt of the good tidings, would take occasion to ask the hunter or herdsman or trader who came among them, to read the printed pages: and so the Indian and the white man—the latter perhaps a wanderer far from his home—would be instructed together. J. W. L.

*The feeling of the parent doubtless was, that as the simple attire of the Friends had commended itself to her, as being in accordance with what the Scriptures and the witness in her own heart had told her, became those professing godliness, she hence had a repugnance to permitting the representation to be bandied about as something simply peculiar and mirth-provoking, and, to that extent, as likely to have an effect in preventing her young friends from taking up the cross in the matter of their own apparel.

It was undoubtedly a sentiment akin to this, which led F. E. Willard to treat, as she did, the subject of the teaching power of dolls in her recent tract on "Dress and Vice." She wisely advises that French dolls, frilled and furbelowed, be not given to the little ones, if we would keep them from bestowing overmuch attention on their dress.

†We would probably judge wrongly were we to conclude that this mother was indifferent to the admonition concerning the assembling of ourselves together. Was it not rather evident, that, having experienced the stated "church services" to be a burden to her spirit, she felt the requirement, and knew of the blessing of that communion with the Father and the Son which becomes the happy lot of those who seek Him in faith and with faithfulness? Where meetings are accessible, the faithfulness of many elders, though weighed down with years and many infirmities, has often been instructive and stimulating to those who are younger in years.

For "The Friend."

Journal Kept by Martha Routh, on her Passage from London to America.

Martha Routh was a minister in the Society of Friends, who resided at Manchester, England. Some account of her life and travels is published in vol. XII. of the Friends' Library. She twice came to America on religious visits. The Journal from which the following narrative is extracted records her experiences during the first of these voyages. It contains much that is instructive, and gives a pleasant insight into the life on shipboard of the company of congenial Friends, all or nearly all of whom who appear to have been members of the same religious Society. It also furnishes, in its description of the tedious delays occasioned by baffling winds, and its allusions to the danger of falling into the hands of wicked and evilly disposed men, an interesting contrast with the ease, quickness and safety with which transatlantic voyages are made in these days of steam and of peace.

The manuscript volume from which this is taken is one that belonged to the late Martha Jefferis, who (then Martha Sharpless) was a teacher at Westtown Boarding School in 1808 and was connected with that institution in after years as a member of its Committee, and afterwards as Matron.

"On Second-day morning, 21st of the Seventh Month, 1794, I had a near and solemn parting with my dear husband and my sister North at our kind friend's, Simon Baileys, in London with divers other friends, amongst whom was my beloved brother in the bonds of the Gospel Thomas Scattergood,* who has lately arrived from America on a religious visit to Friends in Europe, and who had then to bear a deeply instructive, encouraging testimony to the sufficiency of the Lord's power, who called forth his servants and hand-maidens to go from land to land and sea to sea to preach the Gospel of his Son.

"They accompanied us to the river, when I went on board. The ship I embarked in was the *Barclay*, bound for Boston in New England, owned by the sons of my dear and justly valued friend,† W. Rotch, who embarked for Gravesend

*Of this worthy minister of the Gospel a Journal was published in the 8th volume of Friends' Library. He was born in 1748, and died at his residence in Philadelphia in 1814.

He spent six years in a religious visit in Great Britain, where he arrived about the middle of the Sixth Month, 1794, a few days before Martha Routh left to perform a similar service in his own country.

Joseph Kite, in his *Arm Chair*, describing the worthies who had rested in that ancient seat, thus speaks of T. Scattergood:—

"Here Scattergood, when evening came at length,
From the day's toil reposed his weary strength;
From Christian sympathy that solace drew,
Which those can grant who heavenly joys pursue.
Mournful of spirit, he was ever found
In sympathy with souls by sorrow bound.
As fell his plaintive voice upon the ear,
The poor in spirit felt a friend was near.
Prompt in his duty at the house of prayer,
To plead with fervor for his Master there;
While crowds hung trembling on that zealous tongue
Which only woke as living waters sprung.
He never preached himself—his every word
Directed to a slain and risen Lord.
He to the weary, consolation brought,
He for the burthened sweet deliverance wrought;
Tho' bound himself, the fettered oft set free,—
The Jeremiah of his age was he."

†Wm. Rotch was a prominent Friend of Nantucket who took an active part, during the Revolutionary War, in obtaining protection for the inhabitants of the island and their vessels from both the British and

in company with his wife and daughters, and John Wigham from Scotland, and my valued friend and fellow-laborer in like religious prospect with myself, to visit Friends in America. We also had as passengers Elijah Waring, John Gilbert, Joseph Merefield and Henry Kendal, who were going to settle in business,—likewise two young women,—Elizabeth Pritchett of Dorsetshire, and Elizabeth Wood of Boston in Lancashire, all members of our Society. Having a fair wind, we got to Gravesend in about three hours, where we cast anchor, and for some time employed ourselves in setting our several matters in the cabin.

"In the afternoon several Friends came on board and drank tea, and on Third-day many more came from London to accompany our beloved elder brother in the truth,‡ Samuel Emlen, who seemed peacefully set at liberty from the religious engagements he has been exercised in, in Ireland and England, particularly in London, where, there is cause to believe, he left many seals of his ministry, and where it's likely many would feel as those did, when parting with an apostle of Christ; weeping much because they expected to see him no more. He, with said Friends, came and drank tea with us in the ship that evening, at whose request I went on shore; lodged at an inn, and being poorly with the sick headache, I soon retired to bed, and by morning was much recruited: when, after breakfasting together, and our dear friend William Rotch being arrived, we went on board, and after another solid parting with friends, weighed anchor, and sailed to the Noire with a pretty fair wind, then cast anchor again with about eighty vessels more; among them was the *Ohio*, in which T. Scattergood had come from America, with* John Jay, the ambassador who came to settle matters between the Court of England and their State.

"Fifth-day, Seventh Mo. 24th. Beat against wind and tide, which caused a great motion, and brought on sea-sickness to most of us, though I seemed to have a less portion than some; yet too much for writing, which my kind friend W. Rotch did for me, to my husband; which letter, with others, the pilot took on shore at Deal, where he left us at anchor.

"Sixth-day, Seventh Mo. 25th. Continued at anchor—the wind being against us, the sea rough, and sickness continued; but towards evening got more calm. I slept comfortably that night, and waking early in the morning, felt much refreshed both in body and mind—the latter being humbled and contrited to silent weeping, in my little but commodious lodging-room, under a fresh sense of the bountiful dealings of infinite wisdom towards me, even from my childish years; and great was the love that was renewed in my heart towards my fellow-passengers, and in a particular manner beyond the power of expression towards Wm. Rotch, who for some years hath been to me a brother beloved in the unchangeable Truth; and as our friendship did not commence on the surface of things, but in a heart-felt cement, flowing in a language as when deep uttereth unto deep; so it hath continued gaining ground on that Rock which cannot be shaken, nor against which the gates of hell shall be able to prevail, and under which humbling uniting impression a trust was renewed, that our Heavenly Pilot would in his own time land us safely together at the desired port: for which fresh mark of Divine regard, my soul desired to render the tribute of praise unto God, who is worthy for ever.

"After rising, found myself so recruited I was able to lend a little help to my dear friend, E. Rotch, &c., in their domestic affairs. Though we are many in the cabin, and sometimes driven together in little nooks, I think it may be safely said we are a family of love, and desirous to accommodate one another. My little state-room proves the sweetest part of the ship; by being most in the centre of the cabin, is least subject to the smell common to vessels. When in bed, can readily get at all I want about me; have room for my easy-chair, and at the bottom of my crib, another seat, that I can invite a friend to sit with me, which our beloved friend, S. Emlen, is kind enough often to occupy; whose company is at all times very pleasant. His eyes being dim and mine not being very strong since I have been on board, L. and M. Rotch frequently read to us, much to our satisfaction; their father and mother, &c., being within hearing—thus we go on pleasantly when the vessel is moderately still, which continued so much so till late on Seventh-day evening, that I went on deck after dark, just to take a view of the water. It had a solemn appearance, and though nothing terrifying, my mind was touched with a feeling for those who had the care of the vessel, in thinking how trying it must be to such, in dark and stormy nights.

"About two o'clock on First-day morning, Seventh Month 28th, I heard the captain call to his men, telling them the wind had got more in our favor, who quickly were upon deck, weighed anchor and set sail; but the wind blowing hard and not quite fair, we had a tossing time, till we anchored again at Dungeness, when we retired quietly together in our cabin in the latter part of the afternoon. Though on sitting down I felt very feeble, both in body and mind, the latter became a little helped through the impression of a belief raised thereon, that many brothers and sisters from whom we were separated in body, had been caring for us, and breathing on our behalf, both in public and private, to the great Preserver of men; which felt humbling, and accompanied with secret desires on mine own account in a particular manner, that I might for one be watchful over myself; and feeling it spread towards others, I had liberty, though in weakness, to make some mention of it, which was followed with instructive addition from dear S. Emlen. In the evening, we sat together again, and some of our young men read to us, when, after a pause, dear J. Wigham had to revive again in our hearing, a passage that had been read—'It is not in man that walketh to direct his own steps,' &c.—from which he was led to drop several instructive remarks, in a particular manner, to the young men; followed by S. Emlen, in tender, emphatical expostulation; and I believe our minds according to our measures were bowed in thankfulness, for being owned together through the renewings of his Power, who in former years ordained a morning oblation, and an evening sacrifice."

(To be continued.)

American commanders. After the close of the war, and the acknowledgment of the independence of the colonies, the duty imposed on foreign oils by the British and French Governments so crippled the whaling interests, that he and others obtained concessions from the French Government, and removed to Dunkirk, in France, where quite a colony of Friends were established for a time, who sent out many vessels in the whale fishery. An interesting account of these circumstances may be found in the 48th volume of The Friend, page 349, &c.

On the approach of war between France and England in 1793, William Rotch removed from Dunkirk, in order to save his vessels from being captured by English cruisers, and after spending a year in England, returned to America in 1794, in the same vessel with Martha Routh. He soon afterwards settled in New Bedford, which became his home during the remainder of his long life. His history shows that he was a man of unusual energy and enterprise; and faithful in supporting the testimonies held by the Society of Friends. The estimation in which he was held by his fellow-townsmen is shown by the notice of him given by Daniel Ricketson in his history of New Bedford, who speaks of "the venerable and patriarchal appearance" of William Rotch in the latter part of his life. "Tall and dignified in his person, his face expressive of benevolence, with his long, silvery locks, and the drab-colored suit of the style of the Society of Friends, combined with his noble and philanthropic character, rendered him an object of profound respect to his fellow-citizens."

"Friend Rotch, as he was called, was a fine specimen of a merchant, a man of the strictest integrity; frank, generous, high-minded in its truest sense, but truly humble in his own self-estimation; of broad and liberal views, devoted to the principles of peace and good will; a friend of the oppressed and down-trodden; in fine, a more perfect character has never fallen to our lot to know."

‡Of this devoted minister, whose home was in Philadelphia, the *Arm Chair* says:—

"Here too has sat,—like him of stature, small,
Great, too, of heart,—a minister like Paul,—
One who, obedient to his Master's will,
Was studious found his duty to fulfil.
Six times went Emlen bound with Gospel chain,
On Christian errands o'er the Atlantic main;
And still, returning from his work of love,
Came with the olive-branch and peaceful dove.
Though years rolled on and outward sight grew dim,
The lamp of Truth still brightly burned with him,
Showing distinctly in its searching light
Deeds that the actors deemed were hid in night.
His Urim and his Thummim were with God,
And he obedient to his Master's nod.
As secret feeling told him of distress,
The sufferer's door-sill soon his foot would press.
Thus Mercy led,—and pleasantly he said,
That he, 'by jobbing earned his daily bread.'"

An interesting account of Samuel Emlen may be found in *Biographical Sketches* of Friends of Philadelphia Yearly Meeting.

*John Jay was one of the most eminent and purest of American statesmen. He was the first Chief Justice of the United States, and was employed in various diplomatic missions. In 1794, the time when he crossed the ocean with Thomas Scattergood, he was sent to negotiate a commercial treaty with England, which he successfully performed. Appleton's Cyclopedia of Biography says of him:—"Beloved by friends, respected by political opponents, honored by all, he died on the 17th of May, 1829; and it may truly be said that our country has no purer name inscribed on the list of her worthies than that of John Jay."

For "The Friend."

We believe our meetings for worship are of Divine institution; for our Saviour said, "where two or three are met together in my name, there am I in the midst of them," to own and to bless; and He is the guide and teacher of his people—of all who are met in his name and power. And we believe our meetings for discipline are of Divine institution, to see that we keep our bodies in subjection, and that our outward appearance and our conversation, is in accordance with our high profession of being led and guided by the Spirit of Truth. And this is so much of an outward rule that it is thought best not to hold business meetings on First-day, lest it should divert the mind of some from the "one thing needful." Though, in business meetings we should wait to be guided by the same spirit, lest we mar instead of forwarding the work.

George Fox was sent to establish Monthly and Quarterly Meetings. But he never held any Bible schools. He says, "The Lord opened to me, that to be bred at Oxford or Cambridge was not enough to fit and qualify men to be

ministers of Christ: so that which opened in me, I saw struck at the priest's ministry." Now in our meetings for worship, when we attain to the object of meeting—feel something of the solemnizing sense of God's love—should we not try to carry some of this feeling home with us? and not too soon turn our attention to a study of the written law, lest it should dissipate the solemn thoughts of some young and exercised mind, and rather lead back to the outward law, than to the law of grace, and Spirit of Christ in the heart; and thereby cause some who are weak to look too much to those who are learned in the words of Scripture. "For the promise was not to Abraham or to his seed through the law, but through the righteousness of Faith; for if they which are of the law be heirs, faith is made void and the promise of no effect." But they have not all obeyed the Gospel, for Esaias saith, Lord, who hath believed our report? So, then, faith cometh by hearing, and hearing by the word of God. But I say, "Have they not heard; yes, verily, their sound went into all the earth, and their words unto the ends of the world."

It is not so much a want of knowledge that is needed, as it is a want of care, and a willingness to deny self: take up the cross, and obey in the little, and follow that light which leads away from the fashions and sins of the world into great simplicity, honesty, love and holiness, which would bring acceptable honor to God, and promote our present and eternal happiness. Did not George Fox, in his trouble, go to those most reputed as learned teachers in his day? but could find none that could speak to his condition, or give any relief; and he remained in great trouble until it was shown to him, "that Christ alone could speak to his condition." O! what a relief to be turned from men to the Saviour of the world—to Christ in his own heart. And verily, George Fox tried to turn all his hearers from the teachings of men to the Spirit of truth in their own hearts. He labored to bottom them on Christ within, as their teacher.

We have the Holy Scriptures, for which we should be thankful, and should read them carefully and often; but many parts are a sealed book until our understandings are opened by the Holy Spirit, which inspired the holy men who gave them forth. Even the disciples of Jesus needed to have their understanding opened by Him. "Without Him, we can do nothing" rightly. Without Him, we shall be blind leaders of the blind, and shall both fall into the ditch of thinking we have attained something by learning the words of Scripture, and teaching others in our own time and will; like some poor mother who thought her child had done a meritorious thing to say over a few words of prayer which she had taught him; and tried to make him think he merited a reward, though he felt no sense of need.

The Jews had the Scriptures and read them; yet they were enemies of Him of whom they so fully testify. They felt secure, and thought they had in them eternal life; and they were much taken up searching them; but they would not come to Christ that they might have life. The tendency of such teaching is to cause the hearers to depend too much on Scripture; and to lead them into too much liking to hear the best intellectual teachers, instead of watching and waiting in solemn silent exercise.

George Fox says, "I fasted much, walked abroad in solitary places many days, and often took my Bible and sat in hollow trees and lonesome places." His Bible reading was in private, a good example for us. He says, "I kept much as a stranger, seeking heavenly wisdom, and getting knowledge from the Lord; and was brought off from earthly things, to rely on the Lord alone."

With the salutation of love to all who are seeking the right way of the Lord, I conclude,

ROBT. KNOWLES.

WEST BRANCH, Iowa, Twelfth Mo. 18th, 1888.

FOR "THE FRIEND."

Exhortation to the Young.

My mind has been brought under exercise, and a living concern felt for the dear youth, and those who are setting out in life, in our Society, that you may be so wise as to "choose the Lord for your portion, and the God of Jacob for the lot of your inheritance:" then you will have nothing to fear, save the fear of offending Almighty God in thought, word, or deed. Be willing, dear ones, to take up the cross and deny yourselves of every sin-pleasing pleasure,—the lusts of the flesh, the lusts of the eye, and the pride of life, which are not of the Father, but are of the world that lieth in wickedness; and follow a meek, a once crucified but now arisen and glorified Saviour and Redeemer. May you be more and more weaned from the world, and the things of the world—its manners, its maxims, its fashions and its delusive pleasures; and your affections set on things above—on Heaven and heavenly things—where Christ our Redeemer "sitteth on the right hand of God."

The way to the crown is the same that ever it was; it is by the way of the cross. "Christ's cross is Christ's way to Christ's crown," says William Penn. You cannot keep yourselves; it is only as you are obedient unto the Spirit of Truth as made manifest unto you in the secret of your souls, that you can be preserved from the snares of the cruel enemy who goeth about not only as a roaring lion, seeking whom he may devour, but also as a cunning serpent, to beguile and draw away the mind after forbidden things. His baits are strewn thickly to catch the feet of the unwary. He holds up to them pleasing pictures, and tries to persuade them that there is no harm in this or in that indulgence, with which the Spirit of Christ would make them uneasy. It may be in fondness for dress, or in music and singing, or in attending places of diversion—and so he would keep the mind afloat on outward things, things that perish, above the cross of Christ, out of the true fear of God.

Oh! dear ones, such as do hearken to the insinuations of the enemy, and are drawn aside by him, will suffer loss and bring trouble upon themselves; and it will only be through unfeigned repentance towards God, that you can receive forgiveness and be brought into favor with Him, the Lord of life and of glory. Oh! hearken not unto the enemy, for he was a liar from the beginning, and abode not in the truth; but hearken unto the "still, small voice of Christ," who standeth at the door of your hearts, knocking for an entrance there. Oh! keep Him not out until his "head is wet with the dew, and his locks with the drops of the night," but open unto Him, and He will come in and sup with you, and you shall sup with Him.

Love retirement, and commune with your own hearts and be still; read daily a portion of the Holy Scriptures, with your minds turned inward to wait upon God; that you may know your spiritual strength to be renewed in Him, that you may run the way of his commandments and not be weary, walk and not faint. Read, also, the approved writings of Friends, make yourselves acquainted with them, and you will find this to be not only a profitable but a pleasant employment. And do not give way to lightness or foolish talking and jesting, or go into unprofitable company, which will be a disadvantage to you, disqualify you for serious reflections, and beget a disrelish for good and profitable reading. Oh! you cannot be too careful on these points. I feel to encourage all our dear young Friends to be faithful unto Him who is calling to glory and to virtue—faithful in little things as well as in greater.

I will add a few extracts from the "Introductory Remarks" to volume I. of "Friends' Library:"

"The records of the Society show a long list of worthies, whose dying hours and sayings bear ample testimony that the principles in which they had lived, and by which they endeavored to regulate their actions, did not fail them in the near prospect of death and eternity; but administered all that support, consolation and animating hope, which give to the death-bed of the Christian its peculiar interest.

"It is especially obligatory on the members to be conversant in these matters. Ignorance of them, where the means of information are accessible, is discreditable, if not culpable.

"If the things which belong to our peace have a due place in our affections, we shall meditate with pleasure on the experience of those who have trodden the path of virtue before us. The fervor of our piety, the strength of our attachments to religious truth, will be promoted by frequently perusing their excellent writings, and dwelling in serious contemplation on the bright example they have left us, adorned with the Christian graces, and inviting us to follow in their footsteps.

"To whatever department of human pursuit we direct our attention, we perceive that men delight in the productions of congenial minds. He who finds that he has little relish for serious things, and that it is difficult to fix his attention upon them, may safely infer that his heart is not right in the sight of God, nor its aspirations directed towards the kingdom of heaven.

"The religious man delights to dwell on those things which concern the salvation of his soul. He feels a lively interest in the saints and holy men who have entered the celestial city before him; and as he contemplates their blameless walk, their faith and patience under trials, their simple obedience and dedication, and above all, the blessed animating hope of an eternal inheritance, which shed a bright radiance around their dying beds, his whole soul kindles with desire to arise and gird himself anew for the journey, and with increased diligence and ardor to press toward the mark for the prize of his high calling of God in Christ Jesus." J.

WINONA, Ohio, Twelfth Mo. 20th, 1888.

THE Christian life is a radically transformed life. It is not merely a life made better here and there, or now and then, while the vital principle, the ruling spirit, remains unchanged. An exceptionally affectionate child of four years, after gazing intently at his own miniature reflection in his father's eyes, naïvely asked, "Do you keep me in your eye when you are asleep?" As a true father is a true father at all times—a true Christian is a Christian at all times—sleeping or waking, resting or working, hearing or speaking, dreaming or doing. The words of an unsophisticated child are often searchingly God-like. Do you keep Christ in your sight when you are asleep? "Whether we wake or sleep, we should live together with Him."

For "The Friend"

Should almost any one of the so-called churches of the present time, cease to pay a regular salary to their hired minister, it would stop their preaching there and then; as was witnessed in a neighboring church only a few months ago. The services were opened as usual, and went on until the M. S. was laid on the desk, and then notice given by the minister that there would be no preaching until he received his pay. Then he quietly pocketed the sermon and went to his house, leaving the congregation to devise ways and means for raising the money; which was then done. Then the sermon was read in the evening. But should God withdraw his blessing through the power of the Holy Spirit, that would be little heeded by this class of preachers, so long as they could write a sermon and read it to the people, with the assurance that their pay was forthcoming.

Impress on our minds yet more forcibly, dear Lord, these words of Jesus, "Ye cannot serve God and mammon;" and also, "If any man love the world the love of the Father is not in him."

Friends, stand aloof from this hireling minister business. The writer knows from experience whereof he speaks, having in his younger years been in such communion, and held all offices therein, save the ministry (so-called), until the true light shined into his heart some years ago, convincing him that this ministerial gift cannot be bought and sold for money. J. D.

Banana Fibre.—Among the valuable products of the soil now largely suffered to go to waste, according to the United States Consul of San Salvador, is the fibre of the banana. This fibre which may be divided into threads of silken fineness, extends the length of the body of the tree, which grows without a branch from ten to fifteen feet high, and has a circumference at the base of two and a half to three feet. In Central America, the fibre, with no preparation except drying, is used for shoe-strings, lariats, and cords for all purposes. In its twelve months of existence, the banana tree bears only one bunch of fruit, but from two to four or ten trees spring from the roots of the one that has fallen. At home, the bunch of bananas is worth fifteen cents, and the dead tree nothing, though, if the supply were not inexhaustible, the latter would be worth ten times the value of the fruit to a cordage factory, paper mill, or coffee-sack maker. The banana leaf, with stems of the toughest and finest threads, is from two and a half to three feet wide and ten to fifteen feet long, and serves the native women of San Salvador as an umbrella in the rainy season, a carpet on which to sit, and a bed on which to rest.—*Exchange.*

A REBUKE, or a censure, may well follow a thoughtless or an otherwise improper act of a child, who had not had timely warning against such conduct; but specific punishment from a parent ought to be reserved for offenses where the risk of punishment was understandingly braved. Parents have a duty to warn their children against wrong-doing, and to instruct them in well-doing. Many a child receives punishment for a thoughtless offense, when it would be juster for the parent to be punished for having neglected to warn the child against that line of action. Wise parental control and discipline include a control and discipline of the parent's self, as well as of the child; and failure in *this* line is quite as common as failure in that.

WHITTIER,

[On his 81st Birth-day, Twelfth Month 17th, 1888.]

BY MARY H. LEONARD.

O noble Singer, who with amaranth crowned
Hast lingered 'mong us long;
Freedom's evangel and great Nature's peace
Are in thy song.
A nation's homage, and a nation's love
Rightly to thee belong.

Valiant for truth wast thou, and bold to espouse
The rights of souls oppressed;
And yet, O gray-winged thrush, thy quiet strains
Delighted best
When thy unwandering heart its joy outpoured
From its sequestered nest.

No verse-wright thou, weaving with clever art
The complex coils of rhyme;
Nor thine, weak Passion's Muse that trails her robe
In Folly's slime;
Thy simple measures lure us by the charm
Of thought and faith sublime.

Thou wast not understood by alien ears:
Thy strenuous music fell
Strange and uncouth on those who never felt
The mighty spell
Of freedom's force that rugged Nature casts
On those who woo her well.

But thy New England knew thee. All her moods
In bold simplicity
Hast thou portrayed. And now her sons dispersed
From sea to sea
Revere thy name, and cherish with delight
Thy noble poesy.

O Great Heart, weary with the futile strife
Of dogma and of creed,
How soon thou'lt rest thee from thy fourscore years
Of God-like deed
In the Eternal Goodness which thy heart
Hath best interpreted!

COLUMBIA, S. C. —*The Independent.*

SELECTED.

HER LIFE.

She lived and labored midst the lowliest things,
Walked at my side and talked, and oft did fill
The gracious hours that friendly twilight brings
With toil, naught questioning if good or ill
Were hers; soft lullabies she crooned at eve.
Like poppies' breath falling down tenderly
On infant eyelids that gay sports would leave
To nestle close and sleep upon her knee.
Her life was colorless and commonplace,
Devoid of poetry—I thought it so,
For I was blind, and could not see the grace
That grew through common duties; now I know,
Since she is gone from me and all her cares,
I entertained an angel unawares.

—*Zitella Cocke, in "The American Magazine."*

SELECTED.

THE TRANSFERRED SHEAVES.

BY JAMES BUCKHAM.

Two neighbors, blessed with a sufficient store
For winter's pressing need, and somewhat more,
Determined (each suspecting not his brother)
They'd make a gift of sheaves unto each other.

The first one said: "My neighbor John is poor—
No prattling children play about his door;
I'll take, then, these twelve sheaves for Christmas cheer,
And add them to his harvest of the year."

The second likewise said: "There's my poor neighbor,
With ten small mouths dependent on his labor,
I'll take these twelve full bundles, sheaf by sheaf,
And hide them with his own on Christmas Eve."

And so, when o'er the earth with radiance mild
The stars that shone upon the Saviour child
Shone once again, while angels sang above,
Each neighbor paid his debt of Christmas love.

The morning broke; and each, as oft before,
Went forth for that day's portion of his store,
When lo! each saw the sheaves which he had given
Unto his brother, full restored by heaven!

—*Christian Advocate.*

For "The Friend."

Some Account of Joseph Wilson.

(Continued from page 170.)

Fifth Month 13th, 1870. "My dear ———, I thought perhaps thou would be willing to receive a few lines from thy often deeply tribulated father. The watch and warfare, the struggle of the spirit to be enabled to rise above the world, the flesh and the devil, admits of no abatement on my part. I do not know that I have much to communicate, but wish to remind thee that thou art not forgotten; no, none of our children are forgotten by their father, neither do I believe they are by their Heavenly Father; but they must do their part, the cross to the natural will and affections must be borne day by day, and self slain, if we are ever permitted to wear the crown immortal. I have had a sore conflict for months past, and am often brought to the acknowledgment that unless the Captain of salvation undertake for me it is in vain to look for help elsewhere. I do not wish by thus writing to cast a gloom or discouragement over the mind of a dear child, but when thou art closely proven and neither sun, moon, nor stars appear for many days together, remember that others have trod the path before thee. I am not without hope that a brighter day will dawn, neither do I wish to be understood as complaining. No, not at all doubting but He, in whose hands are the times and seasons, knows best how to apportion to his creature man, the food most suitable and convenient for him.

Sixth Month 19th, 1870. "A few days ago, whilst travelling on the road, a fresh visitation of heavenly love seemed to be held out, and as I thought a nearer access to the throne of grace given me than has often been my experience; first on my own account for preservation and protection through the remaining days of my pilgrimage; and also for the beloved partner of my life, that the most High would be pleased to give her beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness, and that she may in the winding up of her days be enabled to sing his praise on the banks of deliverance; and in an especial manner did my heart yearn for my only son, that the Lord would be pleased to turn his heart to love and serve Him, even as a man turneth the water courses in his field, that his life may be useful and his end crowned with a blessing which the world cannot give. And others not named were also brought livingly and sweetly before my view. It seemed right to make this record as an acknowledgment of the tender regard of a compassionate Saviour to a poor unworthy worm of the dust."

About the beginning of the year 1871, Joseph Wilson's health began to decline, previous to which it had generally been good. It was evident from some of his expressions (at an early period) that he entertained doubts of his recovery. On being queried with as to the cause of some conflict of mind which was sometimes apparent, he replied: "I feel that I have a very narrow path to walk in, and my fervent prayer has been that the preserving arm of Omnipotence may be round about." He spent most of the night for several weeks in his chair, his afflicting cough preventing a reclining position. At one time remarking to one of the family—"the night has not been a tedious one to me." At one time he remarked, that the outward creation looked very beautiful; even the air seemed filled with fragrance. On being asked if the outward was all that appeared beautiful,

he replied: "I do not feel like complaining, I have been endeavoring to feel resigned, though my family and friends are very dear to me." At another time he said to one of his daughters: "I have been trying to number my blessings, and it seems to me that one of the greatest is, I have not much property to leave to my children."

On the 5th of Sixth Month, to a young Friend who bade him farewell, he said, "Thou art one of the younger ones, and from appearance may live many days, I want thee to give thyself up to the service of thy Heavenly Father, and not let worldly matters have too much place with thee;" and to another, "I want thee to devote with energy (in the strength that may be afforded) thy time and talents to the promotion of the good cause, and thou mayest be of much use in thy day and generation."

On the 6th, as —— was about to leave (who had called to see him) Joseph thus addressed him: "Art thou endeavoring to make thy calling and election sure? Thou knows thou hast not always lived the life thou should have lived, and I feel a concern for thee that thou may so live as to know thy peace with God, while time and opportunity are afforded thee, for life is uncertain with all of us, even with the healthy and strong; the pale messenger may come in an unexpected moment, in an hour that thou thinkest not of, and my desire is that thou may be prepared for it. I know I have often erred myself, and come short of what I should have been, but I have been favored to feel that the Lord has not cast me off." In speaking of his sufferings, he said, that he apprehended few persons had experienced a greater change than he had; that previous to his being taken sick, he could lie down at night, without pain or restlessness, and sleep until morning; but after he was taken, his cough was so constant and his breathing so difficult that he could not rest or sleep much, which he found to be a trial; yet through all he did not remember murmuring but once, and added, I was very sorry afterward, and I believe the Lord forgave me for it.

(To be concluded.)

The greatest things in this world are but the outgrowth of little things, or at least the sum of many little things working together. The earth-worm cannot do the work of a great-geared plow of modern times, but many millions of insignificant earth-worms do vastly more plowing and fertilizing on the earth's surface than man can do with all his great inventions. The great forests come from small seeds, and the vast harvests reaped from the face of our prairies come from the handfuls of seeds broadcast into the ground. This vast universe is but the sum of millions of small operations of Nature. All God's greatest works are wrought by means of little movements which he has set going.

We can never know what the final result of a discouraging influence may be. When the Israelites were on the edge of the land of promise, ten men came back with a disheartening story of fierce warriors and great giants, and by their cowardly and unbelieving report they started a wild panic of terror among the people. The end of it all was forty years' wandering in the wilderness, and the death there of a whole generation. One discourager may always do immeasurable harm, turning courage to fear, hope to despair, strength to weakness, joy to sorrow, in many lives. One gloomy prophet of ill ofttimes retards the progress and hinders the prosperity of a whole community.—*S. S. Times.*

For "The Friend."

William Penn in America, or an Account of his Life from the time he received the grant of Pennsylvania, in 1681, until his final return to England. By William J. Buck, pp. 416. Philadelphia, 1888.

The above is the title of an interesting historical contribution, compiled to some extent from original manuscripts not heretofore published. The author has, however, fallen into error in drawing conclusions which detract from William Penn's character in several important particulars. His qualifications as a statesman are rather grudgingly acknowledged, and whilst he is admitted to have been "naturally generous," there are intimations that he was both selfish and insincere; and he is distinctly charged with having been "unnecessarily severe and, perhaps, unthankful." None of these traits of character can be justly charged upon Penn, whatever his other faults may have been.

Disregarding the views of almost all of Penn's other biographers, our author says in his preface "We attribute most of his [Penn's] troubles, not so much to the opposition he encountered as to his own pecuniary mismanagement." And again, "It was his weakness—naturally generous, warm-hearted, and indulgent *as a parent*, he could not resist the strong appeals continually made to him, and hence his embarrassment." And in a later chapter he expresses surprise that other biographers have not "a word of reflection as to his capacity or abilities as a financier;" and asserts that being an "indulgent parent liable to credulousness, the *chief* cause of pecuniary distress arose directly or indirectly from its promoters indebtedness and extravagance."

It is safe to say that no sufficient evidence has been produced in support of these opinions. The author seems to found them on these circumstances. First: He thinks he saw somewhere in the Penn manuscripts that Letitia had an advancement of £2,000 upon her marriage to William Aubrey. Second: He surmises that William the younger had cost his father at least as much more. Third: That Judge Quarry, the Proprietor's "determined opponent" and enemy, made charges against him which, however, he admits in another place (page 288) that Penn ably (and we think successfully) answered.

Granting that he gave those sums to his children, the aggregate is small compared with what the colony had cost Penn. In 1703, which was after the Assembly had voted the money and excise mentioned by Quarry, and the subscription made by Friends referred to by the same writer, Penn tells us that his outlay on behalf of the colony was "above £30,000 more than he ever got." It must be manifest that the "*chief* cause" of his pecuniary embarrassment was his generosity to the colony and not his generosity to his children.

We are indebted to the author for furnishing some information from sources not heretofore accessible. X.

Twelfth Month 11th, 1888.

Many people still think that the best way to keep the peace among neighbors is to keep the fences high and tight between them. On the same general principle, some centuries ago, it was thought that safety could only be assured to those who had any thing to lose by living in strong castles upon high crags; in walled towns; in fortified and intrenched more private dwellings. In civilized countries all this careful isolation has given place to the progress of better thought and sentiment. The fences are not yet all down; but where they have ceased to cut and cumber contiguous lawns, and even to fend off the traveled roads, it is sure to be taken as a token of improved tastes and lessened liabilities of injury to the abutters: a sign of increased confidence and right feeling between man and man—strangers though they may have been to each other.—*Selected.*

Natural History, Science, &c.

Ancient Monuments.—Among the remnants of antiquity to be found in Constantinople, is the Serpent Column—a copper column in the form of three immense serpents closely intertwined. The heads have disappeared and only the fragment of one of them is now in the museum, which Mahomet the Second, to prove the metal of his sword, is said to have cut off. On the summit of this column stood the tripod of Delphi, which the Greeks had consecrated to Apollo after the victory of Platæa. The column was brought from Delphi at a very early date, probably by Constantine the Great. On the coils near the base are inscribed the names of thirty-three Greek states which took part in the war against the Persians.

Honey.—The composition of honey varies somewhat with the flowers from which it is collected. The nectar of flowers contains cane sugar, but in the glands of the bees this is partly changed to glucose or grape sugar.

The most delicately flavored, and the whitest honey in America, is procured from the forests of Bass-wood, or Linden, and from the bloom of White Clover. The Buckwheat yields a larger supply but it is darker colored and of a more pungent taste.

Strained honey is often adulterated with glucose, and some samples of German commercial honey were found to consist wholly of this material. Of 79 samples examined in Massachusetts, 42 were found to be mixed with glucose. In 1887, the Dairy Commissioner of New Jersey examined 41 samples; of which only 16 were decided to be pure honey.

Astronomical Engineering.—At a meeting of the Engineers' Society of Western Pennsylvania held on Eleventh Month 20th, J. A. Brashear gave an interesting account of his visit to some of the principal European manufacturers of optical and astronomical instruments. At most of their establishments but little machinery was used, but the accuracy attained was mainly due to the personal skill of the workmen attained by long training. "At the works in Paris, and at several other places, where they do a great deal of work that comes to America, you will find the workman standing turning a crank with one hand, and with the other working on his lens. And they work from early morning till late at night, grinding away, while the Yankee would be found with a machine doing it, the machine being obedient to his will. I was really much interested in their delicacy of touch. I suppose that the turning of that crank becomes automatic. They do not seem to know when they are turning the crank. The 'brain' is all put into the other hand, the left hand, with which they manipulate the lens." "I remember at one time being in great need of some one to help me. I hired a German who had been working on instruments of precision all his life time. In eight weeks I think I paid him something like $125, and I got $35 for the work he did, and yet he worked as hard as he could all

the time. But he had been so used to working with foot lathes and the hand tools of the shops of Germany, that when he stood with the slide rest screwed up, getting along very nicely, he was still afraid it was going too fast, and his foot would be going all the time. That foot kept going all the time he was with me. He would never finish a piece of work by the slide rest without going over it two or three times and putting on the finishing touches by hand."

As an illustration of the accuracy required in astronomical instruments, J. A. Brashear mentions seeing a flat mirror of glass, 40 inches in diameter and 7 inches thick, in which the error on any part of the surface was less than one-hundred-thousandth of an inch. Such accuracy is needed in order that the image of a star or other heavenly body when reflected from the surface and magnified 400 or 500 times, should still show no error.

Alvan Clark, who made the glasses for the Lick Observatory, did most of his *final* work with the hand and the fingers. After grinding into shape and polishing his lenses, if testing showed any little error, instead of endeavoring to polish it out by the usual processes, he would gently run over it with the tip of his finger, until the error had been removed. "I," said Brashear, "have tried that process myself. After the rubbings the error looks larger, but you forget that the heat of your hand and the heat generated by the action of your finger has swelled it up, and many a time after work of this kind, on feeling dissatisfied with the appearance, I got up in the morning and found the glass all right, because the heat had let go."

Charming the Cobra.—Once a year, during the rainy season, the cobra lays from twelve to twenty eggs. In one specimen shown by Mr. Phipson, the young one is seen just as it is emerging from the egg. The tooth with which it cuts its way out is shed as soon as it has served its purpose. When born, the young cobras measured about seven and one half inches long, and were very fat; at the end of a few months, they were about nine inches in length, but had lost all their plumpness. It was very remarkable that the original nutriment got out of the egg should be able to sustain them so long. On account of its timidity and the great ease with which it can be tamed, it is the only snake with which the snake charmers will have any thing to do. By attracting its attention with one hand, it may be easily seized round the body with the other; and so long as the hand or any other object is kept moving before its eyes it will never turn to bite the hand that holds it. This is the simple fact, the knowledge of which the charmers turn to such advantage in their well known performances. The snake is taken from its basket, and a slight stroke across the back brings it at once into a defensive attitude. The constant motion of the musical instrument before the snake keeps it watchful and erect, and not the music produced. As a matter of fact, snakes have no external ears, and it is extremely doubtful whether the cobra hears the music at all. The charmers say that the adder of the East, the Daboia, has no ear for music, because they cannot operate on it as they do on the cobra. It is rather interesting to note that this has been the belief since David's time at least,—"like the deaf adder that stoppeth her ear, which will not hearken to the voice of charmers."—*Nature.*

Birds' Skins for Ornaments.—The *Animal World* [London], states that a dealer who was interviewed, admitted that he had sold nearly two millions of small birds, for adorning ladies' bonnets and dresses. At a single auction 6,000 Birds of Paradise, 5,000 Impeyan Pheasants, 400,000 Humming Birds, with other birds from North and South America, and 360,000 feathered skins from India, were sold.

The Courage of Birds.—A year or two ago there was a fire in a German village, and a stork's nest built on a barn, and having two little storks in it, was caught by the flames. On seeing what had happened, the mother-bird quickly seized one of the little ones and bore it off to a safe place, followed by her mate, who stayed to guard it. Then back she flew to get the other young stork; but alas! she found that the nest had been burnt, and the little one had fallen through into the barn. The next moment she darted through the hole made by the fire and brought up the frightened birdie in her beak. The mother was thought to be unhurt; but the next day she was picked up much wounded, but soon recovered.

A cat, having watched a fledgling blackbird escape from its nest, gave chase, rushing up the tree with the intention of getting on to the branch to obtain her prey. Meanwhile the parent birds had come upon the scene, and seeing the situation of their nestling, attacked the cat with the utmost bravery, alternately flying at her, using their beaks and wings incessantly with the utmost fury, and getting fearlessly within range of the cat's claws; and while one was pouncing at her head, the other would execute a "flank" attack, both of them keeping up all the time that continuous, noisy, angry chatter which blackbirds so well know how to make on occasion. These bold, strategic movements confused the cat very much, as her position in the tree was not advantageous; but she kept snarling and striking out with her talons whenever an opportunity occurred. The interested observer tried to help the birds, but from the lower branches of the tree intervening, missiles were not of much use. He was obliged to leave the exciting scene, but after a long absence returned, and found the combat still going on; and a person who had watched during the interval said the poor birds had kept up the attack without ceasing, forcing the enemy to keep on the defensive only; and this desperate struggle kept on for two hours, till the birds were exhausted, and sat "all in a heap," looking as though they had lost half their feathers. But they had kept the destroyer away from their little fledgling, and their friend at last managed to dislodge the cat.—*The Animal World.*

Artificial Bait.—In fishing for codfish on the Grand Banks, the Massachusetts fishermen usually take with them a supply of herring packed in ice for bait. If the supply becomes exhausted before they have caught a load of fish, they are obliged to return for more, at a great loss of time—because the Canadian law does not permit them to buy bait in the ports of that country. An experiment has recently been tried of using for bait a rubber imitation of the Squid, which is one of the sea animals on which the cod preys. Two rubber Squids were used, and eight codfish were taken—proving that they would bite at artificial bait.

Items.

Military Defences.—The endless expense involved in a system of military defences is shown in the experience of France. Ever since the Germans seized Alsace-Lorraine, France has strained every nerve to make for herself a new and impregnable frontier. She has established three strongly entrenched camps connected by railways with each other, and she has erected an almost continuous line of forts, protected by armor plates, which are calculated to resist heavy artillery. Yet De Freycinet, himself an engineer and able War Minister, declares that, in order to place the eastern frontier of France in a proper state of defence, an additional expenditure of £40,000,000 is necessary. This announcement has proved an unpleasant surprise for the Budget Committee and the country generally. The year before the outbreak of the Franco-German War, France was spending rather more than £15,000,000 annually on her army; at the present time she is spending the enormous sum of £28,000,000, and still she is defenceless. But this is not all. Of late the relations between France and Italy have been anything but cordial, and accordingly it has been resolved to erect a line of new fortifications on the Italian frontier also. It is said that recent discoveries of new explosives have made the iron armor-plates of the French forts almost useless, and that they must be replaced by a special coating of cement which possesses superior powers of resistence. No doubt when the cement is applied some new explosive will be discovered which will render it useless in turn. And so the weary game of beggar-my-neighbor goes on, while it is as plain as daylight to everybody outside France, that if France would only forego her dream of the *Revanche* she would not need to trouble herself about a frontier at all. —*Echo.*

Observance of the First-day of the Week.—The Methodist Episcopal, Presbyterian (North and South), Baptist, and Reformed Churches, have appointed committees to co-operate in the formation of a national organization to promote the observance of the First-day of the week as a day of rest from ordinary labor. The *Christian Advocate* says, that at a recent meeting of the Union a petition was present that contained the names of more than six millions of adult citizens of the United States, asking Congress to enact a law forbidding "Sunday" traffic and labor in the Government's mail and military service, and in inter-State commerce.

The Arab Slave Trade.—The attention of European nations has been much turned of late to the horrible atrocities of the African slave trade carried on by Arab traders; and military measures have been advocated to check in some degree this great evil. These are not likely to be very effective. So long as the demand for slaves exists among the Egyptians and Turks, means will be found to supply them, and the devastation of Africa will go on. The Society of Friends has long occupied a prominent position in opposing both slavery and war; and the *London Friend* of Twelfth Month, extends a salutary caution, that in supporting one of these testimonies the other should not be overlooked —"Christ never teaches his disciples to pull down with one hand what He bids them set up with the other."

The Pennsylvania Institution for the Deaf and Dumb.—The Annual Report of this institution, for the year ending Ninth Month 30th, 1888, gives the number of pupils under instruction as 433—of whom 100 were in the oral department. The average cost of clothing, board and education of those was about $251 per pupil.

Four hundred of the pupils are supported by the State.

Training in industrial handicrafts has been continued and developed; and many of those who leave the institution are enabled to obtain profitable employment in some trade learned within its walls.

Of 51 new pupils admitted during the year, 23 were born deaf, and 15 of the remainder lost their hearing through some form of fever—mostly scarlet.

In the oral department the pupils are taught to articulate, and also to tell what is being said by watching the motions of the lips.

The pupils who enter the institution in most cases have their minds much less developed than children of the same age who can hear and speak. They must be taught to think, to reason, and to express their ideas in some intelligible manner. This requires patient, careful, unremitting labor.

A Year Behind the Times.—The governor of the Danish colony of Greenland receives by the ship which brings him his annual supplies copies of the daily papers of Copenhagen for the year preceding. He arranges these papers in order of their dates, and then quietly and calmly reads a paper each day, just as though it was fresh from the press. He is strongly tempted to peer into futurity by reading some papers ahead when he comes across interesting news; but he resists the temptation, no matter how anxious he is to know the fate of some measure. One day's paper for each day is his rule; and so at the end of the year he is thoroughly familiar with the news of the preceding year. He says he is just as happy as though he pulled each day's paper off the press.

THE FRIEND.

FIRST MONTH 5, 1889.

A letter, not designed for publication, recently received by the Editor from a friend in Kansas, relates a simple incident, which, with the comments thereon, seems to convey sufficient instruction to justify the insertion of a portion of it in THE FRIEND. The letter says:—

"A friend of mine from a distant neighborhood was at our house one or two nights lately, who is a non-professor of religion, and yet a man of a serious turn of mind—one who has given the subject of religion no little thought. During his stay in our family, we were drawn into conversation on the subject of experimental religion, and he remarked that he objected to very much of what was common in religious revivals, because it appeared to him that loud praying in such meetings had the appearance of a sensational effort, made for a present effect.

"Our practice is, and has been for many years, to read a portion of Scripture, with a season of silent waiting, or with such other vocal exercise as we may feel drawn into, at the breakfast table; and it was on this occasion that the above remark was made; and he added that what he had witnessed in our devotional season—silent, secret, thanksgiving and prayer—had afforded him solid satisfaction.

"To such persons, the commotion and noise of sensation and emotion are of no value—do not edify. It is easier to bring such persons to perceive the spirituality of the Gospel, than those who have been carried away by a misguided religious fervor or zeal; and such cases furnish the best evidence found anywhere, that the doctrines taught, and *the practices resulting therefrom* by our early Friends had their origin with the Lord Jesus Christ, and that the seal of the Father is upon their character."

Some persons are disposed to look upon an adherence to the ancient testimonies of the Society as an evidence of an undue attachment to what they regard as mere matters of form. It is very true that there can be no real religion without the experience of the life-giving presence, and cleansing operations of the Lord's Spirit; but the work of the Spirit leads its obedient followers into a simple, self-denying manner of life, and into many things which are disregarded by those under the government of the spirit of the world. The testimonies and "the practices resulting" from vital religion, may be looked upon as foolish by the wisdom of this world, which cannot comprehend the things of the Spirit; but if they have their origin in the teachings of our Lord Jesus Christ, and in the operations of his grace, his children need not heed the criticisms of man.

SUMMARY OF EVENTS.

UNITED STATES.—For the year 1888, the exports of gold from New York were $32,370,471 and the imports $5,944,369, a net loss of $26,426,102. In 1887, the exports were $6,488,820, and the imports $38,642,430, a net gain of $32,133,630.

The entire business portion of the town of Marblehead, Massachusetts, was destroyed by fire on the night of the 26th of last month. Thirty-seven buildings were burned, and the loss is estimated at not less than $500,000.

The steamboat John H. Hanna was burned at Plaquemine, Louisiana, on the night of the 24th ultimo. There were one hundred persons on board, of whom about thirty perished.

The local steamboat inspectors at Memphis have nearly completed their investigation of the Kate Adams disaster. They find, from statements of the first clerk of the boat, that the Adams had 197 persons on board when she took fire. Of these 183 are known to have escaped, leaving 14 as lost. The inspectors are satisfied that the fire originated in a sack of cotton-seed forward of the boilers.

Thirty-one States and Territories now observe Arbor-Day.

The Wisconsin State Grange will ask the Legislature for $2,000 to be expended in agricultural education.

The Chicago *Times* says, it is stated that farming land of Illinois has decreased 20 per cent. in value since 1880.

Moose are unaccountably numerous in Maine, while deer abound in parts of the State where for years they were unknown. Caribou have also very greatly increased in number.

The High License law went into operation in Minneapolis in Seventh Month, 1887. The number of arrests during the last six months of 1886, under the low license, was 1,092; the last six months of 1887, under the High License, 1,797, an increase of 705.

More than 30,000 children of school age, says the National W. C. T. U. Bulletin for Twelfth Month 19th, in the city of Chicago are said to be addicted to the use of strong drink. In Chicago the license to sell liquor is $500.

A bill has been drafted by the Philadelphia Milk Exchange, to be presented to the Legislature, "to prevent traffic in adulterated, impure and unwholesome milk." Receipts of milk at the different railroad stations this year indicate an increase of 15,000,000 gallons over those of 1887.

At the Coroner's office in this city last year, 2036 deaths were reported for investigation. Of this number 102 were unknown, 28 being males, 1 female, and the others were infants. The principal causes of death were: Alcoholism, 49; apoplexy, 67; burns and scalds, 70; heart diseases, 273; injuries on railroads, 166; accidental poisoning, 16; suffocation, 73; accidental drowning, 59; heat and sunstroke, 24; suicide, 99; homicide, 31. Of the railroad victims, 82 met their death on the Pennsylvania Railroad, 54 on the Reading and 9 on the Baltimore and Ohio. Ten were killed on the Traction Company's lines.

In this city the number of deaths last week was 349, which is 18 less than the previous week, and 60 less than the corresponding week last year. Of the deceased 160 were males and 189 females: 47 died of consumption; 43 of pneumonia; 23 of diseases of the heart; 22 of old age; 14 of inflammation of the brain; 11 of convulsions; 11 of debility; 10 of typhoid fever, and 10 of paralysis.

Markets, &c.—U. S. 4½'s, 108⅝; 4's, reg., 127½; coupon, 128½; currency 6's, 118 a 128.

Cotton was quiet but steady on a basis of 10 cts. per pound for middling uplands.

Flour and Meal.—Western and Pennsylvania superfine, $3.50 a $3.75; do., do., extras, $3.75 a $4; No. 2 winter family, $4.00 a $4.50; Pennsylvania family, $4.62½ a $4.75; Pennsylvania roller process, $5 a $5.50; Ohio, clear, $4.75 a $5.00; do., straight, $5.00 a $5.50; Indiana, clear, $4.75 a $5.00; do., straight, $5.00 a $5.50; St. Louis and Southern Illinois, clear, $4.75 a $5.00; do. do., straight, $5.00 a $5.50; winter patent, fair to choice, $5.50 a $6.00; Minnesota, clear, $4.25 a $5.00; do., straight, $5.12½ a $5.85; do., patent, $6.00 a $6.85. Rye flour was dull and weak; 100 barrels choice sold at $3.30 per barrel.

Grain.—No. 2 red wheat, 96 a 96¼ cts.
No. 2 Pennsylvania rye, 60 cts.
No. 2 mixed corn, 42⅜ a 42⅝ cts.
No. 2 white oats, 34 a 34½ cts.

Beef cattle.—Extra, 5½ a 5¾ cts.; good, 5 a 5¼ cts.; medium, 4¼ a 4¾ cts.; common, 3 a 4 cts.; fat cows, 2¼ a 3½ cts.

Sheep.—Extra, 5½ a 5¾ cts.; good, 5 a 5¼ cts.; medium, 4¼ a 4¾ cts.; common, 2½ a 4 cts. Lambs, 4 a 7½ cts.

Hogs.—Westerns, 7¼ a 7½ cts.; State, 6¾ a 7 cts.

Milch cows sold slowly at $25 a $55.

FOREIGN.—The London *Tablet* says: "W. E. Gladstone, in a letter to the Marquis de Riso, says that the position of the Pope is important enough to merit intervention by International arbitration.

"After remarking that he promoted the Alabama arbitration scheme, W. E. Gladstone adds, that this arbitration would possibly unlock a difficult question, and the project has his full and warm sympathy."

Edward Harrington, M. P., has been sentenced to six months imprisonment with hard labor for publishing in his paper, the Kerry *Sentinel*, reports concerning a suppressed branch of the National League. No appeal was taken.

Sheehy and Finucane, Nationalist members of Parliament, have been summoned to appear at Castleconnel, County Limerick, to answer to the charge of inciting tenants to adopt a policy of intimidation.

The general impression in London appears to be that notwithstanding the telegrams which have been received, Emin Bey is not with Stanley, and that having remained behind at Waddai, he has fallen into the hands of the Mahdists.

On the 27th of last month, at a meeting held in Paris of 4,000 bondholders of the Panama Canal Company, a resolution was unanimosly adopted expressing confidence in De Lesseps, and volunteering to forego the interest on coupons and the redemption of bonds until the canal is opened for traffic.

A despatch from Nice, received in Paris, Twelfth Month 26th, reports the death of General Loris Melikoff, the famous Russian officer. He was 64 years old.

The Vatican has received news of terrible floods, accompanied by great loss of life, in Manchooria. Indian advices say that cholera prevails in a virulent form at Quilon, on the Malabar coast. It is reported that 2000 Christians have succumbed to the disease. Italian Carmelite missionaries are attending the plague-stricken people.

The Catholic Society is organizing associations throughout Italy which, conjointly with similar associations all over the world, will raise funds for a vigorous anti-slavery campaign.

According to the *Fiji Shimpo*, there are twenty cotton factories now in operation in Japan, with a total of 82,680 spindles. There are also twenty factories in process of establishment or extension, with an estimated capacity of 180,680 spindles.

NOTICES.

WESTTOWN BOARDING SCHOOL.—The Committee who have charge of this institution, meet in Philadelphia on Sixth-day, the 11th of First Month, 1889 at 11 A. M.

The Committee on Instruction meet the same day at 9 A. M., and the Committee on Admissions at 9.30.

WM. EVANS, *Clerk.*

WESTTOWN BOARDING SCHOOL STAGE.—During the Winter term the stage will be at Westtown Station on the arrival of the 8.53 and 2.47 trains from Philadelphia, to convey passengers to the school, and at other times on timely notice to

J. G. WILLIAMS, *Supt.*
Westtown, Pa.

WANTED.—A Superintendent and Matron for Friends' Boarding School of Ohio Yearly Meeting. Those of our members feeling their minds drawn towards the position, are desired to make early application to any of the undersigned.

Aaron Frame, Barnesville, Belmont Co., Ohio.
Hannah Tatum, " " " "
John W. Smith, Harrisville, Harrison Co., Ohio
Sarah F. Holloway, Flushing, Belmont Co., "

WM. H. PILE'S SONS, PRINTERS,
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THE FRIEND.

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FOR "THE FRIEND."

Journal Kept by Martha Routh, on her Passage from London to America.

(Continued from page 179.)

"On Second-day morning, Seventh Mo. 29th, we sailed again and were alike tossed; that in the afternoon I was again sick, but L. R. supplying me with warm water and camomile tea, I got some relief and slept pretty comfortably at night, considering what a rocking time it was until the wind lowered. At five this morning, Third-day, Seventh Mo. 30th, feeling myself a little feverish, I kept in bed till about 4 o'clock in the afternoon, being kindly supplied with gruel and broth suitable for me. After rising, found myself bravely, drank tea, and supped with as good an appetite as when on shore; having little wind, the vessel was very steady, and the sea looked beautifully serene, that most of the mariners and our young men bathed themselves in it. After supper we were favored to feel the gathering of quiet to come over us, and under the influence of our Heavenly Father's love, J. Wigham and S. Emlen had to communicate suitable counsel to us, expressing much affectionate solicitude, in a particular manner for some of the younger part of our family, that our lot being cast together in our floating habitation, might be an opportunity of present and lasting improvement to them.

"Fourth-day, Seventh Mo. 31st. The sea continues calm, we sat part of our time on deck till towards noon; while at dinner a fresh breeze springing up and causing a greater motion, I soon seemed to feel the effects, and to do so until bed time, when I got comfortably to sleep, remained so all the early part of the morning, but found most inclination to remain in bed, where I am favored to feel quiet peaceful poverty with contrition of spirit, and have been thinking about Friends being met together at Ackworth; and desires, though feeble, have been raised in me, that on the best ground they may come to feel of one heart and one mind in the well ordering of that institution, and that it might continue a blessing to the children of the present generation, and to those unborn. My soul hath often been led to supplicate the Father of mercies in a language that wanted not the medium of words. We have still rather head winds, or calms, seem to remain long in this channel, and I have thought such a situation may be sometimes trying to mariners, but to us who are passengers, the watchword attendant on my mind hath been, 'In patience possess ye your souls.'

"About seven o'clock this morning, a part of France, called Barfleaur, was seen by those on deck, who also discovered a French vessel, and W. Rotch though it safest to make a tack and sail near the English shore, not being able to make much progress in the wished for course; but I thought dear S. Emlen made a just observation, that if we kept our places every course is in the way to an enduring habitation. He hath set about half an hour with me this morning, while W. Rotch read to us in the prophet Jeremiah, whose relation of things he seems to have a particular liking to, except that part in which he is lead to entreat the Lord to recompense evil to those who persecuted him, which, for the teaching of his beloved Son Christ Jesus, the servants in the present day are not permitted to do, but according to his blessed instructions, to render good for evil, and pray for them who may despitefully use or persecute them.

"I rose towards evening, and with W. Rotch's assistance got up the stairs far enough to see the Isle of Wight. I have not been on deck since, the weather having been stormy, still attended with a head wind and frequent squalls, which has given the vessel so violent a motion, as much to affect my bodily frame. I can bear the pitching pretty well, but the rolling seems as if it moved the inside of my head and stomach out of their right places, and raises a strong disposition to loathe food, not only of the common kind, but the greatest delicacies the ship affords, which are often kindly proposed, and nothing is lacking in affectionate attention toward me.

"On Sixth-day morning, Eighth Mo. 2nd, the wind being more in our favor, we got several leagues on our course, speedier than heretofore, when it returned to its former channel, which continues the vessel in a motion, that renews sickness to divers. First-day about noon, 3rd of the Eighth Mo., it became stiller, which gave an opportunity of sitting down quietly together and, through the renewing of our heavenly Father's love, it was rendered a contriting season; previous to which as I lay in bed, I had been tenderly looking towards my dear Friends at home gathered together in our meeting, of which number I hoped my husband was one, and my heart seemed to salute Zion's travellers, not without some apprehension their minds might be turned towards us, secretly breathing to the God and Father of all our mercies, that they with us and we with them, might witness the continuation of preservation; which desires, I have no doubt are acceptable to Him, who is the blessed author of all good, and who, in unspeakable loving kindness, hath been near to sustain my mind when outward strength and health have seemed much to fail; and I have thought even the reduction of bodily powers, or their being brought under suffering, is not without instruction, but leads into a consideration to try the foundation we are upon, and to know that it is a blessing there is one that standeth sure, having that seal mentioned in the language of Scripture, 'The Lord knoweth those that are his,' and if this evidence be mercifully vouchsafed to me through the course of the passage, however attended with bodily trials, I humbly trust my soul will be enabled to say it is enough.

"Dear John Wigham says he thinks the rocking of the ship helps him to sleep, and that he has better health than while in London, of which I was glad for his sake, he being a man of tender constitution, and has given up much to follow his Lord. We have hitherto had little opportunity of conversing together; but my mind has felt near and sisterly sympathy with him. For my part, when up, I can scarcely get out of my room into the cabin without assistance, that I mostly keep in it for safety, even when I can sit up a little.

"Last night we were near Ushant, of the French coast, a very squally night, with more motion than we have had before; got a little calmer towards morning. I got some sleep; and at breakfast took a little chocolate and half a small biscuit with more relish than I have done for three days. Dear Wm. Rotch is also very sickly, and loses his appetite. I heard him tell Samuel Emlen this morning, if he had any thing to boast of, it was his infirmities. Dear Samuel has often told us he was as well as when in Cheapside, London. Yet this morning was a little touched with sickness.

"Second-day, noon, Eighth Mo. 4th.—Are fifty miles from Ushant, about one hundred from Falmouth. We have two captains on board with us, who mess with us in the cabin, appear quiet, steady men, conduct themselves well in their station, setting a good example to the mariners, so that I have not heard of any unbecoming conduct, or expressions, proceeding from them, which I think well worthy of the observation of those exercised in the like trying occupation. Our steward or cook is a black man, named Quarca Baily, was brought young from Guinea, and received the latter name from the person to whom he was sold as a slave; a man of distinguished quietude and readiness to oblige all in his power. His bonds of slavery were broken through the interest of Wm. Rotch, junr. We have live stock on board, sheep goats, pigs, geese, ducks and fowls, several of the latter having died, others appear rather sickly and don't thrive, that such poor things, seem to have their portion of sufferings as well as we; that I have thought if I was owner of a vessel, I should not bring many of them on board, but rather hams and tongues (of which we have great plenty), &c., that would, with puddings or dumplings with preserves, which I think, in general, might suffice while in such a situation.

"6th of the month and 4th of the week.—Head winds and a rough sea are still our attendants, though at a time called a summer passage, so that we see 'times and seasons' are in his hands who ordereth all things well, and wisely, however contrary to the expectations of his creatures, or what we might even lawfully wish for. I was very poorly yesterday and thought

in the morning I had not been reduced so weak with any illness I had experienced these twenty years (in which time I have had a pretty large portion). I had much pain in my stomach, which I apprehended proceeded from bile, and in the evening a little food I tried to take, seemed like eating bitter herbs. Just at going to bed felt much relieved. Very great was the motion of the vessel at that time so that even the sofa, though cleated, had like to have rolled over when some were sitting upon it.

(To be continued.)

From Friends' Quarterly Examiner (London).

The Grave of John Woolman.

Any one who has read the "Life of John Woolman," and finds himself or herself with an hour to spare in the ancient and historic city of York, should ask for the Friends' old burial-ground, Bishophill, and spend a short time in contemplation above the dust of that pure and saintly servant of God. There, against the old brick wall, evidently the same which marked out the burial-ground when he reached York on his Gospel mission in 1772, and laid down his life in the service of his Master, is a plain sandstone slab, with the following half-obliterated inscription:

"Near this Place,
John Woolman, of Mount Holly,
New Jersey, North America,
Died 7th of Tenth Month, 1772,
Aged 52 years."

Not a word of eulogy; no record of his ministerial service; no tribute to the saintliness of his character; no mention of the shaft of death by which he fell. In close companionship with the remains of Lindley Murray, Hannah Murray, and the revered ancestors of the Tuke family,—almost in the heart of the ancient metropolis of the county,—lies the dust of one whose journal so touched Charles Lamb, that once in writing to a friend, he advised him whatever other books he read, to read John Woolman's journal.

The burial-ground, though within the city wall, has originally been in a much more open situation, but the arms of York during the last century have taken within the city proper many of the fields and suburban places. But though it is surrounded by houses, it is none the less a quiet resting-place; and any one who has read the journal in question, cannot fail while standing above his grave, to recall the circumstances of his last mission, and the sweet resignation and trust evinced in his last utterances.

He tells us in his journal, that having been for some time under a religious concern to visit Friends in the northern parts of England, and more particularly in Yorkshire, he obtained a certificate of the unity of his friends, at Burlington Meeting, dated 24th of Third Month, 1772, and embarked at Chester, in company with Samuel Emlen, for London. Being a steerage passenger, from a desire to act in the spirit of simplicity, and seeing a good deal of the sailors, he was much shocked by their profanity, pitied their hard lot, thought they were not cared for as they should be, had frequent opportunities with them separately and in company, and condemned in his journal the spirit of avarice which made ship-owners indifferent to the comfort and moral condition of the seamen. After a voyage of rather over a month he arrived in London, attended the Yearly Meeting, and other meetings in Hertford, Warwick, Oxford, Nottingham, York, and Westmoreland, and retraced his steps to York, stating that he did not feel at liberty to appoint meetings so freely as he had done.

Here, at the house of Thomas Priestman, on the 27th of Ninth Month, 1772, he was attacked with small-pox, which was of a virulent character, and ran its rapid course in ten days. We are told in a short account of his last illness which prefaces his journal, that he declined at first to see a doctor, signifying that he was wholly resigned to the Lord's will who gave him life; but subsequently, on a young apothecary coming in, he did not object to confer with him and other Friends, and take such remedies as they might consider best, provided "they did not come through defiled hands." In this expression we get a glimpse of his tender conscience, so careful was he not to be a participator in, or consumer of anything which had been slave-grown, or produced in an illegal or oppressive way. This was only in harmony with his previously expressed scruples against wearing dyed garments, "because real cleanness becomes a holy people, but hiding that which is not clean by coloring our garments, appears contrary to the sweetness of sincerity." Another example of his conscientious scruples was his refusal to send his letters in the ordinary way by the mails, or to ride in the stage-coaches, because of the over-driving of the horses, and the hardships of the post-boys. He had heard of the hard driving of the mails before reaching this country, and says he "cautioned Friends in the meeting of ministers and elders in Philadelphia, and in the Yearly Meeting of ministers and elders in London, not to send letters to him on any common occasion by post. "And though," he continues, "on this account, I may be likely to hear seldomer from my family left behind, yet for righteousness' sake, I am, through Divine favor, made content." This same spirit of resignation was the covering of his mind to the end, for on one occasion when all the remedies seemed unavailing, and the Friend who was attending him asked in great distress, "What shall I do now?" He replied, "Rejoice evermore, and in everything give thanks;" but added a little after, "This is sometimes hard to come at."

Some of his remarks on the near approach of death are very touching. Thus, on one occasion during the night, he said to a young woman who had given him something to drink, "My child, thou seems very kind to me, a poor, helpless creature; the Lord will reward thee for it." Later on he said, as though he apprehended the fatal issue of his disorder, he had long had a view of visiting this nation; and sometime before he came, had a dream in which he saw himself in the northern parts of it, and that the spring of the Gospel was opened in him, much as in the beginning of Friends, such as George Fox and William Dewsbury; and he saw the different states of the people as clear as he had ever seen flowers in a garden; but in his going along he was suddenly stopped, though he could not see for what end; but looking towards home, fell into a flood of tears which waked him. How calm was his frame of mind may be further gathered from his remark to a woman Friend who was attending him, whom he saw weeping after he had given directions about wrapping his corpse. "I would rather thou wouldst guard against weeping for me, my sister. I sorrow not, though I have had some painful conflicts; but now they seem over and matters well settled, and I look at the face of my dear Redeemer, for sweet is his voice, and his countenance is comely." When the power of speech failed him, he made signs for pen and ink, and wrote thus with much difficulty: "I believe my being here is in the wisdom of Christ; I know not as to life or death;" and about a quarter before six on the same morning (the Fourth-day of the week) he expired without sigh, groan, or struggle.

It is satisfactory to know that the piece of ground in question is walled round and kept in good order; the entrance to it is through the cottage of a decent and elderly woman, who is the caretaker. Doubtless, the remains of John Woolman have long since mouldered into dust; doubtless, when we lay these bodies down we shall no more require them; doubtless, time and the exigencies of city life will wrest this quiet burial-ground from our grasp; doubtless, also, there is much of sentiment in the feeling that hallows the spots where our loved ones are laid. But, all the same, the feeling is *there;* and if we believe the inspired declaration, "that the memory of the just is blessed," then the thoughts begotten at the grave of a servant of God, who left a light behind him which reaches us at this later day, bring a quietness and calm to the soul, which comes as a precious balm and antidote to the spirit of unrest so characteristic of the present time.

J. Latchmore.

For "The Friend."

Walking in the Truth.

The apostle bears this testimony that he rejoices that the truth is in Gaius, and that he walks in the truth. What is truth? Christ declares that He is the Way, the Truth and the Life; and no man cometh to the Father but by Him. Hence the importance of receiving Christ in the way of his coming, not only in his outward person, but in his inward appearance in the hearts of the children of men. As we are obedient to the inspeaking word of Divine grace, we are "walking in the Truth."

The tendency of the human mind is to drift into extremes. The enemy does not care which extreme we get into, so we deviate from the truth as it is in Jesus. The same apostle tells us that he is "not ashamed of the Gospel of Christ, for it is the power of God unto salvation, unto all them that believe: to the Jew first, and also to the Gentile;" that "we preach Jesus Christ, and Him crucified; to the Jews a stumbling-block, and to the Greeks foolishness; but to them that believe, the power of God and the wisdom of God; and that if we or an angel from heaven preach any other Gospel than what we have preached, let him be accursed; or if any man preach any other Gospel than that which ye have received, let him be accursed."

In the general awakening that has swept over Christendom, there have been extremes gone into that have been against, rather than in favor of the spread of the Truth, and the building up of Christ's kingdom in the hearts of the children of men. The Society of Friends have not been an exception to others. A living Church should ever be an evangelizing Church, gathering others into the true fold of Christ, the household of true and living faith. Christ told his immediate followers that if they would leave all and follow Him, He would make them fishers of men—teaching them an instructive object lesson in the draft of fishes that were taken when they obeyed the Master by casting the net on the right side of the ship, at the command of the Master.

Let them that minister, do it with the ability that God giveth, being led and guided by the Holy Spirit, the true source of all true Gospel

ministry. If this be the case, the Truth will spread, and the Church of the living God will be found coming up out of the wilderness, leaning upon the arm of her beloved; bright as the sun, clear as the moon, and powerful as an army with banners.

GEORGE BRIGGS.

NEW SHARON, Iowa.

For "THE FRIEND."

Some Account of Joseph Wilson.

(Concluded from page 182.)

On allusion being made to the departure of several valuable Friends within a year or two, one after another dropping off and leaving an additional responsibility resting upon those who remained, he remarked that he had sometimes thought of it in the same way, and sometimes felt a desire to live awhile longer for the sake of his family, his friends, and society: said he was very desirous that the principles of our society might be maintained, and that he believed they would be maintained, for the Lord could carry on his work by many or by few; and he could not believe that the principles and testimonies which had been given to us as people to bear to the world, would ever be permitted to fall to the ground.

Some Friends from a neighboring Monthly Meeting being present, he spoke of the necessity of Friends being faithful in their endeavors to carry out the requisitions of the Discipline in a spirit of patience and forbearance towards those who had deviated from it. He also expressed a desire that Friends would endeavor to keep the vacancies in the Meeting for Sufferings filled, that he believed there were those qualified for a place in that body, and he hoped it would not be neglected and suffered to decline. To a friend he expressed himself as follows:—"In the forepart of my illness, I experienced great poverty and stripping. I was earnest in my endeavors to seek the Lord, but could not find Him; I sought Him in secret places and poured out my soul before Him in earnest supplications, that He would be pleased to forgive my sins and favor me with his good presence; and in his own time He condescended to hear my petitions and favor me with an evidence of his love. But this was not the work of a day only, but of many days and nights. It was not obtained without labor, for I had to pass through many deep wadings and baptisms before I was favored with that assurance which my soul so much desired; and I do not know that I have felt much condemnation since that time; but it was necessary that I should first be humbled down, as one lying at the Master's feet, begging for mercy and forgiveness."

He then lay silent awhile, as though in deep thoughtfulness, when he said: "There is great value in inward secret prayer." The friend remarked, "An evidence of Divine approbation crowns all." To which he emphatically responded, "Yes, that crowns all."

On the 8th, a near relative from a distance being about to leave, addressed him in a very affectionate and comforting manner, after which Joseph spoke as follows: I feel that I have nothing to boast of; but the Master by his good spirit has broken into my heart in an unexpected manner and put a word into my mouth to hand forth to his praise and to his honor, causing me at times to rejoice in the Lord and joy in the God of my salvation; yet I find it as necessary as ever to watch and pray to the end. The suffering of the body I expect during the remaining days of my pilgrimage here. The love I feel for my friends, both far and near, exceeds what I have ever known before." The same day he addressed an individual, who called to see him, in a very tender and impressive manner, saying, "I love thee, I have always loved thee, and I believe the Lord loves thee, and if thou would give thyself up to his service, He would crown thee with glory and honor." Then, including her husband, he alluded to the necessity of a more regular attendance of religious meetings and the effect of their example in this respect upon their children. I have felt as though I could not give you up without being more devoted to the service of the "Great I Am;" there is a beauty in holiness, Oh! there is a beauty in holiness.

On the morning of the 11th, after reviving a little from a state of exhaustion, he looked round upon his family, saying, "You all feel very dear to me," and then addressed several of them separately in a very affectionate manner, to the tendering of all present. In the afternoon of the same day, he addressed a young man in public business in a feeling manner, counselling him above all things to choose the Lord for his portion and give himself up to his service, believing if he did so he might be of much use in the community in which he lived. His love, he said, extended to the whole human family, and was not confined to his own little Society, though he felt a deep interest in its welfare, yet those of every nation and kindred who serve and obey the Lord are accepted of Him.

Addressing those who were waiting upon him on the night of the 14th, said, "I have felt it in my heart to pray to Almighty God for this little company. Oh, that you may not turn your backs upon the Truth." He several times remarked, "The Lord has been very good to me." And to one of his daughters, said, "I sometimes feel that to pass away to my eternal home would be more desirable than anything else." He often spoke comfortably to his companion, whom he desired to have much with him, and at one time said he knew that his departure would be a heavy stroke upon her, but he believed that she would be supported.

The 15th was a day of much bodily suffering, yet he was favored to relieve his mind to those who visited him. At one time he looked around as though addressing all present, and said,—"Sometimes the Master waits long to do us good. Sometimes it is long before we are in a situation to receive good. Let us always be willing to receive Him in the way of his coming; though we at times despair of his coming at all, yet he will come if we wait for Him; He will not tarry."

On the 16th his sufferings at times were great, particularly during the forepart of the day. In the afternoon he seemed more comfortable, and slept most of the time, until towards evening, when his bodily distress much increased; yet his patience did not fail him, and his mind seemed centered upon the only sure foundation—"the Rock of Ages"—as appears from the following expressions, viz: "The Lord Almighty hath shown me this night that my own soul shall be delivered, but that I must pray for the people, just to do as best I could. Oh! I do want to serve Him with my latest breath; He has shown me that if I would be faithful unto Him, my sufferings would be a little shortened." He then turned upon his left side—which he had seldom been able to do during his illness—and fell into a sleep from which he did not awaken until near 11 o'clock, when he seemed to be sinking; yet he again revived a little, and not long after, reached out his hand to bid farewell, but said nothing. Sometime after this one of his children asked him if he was not suffering considerably, to which he replied "not much." And about half-past six, on the morning of the 17th, his purified spirit was released from its clay tenement, we donbt not to join those whose robes have been washed and made white in the Blood of the Lamb.

Extracted from an address, written by THOMAS SHILLITOE to Friends in Great Britain and Ireland.

I am afraid my dear sisters to close this subject without adding another hint as essential to our being the better able to keep our family expenditure within its proper bounds; having myself experienced its salutary effects, when I had a numerous family around me. It is, to determine to purchase *with ready money* the various articles consumed for family use; and that we resolve to perform this, however mortifying it may prove, by depriving us of many things the natural disposition may crave in ourselves and children. I believe great advantage will be found to result from such a practice, both to parents and children; more particularly to such as at times feel themselves straitened to carry on their business reputably. For when these difficulties are felt by an honest mind, it becomes obligatory on such, if they get through them, closely to inspect the manner of their expenditure, and this will afford an opportunity of timely checking any unnecessary expense that may have crept into the family. But when things for family consumption are mostly, if not all, had upon credit, this opens a wide door, both for parents and children to greater indifference, both as respects expediency and cost, than Truth at all justifies; and the children of such parents are in danger of being brought up ignorant of the real use or value of property. When numbering my blessings, I esteem this as not one of the least that my Heavenly Father has bestowed upon me, that He kept me in a little way of business, and a care to keep my family expenses within proper bounds; and taught me the lesson of contentment with little things; because now I am advanced in life, I am satisfied I escaped manifold perplexities, which would at this time have been my attendants, had I sought after greater things as to this world. One of the diadems with which our first Friends were decked—one of the many jewels that shone in their character, and adorned their profession, was the care they manifested to have nothing but what they could well pay for; so that should reverses come, from the many perils they were in various ways liable to, none might be losers by them. This, in due time, with an uniform, consistent, upright conduct in other respects, procured for them that confidence in the minds of all ranks, and that respect, which they so long maintained.

WHEN the heart is given to Christ, and given without reserve or compromise, all other things will be quite sure to follow. "Holiness to the Lord" will be stamped on them as a merchant stamps his trade-mark on his wares. Such practical questions as, "What work shall I engage in?" "How much time shall I devote?" and "How much money shall I give?" will be settled by a conscience of which Christ is king. Christ will get the best. The first fruits will not be locked up in the granary, or the fattest sheep killed for the table of selfishness.—*Selected.*

Selected.

THE CLOSING YEAR.

'Tis midnight's holy hour, and silence now
Is brooding like a gentle spirit o'er
The still and pulseless world. Hark! on the winds
The bells' deep notes are swelling. 'Tis the knell
Of the departed year.

No funeral train
Is sweeping past; yet on the stream and wood,
With melancholy light, the moonbeams rest,
Like a pale, spotless shroud; the air is stirred
As by a mourner's sigh; and on yon cloud
That floats so still and placidly through heaven,
The spirits of the seasons seem to stand—
Young Spring, bright Summer, Autumn's solemn form,
And Winter, with his aged locks—and breathe
In mournful cadences, that come abroad,
Like the far wind-harp's wild and touching wail,
A melancholy dirge o'er the dead year,
Gone from earth forever.

'Tis a time
For memory and for tears. Within the deep,
Still chambers of the heart a spectre dim,
Whose tones are like the wizard voice of Time
Heard from the tomb of ages, points its cold
And solemn finger to the beautiful
And holy visions that have passed away
And left no shadow of their loveliness
On the dead waste of life. That spectre lifts
The coffin-lid of hope, and joy, and love,
And, bending mournfully above the pale,
Sweet forms that slumber there, scatters dead flowers
O'er what has passed to nothingness.

The Year
Has gone, and with it many a glorious throng
Of happy dreams. Its mark is on each brow,
Its shadow on each heart. In its swift course
It waved its sceptre o'er the beautiful,
And they are not. It laid its pallid hand
Upon the strong man, and the haughty form
Is fallen and the flashing eye is dim.

It trod the halls of revelry, when thronged
The bright and joyous, and the tearful wail
Of stricken ones is heard, where erst the song
And reckless shout resounded. It passed o'er
The battle plain, when sword and spear and shield
Flashed in the light of midday—and the strength
Of serried hosts is shivered, and the grass
Grows from the soil of carnage, waves above
The crushed and mouldering skeletons. It came
And faded like a wreath of mist at eve;
Yet, ere it melted in its viewless airs
It heralded its millions to their home
In the dim land of dreams.

Remorseless Time;
Fierce spirit of the glass and scythe! what power
Can stay him in his silent course, or melt
His iron heart to pity? On, still on,
He presses and forever. The proud bird,
The condor of the Andes, that can soar
Through heaven's unfathomable depths, or brave
The fury of the northern hurricane
And bathe his plumage in the thunder's home,
Furls his broad wings at nightfall and sinks down
To rest upon the mountain crag—but Time
Knows not the weight of sleep or weariness,
And night's deep darkness has no chain to bind
His rushing pinion. Revolutions sweep
O'er earth like troubled visions o'er the breast
Of dreaming sorrow; cities rise and sink
Like bubbles on the water; fiery isles
Spring, blazing, from the ocean, and go back
To their mysterious caverns; mountains rear
To heaven their bold and blackened cliffs and bow
Their tall heads to the plain; new empires rise,
Gathering the strength of hoary centuries,
And rush down like the Alpine avalanche,
Startling the nations; and the very stars,
Yon bright and burning blazonry of God,
Glitter awhile in their eternal depths,
And, like the Pleiad, loveliest of their train,
Shoot from their glorious spheres and pass away,
To darkle in the trackless void; yet Time,
Time, the tomb-builder, holds his fierce career,
Dark, stern, all pitiless, and pauses not
Amid the mighty wrecks that strew his path,
To sit and muse, like other conquerors,
Upon the fearful ruin he has wrought.

George D. Prentice.

Wealth has ever been a snare, and the Saviour's word, "Woe unto you rich, for ye have received your consolation," is no idle utterance.

For "The Friend."

"How shall we escape if we neglect so great salvation."

This exhortation of the apostle comes to us with double force, it seems to me, at the present day. We live in a Christian land; have been brought up under the direct teaching of Christian doctrine; our whole lives surrounded by Christian influences. How much more, therefore, are we accountable than those of the earlier days.

These found it hard to accept the simple message of the cross. It was to the Jews a stumbling-block and to the Greeks foolishness. Are not we, in this "bright noon-day" of Gospel truth, far more responsible if we refuse to lay hold upon eternal life? We have "line upon line" and "precept upon precept," and yet with all of our advantages, we still in our day, the same as they did in the earlier days, refuse to let this same Jesus become unto us the power of God and the wisdom of God to the conversion and salvation of our souls. Surely unto us much has been given and much will be required. May the Lord by his Divine Spirit enable us to see our position and quicken those who are neglecting into life.

The apostle speaks of it as a *great* salvation; and it must indeed be a great salvation to have cost our Lord so much. In his love for immortal souls He left the throne of his glory and came to earth in humanity's garb to suffer—the just for the unjust—that He might open "a new and living way" by which we could come to God. In another sense it must be a great salvation which He by his Spirit works in the hearts of those who are made willing to abide under his will. Great, I mean, in efficacy and completeness: when we see it in the lives of those who have, in former days, been sinners of the deepest dye; when we see them under its influence brought from the very gutter and set among princes; when we see those who formerly blasphemed the name of their God now rejoicing in his love in their hearts, and from the same lips praising Him who hath led them out of darkness into his marvellous Light.

This *is* a great salvation,—this saving, keeping Grace,—to all those who accept it. God is no respecter of persons, but all who will come may come, and are accepted of Him if they but do his holy will. But to do this our own will must be slain, for, "to obey is better than sacrifice and to hearken unto the Lord than the fat of rams;" the sacrifice that He desires is a contrite and willing heart. This must be a great salvation when we realize the solace in sorrow it brings to those who possess it, the strength in weakness, the rest in trial, the joy and peace—blessed peace—that the world knows not of, can never give, neither can it take away. Joined with this is the assuring belief that there awaits us a futurity of blessedness, where we shall enjoy that which our Lord has gone to prepare for those who love and honor Him here, yea, "a building not made with hands, eternal in the heavens."

Is not this salvation the pearl of great price, a gem of the highest value? and it is freely offered, "Ho, every one that thirsteth, come ye to the waters, come ye, buy and eat, yea, come buy wine and milk without money and without price,"—and yet how easy it is to lose it by simple neglect.

One says, "Time enough; I have many years to live; when I have enjoyed the pleasures of *this* life a little longer, then I will give thought to the future of my soul." Ah! delusive snare of Satan, how many, yea, how *many*, have gone down on this terribly evil rock—delay. How knowest thou that thou hast another day or another hour to live? There was one of whom the holy record gives account who reasoned thus, and to him the answer came, "Thou fool, *this night* thy soul shall be required." Another was "*almost* persuaded." Of another it was said, "Thou art not *far* from the Kingdom." Let us remember that "*almost* is but to fail," and *not far from* may be *without* the Kingdom.

To neglect is simply to let it alone—to put off. It is to say, "There is time enough. I mean to attend to this matter sometime, but not now." God's mercy is extended to us in Christ Jesus, and He pleads with us by his inspeaking Spirit and by external ministry to come to Him and be saved. There are many who do not accept the free offer of mercy. They refuse—neglect—the only means whereby they can be saved. Oh! may it not be said of any of the readers of these lines in that last great day,—

"When I called, ye did not answer me; when I spoke, ye did not hear, but did evil before mine eyes, and did *choose* that wherein I delighted not;" therefore, "Behold, my servant shall sing for joy, but *ye* shall cry for sorrow of heart." My heart's earnest prayer is that when time shall be to us no longer here, we may be among those who did not neglect this great salvation, and that it may be our lot to hear the glad welcome,—

"Thou hast been faithful in a few things; I will make thee ruler over more. Enter thou into the joy of thy Lord." J. H. Y.

New York City, Twelfth Month 1st, 1888.

Touches of Nature.

In the Abbott collection of Egyptian antiquities, in possession of the New York Historical Society, is a bundle of wax tablets, looking not unlike school-boys' slates of our day. They were the tablets (serving the same purposes with modern slates) of the school-boys in an Egyptian school in the Ptolemaic period. How they came to be placed in a tomb we have not time now to conjecture. Perhaps they were an offering to a dead schoolmate. They are the record of many interesting things; but I am writing now about the perpetuation of records of little things, of small thoughts, trifling and unimportant mental actions. One of the boys had a copy, a line of Greek, set by the master across the top of the tablet. (Young readers may need to be told that the tablet was wood, covered with a black waxen composition, in which the boy could make marks with a sharp stick, like a pencil; and he could erase a mark by smoothing down the wax with the blunt or flattened end of his stick.)

The boy had worked along just as modern boys work in their copy-books. Probably he got to be weary. At all events, he came to a point, as many a boy has done, when the pencil would go wrong in spite of him. He misspelled a word. He carefully erased it, smoothing down the wax, wrote it again, and it was again wrong. He smoothed the wax and wrote the word once more, and once more his wearied brain and his pencil went wrong. What did he do? Just what you, my boy, might have done, I fancy. Some of you would exclaim, "Confound it!" The small Egyptian not only said, but with his pencil scratched, a Greek word (*phthazesthe*, it seems to be) which means just about the same. And there it is to-day, the record of a school-boy's little quarrel with his own perverse brain, in the days before Cleopatra was born.

Many years ago, before crowds of travellers went to Egypt, there was (and I doubt not there

till is) away up among the Theban hills, in a avine once crowded with temples and sculptured numents, one tomb which the Arab resurrec- onists for many years had used as a convenient lace for breaking up mummies found in other mbs. In the course of years, this tomb, con- sting of two rock-hewn chambers in the side f the mountain, had become filled to within a w feet of the ceiling with fragments of mum- ies and masses of mummy cloth. I have, from me to time, spent hours in overhauling this ecumulation, chiefly for the purpose of finding pecimens of the cloth of ancient Egypt. Here once found an old garment, a linen shirt, of oarse fabric and much worn. It had belonged o a poor man. How it came to be part of his urial dress could only be conjectured. As I rst saw it in the dim light coming in from the op of the doorway, I was about to throw it own as worthless, when my eye fell on some- hing which seemed to be an interesting relic of poor man's home and home surroundings. A in place in the old shirt, where, indeed, it had nce given way entirely, was carefully darned ith coarse thread. You can read the record n what way you please. To me, it made the Egyptian hut of the ancient ages, to have very lose similarity, in some respects, with the nodern home of a poor man, in which you ave doubtless seen, as I often have, the wife nending the ragged clothes of her husband.

Let me tell of one more little record which peaks of personal affections. I once opened an Egyptian coffin which contained the body of a oman who had lived somewhere about 1300 or 400 B. C. The body was enveloped in the sual way, with linen bands. Wound around he head, and trailing down on the chest, was a reath of leaves and flowers. It was simply nade. Splinters of palm branch formed a con- nuous cord. The fresh green leaf of some Egyptian plant, a pointed leaf, was folded over is cord, point to stem, and pinned with a linter through the folded leaf. Another leaf as folded and pinned, lapping a little over the rst one. Then another and another; so that ne cord, more than two yards long was covered ith a continuous row of folded leaves, the oints hanging downward. At the place where ach leaf lapped over the next one was pinned flower, making thus a row of flowers all along ne wreath. All this was dead now, and leaves nd flowers alike were of a dark brown color. When I was a boy, in the up country, I have a housand times made baskets in which to gather aspberries and blackberries in just this way— y pinning leaves together with splinters, stiffen- ng the rim by folding the points of the leaves ver a flexible stem. In my younger days I an remember making wreaths closely like the Egyptian wreath, on which dandelions were inned like great buttons.

I handed some of the brown flowers of the Egyptian wreath to that eminent and lamented an, Dr. John Torrey, not telling him where I btained them. He examined them and found em to be the immortelle, the flower now in niversal use for funeral wreaths in Europe and merica. "They were the driest flowers I ever xamined," he said; "where did they come om?"

Here was a flower which thirty centuries ago xpressed, in the symbolism of flowers, the same nought which it still expresses—the thought of nmortality. The wreath itself was eloquent f love, for none but loving hands had woven it r the forehead of the dead woman: sister, other—which? For is it not likely it was a woman's gift to the woman dead?—*Wm. C. Prime, in New York Journal of Commerce.*

The Grateful Soldier.

John Craig, a distinguished minister, and colleague of Knox, having gone to reside in Bologna, in a convent of Dominicans, found a copy of "Calvin's Institutes," which God made the means of his conversion to the reformed faith. He was seized as a heretic soon after, and carried to Rome, where he was condemned to be burnt; but on the evening preceding the day of execution, the reigning pontiff died, and, according to custom, the doors of all the prisons were thrown open. All others were released; but heretics, after being permitted to go outside the walls, were reconducted to their cells. That night, however, a tumult was excited, and Craig and his companions escaped.

They had entered a small inn, at some distance from Rome, when they were overtaken by a party of soldiers sent to apprehend them. On entering the house, the captain looked Craig steadfastly in the face, and asked him if he remembered having relieved a poor wounded soldier, in the neighborhood of Bologna: Craig had forgotten it. "But," said the captain, "I am the man; I shall requite your kindness; you are at liberty; your companions I must take away with me; but for your sake, I shall treat them with all possible lenity." He gave him all the money he had, and Craig escaped. But his money soon failed him; yet God, who feeds the ravens, did not. Lying at the side of a wood, full of gloomy apprehensions, a dog came running up to him with a purse in its teeth. Suspecting some evil, he attempted to drive the animal away, but in vain. He at length took the purse, and found in it a sum of money, which carried him to Vienna.—*Arvine's Cyclopedia.*

Royal Tents In the East.

It was quite in accord with Oriental ideas for the Royal Tent or the Tent of the Divine Commander, of the Hebrew host, to be a work of elegance and of costliness. Even to the present time the tent of an Eastern ruler is marked by its showy colors and its expensive finish, in its contrast with the tents of those who are under his authority. The writer of this note, while riding along the roads of Palestine, saw a showy green silk pavilion with a flag displayed in front of it, on a hillside at his right; and he was informed that it was the headquarters' tent of a Turkish pasha, who claimed to be a descendant of the Prophet, and therefore entitled to use the color of green. Again, the writer was on the summit of Mount Gerizim during the celebration of the Samaritan Passover; and there he saw the tent of the Samaritan high-priest standing out in brilliant prominence among the tents of the encampment about it. In the records of ancient Egypt there are descriptions of the royal tent of the kings of Egypt, in the days of Moses and earlier, which illustrates the naturalness of such a planning of elegance and expensiveness in the Tent which represented the dwelling-place of the Commander of the people of Israel.

Burder tells of the superb tent of Nadir Shah, in modern times, "covered on the outside with scarlet broadcloth, and lined within with violet-colored satin, ornamented with a great variety of animals, flowers, &c., formed entirely of pearls and precious stones." And Burder quotes from the travels of Van Egmont and Heyman a description of tents of this character which they saw in the East. "Those belonging to the Grand Seignor were exceedingly splendid, and covered entirely with silk; and one of them lined with a rich silk stuff, the right side of which was the apartment for the eunuchs. But even this was exceeded by another, which I was informed cost twenty-five thousand piastres; it was made in Persia, and intended as a present to the Grand Seignor; and was not finished in less than three or four years. The outside of this tent was not, indeed, remarkable; but it was lined with a single piece made of camels' hair, and beautifully decorated with festoons, and sentences in the Turkish language."—*S. S. Times.*

Natural History, Science, &c.

London Fogs.—The *Journal of Gas Lighting* of sixth day of Eleventh Month says, that at that time London was literally gasping for breath under one of the blackest and most persistent fogs that ever visited the valley of the Thames. The thickness of the air makes the eyes smart and weep, chokes respiration and blurs the vision. Lights are almost powerless to penetrate this mixture of mist and smoke. Drivers of vehicles are compelled to lead their horses, and make sure their course by observations of the curb of the street pavement.

Fecundity of the Eel.—Fred. Mather, the well-known fish culturist, has been estimating the number of eggs in an eel, in what is known to fishermen as "eel fat," but which are really the ovaries. Taking the ovary of a six pound eel, he subdivided it by means of delicate scales into sections small enough to count the eggs under a microscope. The number in three of these sections was counted, and the average result made the total of eggs in the eel to be about 9,000,000.

Preserving Timber.—*Chambers's Journal* says that the ends of posts or timbers that are to be buried in the earth should first be charred, and then tarred, and that this is the only treatment which will really and effectually prevent their rotting. The charring dries up all the fungus juices of the wood and reduces the surface to somewhat the state of charcoal, the incorruptibility of which is attested by undoubted historical facts. The famous Temple of Ephesus, at its destruction, was found to have been erected on piles that had been charred; and the charcoal discovered in Herculaneum, after almost 2,000 years, was entire and undiminished. The application of coal tar to the charred ends while still hot, forms an air-tight and waterproof envelope.

Tall Chimney Engineering.—It often happens that tall chimneys settle a little on one side, and are thus thrown dangerously out of perpendicular. A chimney at Bingley, near Bradford, was found to be 4 feet 6 inches out of perpendicular. A gap, a foot high, was cut clear through one side of it. Screw jacks were inserted as fast as the cut progressed, and as fast as each was put in place it was screwed hard against iron plates placed above and below it. When about half the circumference of the chimney was cut through, the jacks were slowly turned down until the chimney was nearly straight. The gaps were then bricked up, and the jacks taken out one by one, and their place filled with masonry.

In another case the settling was remedied by removing a course of bricks on the higher side, and substituting bricks which were made slightly thinner.

Sometimes the mortar between two courses is sawed out on one side of the shaft and the perpendicular thus restored.

In taking down a high chimney in England an ingenious method was adopted of saving the bricks of which it was constructed. These were removed one by one from the top, and dropped into an air-tight tube leading to the bottom of the shaft, which was made about half an inch larger than a section of the brick. The resistance of the air in the tube so *cushioned* the fall of the bricks, that none of them were broken or injured in falling. The tight box which received them at the bottom was opened from time to time and its contents removed.—*Condensed from Scientific American.*

Earthquake in Hawaii in 1868.—On the 27th day of March, 1868, a series of earthquakes commenced: upwards of one thousand shocks were counted in five days. These continued in rapid succession until April the Second, when the most terrific earthquake known in the history of Hawaii occurred at about 4 P. M. The earth literally staggered like a drunken man. "First," said Mr. Coan, "it swayed to and fro, north and south, then east and west, then round and round, in every imaginable direction, for several minutes, everything crashing about us, the trees thrashing as if torn by a mighty rushing wind. It was impossible to staud—we had to sit on the ground, bracing with hands aud feet to keep from rolling over. The ground itself rose and sank like waves. Horses and men were thrown to the ground—houses destroyed. Most of the Hilo people spent the night out of doors, fearing to remain indoors. Heavy furniture was tossed about, and crockery smashed wholesale as in a heavy gale at sea." In Mr. Coan's own study a large library table, loaded with heavy volumes, was thrown into the middle of the room and broken, two bookcases, strongly fastened to the wall, sharing the same fate.

Crevasse after crevasse opened everywhere; rocks were rent, stone buildings and stone walls were torn in pieces. In Ka-ù every stone wall and almost every house was thrown down; immense rocks fell; landslips of earth, boulders, trees, mud, &c., came down from the foot hills of Mauna Loa with thunderiug uproar; and men and beasts were terror-stricken, finding nothing firm whereon to rest. Houses slid from their foundations and the inhabitants fled. Many lay upon the ground, holding on to shrubs, grasses or stones. In some places the ground was so rent as to be simply a network of fissures, from which sulphureous smoke exhaled. Some of these chasms were about twelve feet across.

On the Second of April occurred a terrible avalanche, variously described as a landslip and a mud-flow. Burstiug from the mountain side in a torrent of mud half a mile wide and about twenty feet deep, it dashed over a precipice of five hundred feet, and rushing over a sloping grassy lawn at such speed as to make three miles in as many minutes, it overwhelmed ten houses, burying thirty-one men, women and children, and many hundred head of cattle and flocks of goats, not one of which has ever been disinterred. Mr. Reid told me that he alone lost one thousand cattle in the mud-flow, the poor beasts sticking in the tough clay. His theory of the outbreak is, that a stream of water flowed underground, and that the lava-stream struck the subterranean reservoir and generated steam in such volumes as to blow open the hill. Forest trees and stones all blew up.

"At the same time an earthquake wave, twenty feet high, rolled in foaming fury along the eastern and southern shores of Hawaii, sweeping away one hundred and eight houses, and drowning forty-six people, while many houses in the interior were thrown down by the earthquake. Furthermore, during the same hour the whole coast of Ka-ù and Puna, for a distance of eighty miles, subsided, and sank into the sea to the depth of six or eight feet, destroying houses and gardens, and leaving the palm and other trees standing seven feet deep in water.

All this, and a vast deal more, transpired on the Second day of April, 1868. For ten days the earth never ceased rocking like a rocking chair, and trembling as if ague stricken. The quivering was continuous, and a sheet of iron suspended in the house never ceased vibrating like a pendulum. Meanwhile, the vast river of fiery fusion had started on its dark subterraneous way from Kilauea, evidently causing these rapid and terrible earthquakes, and rending the earth in countless places. One of these fissures, thirteen miles in length, continues perpetually steaming to this day.

After four days the fiery stream burst out on a wooded hill at Kahuku, in the district of Ka-ù, at a height of 3,800 feet above the sea, where it rent a fissure nearly a mile in length, from which it poured in terrific fury, forming four vast fire-fountains, fluid as water and blood-red. Sometimes they flowed together so as to form but two fountains, and sometimes only one—a continuous fire-fountain, a mile in length! It boiled with terrific fury, throwing up enormous columns of crimson lava and red-hot rocks to a height of five hundred or six hundred feet. The lava was ejected with a rotary motion—always toward the south.

Hence the flood rushed on in spiral whirls, pouring over each lip of the crevice; spouting up fifty or sixty feet in the air; falling among trees and shrubs, scathing, charring, and consuming them: tossing, raging and roaring, like the rapids of Niagara. The stream rushed madly on towards the sea, sending off three lateral arms to the left, while the main body, nearly a mile wide, moved on to the brink of a precipice about five hundred feet high, over which it poured iu a burning cataract half a mile wide.

At the foot of the precipice lay a fertile grassy plain. Here the flood divided, and flowed in two parallel streams to the sea, a distance of four miles, thus forming an island about three hundred feet wide, on which thirty head of cattle were imprisoned for ten days, till they were maddened with heat, smoke and thirst. The igneous streams, plunging into the ocean, created a fearful tumult and raging, forming clouds of steam, and throwing up two scoriatic cones, which towered above the waters. —*Lady Cumming's Fire Fountains of Hawaii.*

When Faraday, the distinguished scientist, was asked if he had ever conceived to himself what would be his occupation in the future world, he hesitated awhile and then answered, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. I shall be with Christ; and that's enough."

Little Things.—Little things are often the hardest things. It is comparatively easy to do a momentary deed of daring that will startle everybody; it is not so easy to do little deeds of quiet courage from day to day, unheeded by all and unheeding all. Perhaps you are not called to do the great deed; but you are called every day to do the little deeds.—*Selected.*

Items.

The Tract Repository.—The publisher of this valuable sheet, David Heston, of Frankford, Pa., has issued his annual report, which states that owing to the numerous and earnest appeals for it, received early in last year, he had printed a much larger monthly edition than in 1887, averaging 13,150 copies, yet even this left many applicants unsupplied. The Report says:—

"This extension of the circulation to so considerable an extent has left the treasury without funds, and a little in debt; which, however much to be regretted, will render it prudent to reduce the circulation somewhat for 1889, unless from some unexpected source more means for carrying on the work should be placed at my disposal.

As in former years, letters continue to come to hand from colored people in various places, expressive of the high appreciation of *The Tract Repository* still entertained by those who read it. Some of these are quite interesting, and afford evidences that our work has not been in vain. It is thought by some that unmistakable fruits are now apparent, especially in localities where the paper has been freely and steadily circulated for a number of years successively; while in others, it is hoped that the little seed which has thus been sown will yet be blessed, spring up and grow, and in due time bring forth fruit to our Master's praise.

There has beeu no marked difference in the proportions sent to different States since last Report, only a widening of the circulation somewhat in nearly all parts of the South."

The expenditures were $920.50, leaving an amount due the publisher Twelfth Month 15th, 1888, of $97.76.

It is desirable that the operations of this agency in disseminating instructive and elevating literature among the freedmen may not be curtailed by lack of funds.

Repeating the Lord's Prayer.—A correspondent of *The Presbyterian* gives some reasons which incline him to the belief that the *form* of prayer given by our Lord to his disciples was not one which He requires them to repeat in public worship; and he makes the just remark, that "Scripture teaching is concerned more about the spirit and manner with which we come than the mere form." His reasons are fourfold:

"1. It was never so used by our Lord or his disciples so far as we have any record.

2. The Doxology in Matthew which was the growth of liturgical ideas is now admitted to be spurious. It seems to have been added about the third century to give greater force to it as a form of prayer.

3. The variations between the forms in Matthew and Luke show that a precise form of words was not intended. Accordiug to the Revised Version the prayer in Luke's gospel reads, "Father. Hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation."

4. Formal petition in prayer was the very thing against which Christ was arguing in the account given in Matthew's gospel. A strict adherence to a form of words no matter how perfect and complete, tends towards the same [tedious repetition] of which the heathen are guilty in repeating Amida Buddha, or the Romanist in using his rosary."

"Sunday" Newspapers.—Another correspondent of the same paper in speaking of the effect of what are called "Sunday" papers, says:

"The reader is soon wandering through the dark mazes of worldliness, vanity aud crime, secularized in thought, morally weakened, and wholly unfitted for Christian worship. Any disposition there may have existed—by the force of early training, or the suggestion of natural conscience—gradually disappears. The habit of neglect is ultimately established. Every channel of commuuication with heaveu is disregarded, and all the currents of life flow toward that which is evil."

"It is perilous for our youth to read the records of crime as furnished us in the Sunday morning paper; reports of embezzlemeuts, which familiarize their minds with fraud and open the way to its commission; of impurity set forth in garish colors

which attract to its all-consuming flame; of discoveries of midnight haunts of wickedness in cellars and in attics, which reveal the way to them; of debaucheries, piracies and murders which produce a momentary shudder, then weaken abhorrence of them, and conduct on a down grade to the lowest levels of human depravity. This language may seem extravagant, but only to those, perhaps, who are themselves witnesses to that influence which impairs moral discrimination, and wars against the soul. It would be as impossible to live in a district notoriously malarious and not suffer physically, as to subsist on the pabulum of Sunday newspapers and not be morally poisoned. These remarks have a wider application to our modern journalism, but a special force as related to the question under consideration."

THE FRIEND.

FIRST MONTH 12, 1889.

A short time ago we were shown a letter received from a Friend residing in the State of New York, which mentioned that the writer had recently heard the statement made "That the *majority* of the Friends in Philadelphia Yearly Meeting have wine on their tables;" and "that many of the members were in the habit of using rum and other stimulants."

In the same company, another person said, "It did not seem strange that such habits existed, when *in our day* there was a record placed upon the books of a Monthly Meeting of the same Yearly Meeting, of a committee having been appointed to see that the workmen were furnished with rum during harvest."

We felt satisfied that neither of the statements above italicised were true. Having frequently travelled through many parts of Philadelphia Yearly Meeting, and partaken of the hospitality of very many of its families, we do not remember to have ever seen wine on their tables, and it is highly improbable that it would have escaped notice, if it had been the habit of a *majority* of them to set it forth. Indeed the very strangeness of the occurrence would have arrested the attention, if such an exhibition had been made. Inquiry has since been made of other well-informed Friends, particularly in the neighborhoods where such a practice would be most likely to exist, and thus far we have heard of but very few cases of such use of wine. So that we think it safe to adopt the language of Professor Sharpless, of Haverford College, who says in his reply, "I would have no hesitation in characterizing the report as a gross exaggeration."

If the person who made the remark had been speaking of the state of things that existed 100 years ago his statement would have shown a nearer approach to accuracy. For the use of wine and other stimulants in the community at large, and among Friends, also, was then much more common than in the present day. In accordance with the views that then prevailed, the moderate use of such articles was believed to be promotive of health; and it had the sanction of the example of our Saviour, who, because He partook of the good things of life was reproachfully called a "gluttonous man and a wine-bibber." But the attention of Friends was very early called to the danger that existed of persons becoming too frequent in the use of stimulants, and of being drawn into intemperate habits. The Minutes of Philadelphia Yearly Meeting contain frequent references to this subject. As early as 1706 a minute of advice to subordinate meetings advises against "sipping and tippling in drams and strong drinks."

A similar epistle in 1721, points out the danger of the taking of drams "insensibly stealing upon the unwary by wantonness in the young, and the false and deceitful heat it seems to supply the aged with; so that, by long habit, when the true warmth of nature becomes thereby weakened and supplanted, the stomach seems to crave these strong drinks even to supply what they have destroyed."

In 1736, after repeating the caution on this subject of the previous year, the meeting advises, "particularly to be cautious of giving them [drams] to children, and thereby accustoming them to the habit of drinking such strong liquors."

In 1738, "It was recommended to the several Quarterly and Monthly Meetings to caution Friends that they be exceedingly careful against the too frequent use of spirituous liquors, it being remarked to be a pernicious and growing evil; and to direct the overseers to deal with such as may drink to excess, although they may not drink to such a degree as to disgnise themselves."

The subject continued to claim attention from time to time. Omitting several of the minutes on record, we find in 1766 the following advice, "Overseers and other concerned Friends are desired to excite their brethren to vigilance, to avoid the immoderate use of spirituous liquors at harvest and other times, which it is feared may, for want of care, increase to the great detriment of individuals and the dishonor of our religious profession; and a concern is revived in this meeting to advise against, and to excite Friends to discourage it on all occasions, both by example and precept."

It will be observed that these advices are all directed against the *unnecessary or excessive* use of spirits. But in the minutes of 1782, we find that the reports from the Quarterly Meetings state, that some Friends find their minds so impressed with a sense of the need of care in reference to this subject, "that they *wholly forbear the use* of spirituous liquors."

A minute adopted in 1784, refers to "the corrupting, debasing, and ruinous effects consequent on the importation and retailing large quantities of distilled spirits, whereby the intemperate use of them is greatly aided and encouraged, to the impoverishment of many, distempering the constitutions and understandings of many more, and increasing all manner of vice and dissoluteness throughout the land." The minute further says, "It is the united sense of the meeting that well-concerned Friends in all quarters be earnestly excited to suffer the affecting importance of this mighty evil religiously to impress their minds and animate them with a lively concern to exert honest endeavors, both by example and loving entreaty, to caution and dissuade all our members from being concerned in the importation or retailing distilled spirits or giving countenance thereto."

A further step in this direction was taken in 1788, when a committee of the Yearly Meeting on this subject proposed "That the Quarterly and Monthly Meetings be excited and enjoined early to appoint committees unitedly to proceed in visiting and treating with our members individually, who are concerned in importing distilled spirituous liquors from the West India islands, or other places, either on their own account, or as agents for others; and those who purchase and retail such liquors in greater or less quantities; as also those members who are concerned in the distillation of these liquors from grain or other produce, either in their own families or encouraging or promoting it in others. And we apprehend it is expedient to recommend and advise those who make use of spirituous liquors in their families in a medicinal way, that they be careful to keep within the bounds of true moderation in the use of them for such a purpose, and that our members in general *refrain from using them in the time of harvest or otherwise.*"

From this time forward the use of spirits, except for medicinal purposes, by our members, was clearly a violation of the concern of the Yearly Meeting. And we find that earnest efforts were made for the enforcement of this testimony, as for that of any other held by the Society. Thus in 1811 report was made to the Yearly Meeting that this subject had weightily claimed the care of nearly all the Monthly Meetings, and brotherly labor been extended to most of those who did not faithfully support the testimony of the Society.

In advancing this testimony much patient labor was required and bestowed; and the work was a gradually progressive one, as it was in removing from the Society the reproach of any complicity with slavery. It may have been a task even more difficult to accomplish than that, because the use of such liquors is not necessarily wrong in itself; and doubtless some who were temperate themselves, felt it hard to be put under bonds because others had less self-restraint.

But the dangers which attended its use were so great, and the evils so deplorable, that there was ample reason for the Yearly Meeting to impose the restriction it did; and it became the duty of its members to co-operate in the concern. This has become more and more general among us, and has extended to other forms of intoxicating drinks than distilled spirits, as modern researches have shown that such liquids are not essential in maintaining physical health and vigor.

The traditional report that a committee had been appointed to supply poor Friends with rum in harvest time, is one of ancient date. Fifty or sixty years ago it was spoken of as one of the curious illustrations of the views that had prevailed in olden times. There is no abstract improbability that such committees may have been appointed in those times, when spirituous liquors were thought to be almost essential to enable men to endure the heavy labor involved in gathering the harvests, before the introduction of modern machinery. Those who so believed, might feel it to be an act of Christian charity thus to assist those who were too poor to provide what they regarded as the necessary refreshment for their workmen. If such a committee ever was appointed, we know of no evidence which would locate it in America rather than in England; or in the limits of Philadelphia Yearly Meeting, rather than in some other part of this continent. It is scarcely possible that any such committee was appointed within our limits during the last 100 years, for it is very improbable that any of the Monthly Meetings would have manifested such open contempt of the authority of the Yearly Meeting, which in 1788, distinctly advised its members to refrain from using [spirits] *in the time of harvest*, or otherwise."

Knowing that our friend Gilbert Cope, of West Chester, had made much research into the old Meeting Records of Philadelphia Yearly Meeting, we applied to him for definite information as to the existence of such committees, and have received the following reply:—"This is a story which I have heard at various times for twenty-five years past. I never heard of it as

applied to modern times, but always to the past. There need be no hesitation in pronouncing it false as to this century, and I have no reason to believe it true of the last."

"I think the story was at one time located in Chester Monthly Meeting records; and another time in Kennet; but having read all the minutes of those meetings down to recent times, I can say it is not there. The last accounts located it in Bucks County, but I presume it will never be found."

Whether such a minute exists or not, it is very evident that it was not made "*in our day*," and that the person who made the statement had not been sufficiently careful to ascertain its correctness.

We have received from the publishers—Garrigues Brothers, No. 608 Arch street, Philadelphia—a copy of Selections from the Writings of Fenelon, with a short sketch prefixed of the life of the author. He has long been held in esteem by Christians as a devout and pious man, whose views were more deeply spiritual than those of many of his contemporaries. The present volume is in a small compass, so that it can readily be used as a pocket companion.

SUMMARY OF EVENTS.

UNITED STATES.—Congress reassembled on the 2nd instant. In the House a bill was passed providing that in case of omission of the sender to place the lawful postage on a special delivery letter, such postage shall be collected on delivery.

In the United States Senate on the 7th instant, the Panama Canal resolution was taken up, but on motion of Senator Edmunds the galleries were cleared and it was discussed in executive session. After five hours the doors were reopened, and it was found that the joint resolution had been adopted by a vote of 49 to 3, the nays being Senators Blackburn, Hampton and Vance.

Among the suggestions received by the Senate Finance Committee concerning the tariff schedules, is one from the West, that a duty of one cent a dozen be laid upon all eggs imported into the United States. The writer says that there is just the same argument in favor of protecting eggs that there is for protecting wheat or corn. He also argues that if the tariff is laid upon eggs, it will satisfy the women of the agricultural districts, to whom the management of this industry is almost unanimously conceded by the other sex.

The weather maps in the House lobby in Washington showed that in the whole United States not a drop of rain nor a flake of snow fell on the 2nd instant.

The public debt statement shows a reduction of $14,427,595. Total cash in the Treasury, $615,591,078.

A despatch from Memphis, Tennessee, says the United States Inspectors who are investigating the burning of the steamer Kate Adams, have obtained evidence which satisfies them that 42 persons were lost instead of 14, as they reported several days ago. It appears that 18 children among the deck passengers and 10 of the boat's crew perished, in addition to the victims previously noted.

It is stated that the Electric Sugar Refining Company had been duped to the extent of over a million dollars, and that the alleged "secret process" is a humbug. The "secret process" was the invention of Henry C. Friend. About a year ago he induced a number of English and American capitalists to organize a company and buy the "secret process" from him. This was done; factories were built, but no one was allowed inside of them but Friend, his wife and a few ignorant workmen. The rooms were always securely locked. Friend died suddenly, and a few days ago his widow and all who had been connected with the factory, disappeared. When the officers and stockholders of the company entered the secret rooms they only found a number of machines used in breaking cube sugar into smaller particles and in granulating the coarser grades. There was no electrical apparatus. Not a pound of raw sugar had been refined. Quantities of refined sugar, chiefly cubes, had been purchased by the operators and prepared with chemical liquid which eliminated the ordinary impurities found in all sugars. The chemical used crystalized the cubes to a large extent, and when they were broken they had a finer appearance and quality than sugar was ever known to possess.

Governor Ames, of Massachusetts, was inaugurated on the 3d instant, and sent his annual message to the Legislature. He advises the early submission to the people of a prohibition amendment, and advocates the increase of the penalties for the violation of the liquor laws. He thinks it would be wise to substitute imprisonment for fines in such cases.

The combined wealth of the Vanderbilt family, according to the New York *World*, is $274,000,000, and the estimated income from it per annum, $13,864,400.

A large lump of anthracite coal has been discovered on the Crow Creek Reservation, near Chamberlain, Dakota. Experts pronounce it to be of a superior quality.

Deaths last week numbered 366, an increase of 17 over the previous week, and a decrease of 16 as compared with those of the corresponding week of last year. Of the whole number 195 were males and 171 females: 54 died of consumption; 44 of pneumonia; 19 of convulsions; 19 of diseases of the heart; 17 of inflammation of the brain; 15 of old age; 14 of scarlet fever; 12 of Bright's disease; 12 of cancer; 10 of typhoid fever, and 10 of bronchitis.

Markets, &c.— U. S. 4½'s, 108¾; 4's, 127; currency 6's, 118 a 128.

Cotton sold in a small way at 10 cts. per pound for middling uplands.

Flour and Meal.—Western and Pennsylvania super, $3.50 a $3.75; do., do., extras, $3.75 a $4; No. 2 winter family, $4.00 a $4.50; Pennsylvania family, $4.62½ a $4.75; Pennsylvania roller process, $5 a $5.50; Ohio, clear, $4.75 a $5.00; do., straight, $5.00 a $5.50; Indiana, clear, $4.75 a $5.00; do., straight, $5.00 a $5.50; St. Louis and Southern Illinois, clear, $4.75 a $5.00; do. do., straight, $5.00 a $5.50; winter patent, fair to choice, $5.50 a $6.00; Minnesota, clear, $4.25 a $5.00; do., straight, $5.12½ a $5.85; do., patent, $6.00 a $6.90. Rye flour was dull at $3 a $3.25 per barrel.

Grain.—No. 2 red wheat, 95½ a 95¾ cts.
No. 2 mixed corn, 41 a 41¼ cts.
No. 2 white oats, 33¾ a 34 cts.

Beef cattle.—Extra, 5½ a 5¾ cts.; good, 5 a 5½ cts.; medium, 4¼ a 4¾ cts.; common, 3 a 4 cts.; fat cows, 2¼ a 3½ cts.

Sheep.—We quote extra, 5¾ a 6 cts.; good, 5¼ a 5½ cts.; medium, 4½ a 5 cts.; common, 3½ a 4¼ cts.; culls, 2½ a 3¼ cts. Lambs were active and higher, at 5½ a 7½ cts.

Hogs.—Extra Chicago, 7⅜ a 7½ cts.; good Westerns, 7¼ cts.; fair Western, 7 cts.; State, 6½ a 6¾ cts.

FOREIGN.—W. E. Gladstone telegraphs as follows from Naples: "The *Tablet's* version of my letter to the Marquis De Riso touching the position of the Pope is untrustworthy. The statement that I recommended international arbitration upon the Roman question is incorrect under the present circumstances."

Finucane, M. P., was, on the 4th instant, sentenced at Castleconnel to one month's imprisonment without hard labor on a charge under the Crimes act. He was accompanied to jail by the Mayor and crowds of citizens.

An explosion of fire damp has occurred in a colliery in the province of Ovieda, Spain. Twenty-seven persons were killed and many were injured.

The Cologne *Gazette* publishes a summary of two reports made to the Government by Major Deines, who, as attaché to the German legation at Madrid, came into frequent contact with the late General Bazaine. According to these reports General Bazaine informed Major Deines that he (Bazaine) received the first news of the Prussians crossing the Moselle through Sir R. D. Morier.

The *Kolnische Zeitung*, which first published the original charges against Morier, intimates that the letter conveys the impression that it was written by an Englishman, and that only the signature is Bazaine's.

The *Vossische Zeitung* says: "This new accusation against Morier is one of such exceeding enormity that it can only fill German readers with a feeling of profound shame. Unless proof of its justness is immediately tendered, the charges can hardly fail to have an almost infuriating effect upon foreigners."

The *Weser Zeitung* deplores the "palpable animosity" displayed in the publication of the charge, and says: "Such an odious accusation should only have been brought after a careful examination had furnished irrefutable proofs, or at least substantial grounds for suspicion."

Emperor William, in addressing a deputation to whom he gave audience on New Year's day predicted that the year 1889 would be peaceful.

Advices from Russia say that 175 persons were frozen to death in Ekaterinburg, in the district of Perm, on Twelfth Month, 27th. The Black, Azof and Caspian Seas are frozen. Railway disasters are reported at Baku and other places in the Caucasus.

Many persons have been killed and a large number of buildings destroyed by an earthquake in Russian Turkestan, extending from Khojend to Kastakos.

The public accounts of the Dominion of Canada, for the fiscal year 1887–88 show that the gross debt increased during the year from $273,187,626 to $284,513,841, and that the net debt increased from $227,314,775 in 1887 to $234,513,358, on Sixth Month 30, 1888. Receipts from other sources show an increase of nearly $700,000, so that the total revenue for 1888 is $153,470 in excess of that of the preceding year. The expenditure increased from $35,657,680 to $36,718,490. There was an increase in cost of nearly every branch of public service.

RECEIPTS.

Received from Joseph Armfield, Agent, London, England, £28, being £2 10s. for himself, 5 copies, and 10s. each for Alice Alexander, Mary Ashby, John Ashworth, John Bellows, Robert Bigland, John Bottomley, Alfred M. Box, Philip H. Bracher, Richard B. Brockbank, David Burton, Robert H. Clark, James Cloak, John Cheal, Charles Elcock, Sarah Gibbins, William Graham, Forster Green, James Green, William Green, Susanna Grubb, Mary Halden, J. Barcroft Haughton, James Hobson, John Horniman, William Knowles, Joseph Lamb, William James Le Tall, Jane Moorhouse, William R. Nash, Sarah Pearson, Daniel Pickard, George Pitt, John Sadler, Abraham Shield, George Smithson, Elizabeth Southall, John Sykes, Charles Wakefield, Robert Walker, Ellen Watkins, William Allen Watkins, Jacob Wigham, Susan Williams, John Wood, F. Ellington Wright, Lucy W. Walker, and Henry A. Uprichard, for vol. 62; for Sarah Jane Williamson, 10s., vol. 61; for William Williamson, £1, vols. 61 and 62; and for Lydia M. Thomson, 10s. to No. 26, vol. 62.

NOTICES.

WESTTOWN BOARDING SCHOOL.—The Committee who have charge of this institution, meet in Philadelphia on Sixth-day, the 11th of First Month, 1889, at 11 A. M.

The Committee on Instruction meet the same day, at 9 A. M., and the Committee on Admissions at 9.30.

WM. EVANS, *Clerk.*

WESTTOWN BOARDING SCHOOL STAGE.—During the Winter term the stage will be at Westtown Station on the arrival of the 8.53 and 2.47 trains from Philadelphia, to convey passengers to the school, and at other times on timely notice to

J. G. WILLIAMS, *Supt.*
Westtown, Pa.

WANTED. — A Superintendent and Matron for Friends' Boarding School of Ohio Yearly Meeting. Those of our members feeling their minds drawn towards the position, are desired to make early application to any of the undersigned.

Aaron Frame, Barnesville, Belmont Co., Ohio.
Hannah Tatum, " " " "
John W. Smith, Harrisville, Harrison Co., Ohio
Sarah F. Holloway, Flushing, Belmont Co., "

DIED, on the 15th of Ninth Month, 1888, ANN SCOTT, a member of Bradford Monthly Meeting, Pa., in the 84th year of her age. She was firmly attached to the principles of Friends, and a regular attender of meetings while health permitted. Having borne a lingering illness with much patience, she quietly passed away, leaving the assurance that her end was peace.

———, Twelfth Month 24th, 1888, HANNAH C. WILLIAMS, in the 65th year of her age. An esteemed member of Rancocas Preparative and Burlington Monthly Meeting of Friends. She was faithful in the attendance of meetings when health permitted and was an example of integrity and uprightness, careful in deportment and conversation, thereby attaching many friends to her. We believe the language is applicable, "Blessed are the pure in heart, for they shall see God."

WM. H. PILE'S SONS, PRINTERS,
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THE FRIEND.

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FOR "THE FRIEND."

ournal Kept by Martha Routh, on her Passage from London to America.

(Continued from page 186.)

We had thought for some days it was time or our kind governor to have a securer lodging lace, so Mary came into my room, lodged on a acking provided for her, and slept sweetly by y side all night, though I think the rolling of he ship never exceeded, nor, according to my pprehension, the sound of the wind and sea so igh, that after getting one short sleep and find- g myself very empty, was donbtfnl how I ould hold out till morning, and just then re- embered that when the prophet was sent to eal Hezekiah of his sickness he ordered a laster of figs, and knowing I had some near, ound them readily aud ate one, which seemed rateful. Feeling also very thirsty I found a emon and got a little cup with some sugar from e cupboard at the bottom of my berth (fear- g it would be too sharp without) so was a little usy in answering my wants, which I am not rone to do, especially in the night, bnt method nd order in times of refreshments in a situation ke this are much ont of tune. Thongh it was ow very dark (for through some shake our mp had gone out) I found the advantage of a nall room, for had I been in a large one, I ight not have had things so near as to reach em in bed, so being a little refreshed and sleep aving departed from me, I had opportunity to ntemplate the marvellous works of the Al- ighty, who hath his way in the sea and his ath on the great deep, and how long we had een beating abont, though not a great way ast the mouth of the channel. I afresh re- embered what my nearly united brother in best llowship, Thomas Scattergood, said in his fare- ell salutation, that if I should be tried with a ate of rednction, both in body and mind, more an I had lately experienced, he wished me ot to be dismayed at it, that he had been rought into a like state, and that the Lord tried en his dear children, and all for their good. nd indeed, as William Rotch had before bserved, it was a part of the suffering we had fill up in the varied situations of life. I also, uring the night, seemed to see many of my ear friends, whom I had left behind in divers laces, with my nearest ties, according to nature, nd felt those that loved truth to be near my life, which I did not apprehend to be in any danger, either from the inward or outward situation, being favored in degree to witness that the voice of the "Lord on high was greater than the voice of many waters, or the mighty waves of the sea," that had not these disturbed my outward man I could have slept easy.

On Fifth-day morning, 7th of the Month, several went out of the cabin, to see the mast of a French man-of-war, that was floating on the sea near us, the account of which seemed to make my heart sad, in consideration that many of our fellow-creatures had probably sunk with the wreck of the vessel, and how entirely repugnant the ground work of such desolation is to the nature of his kingdom, who came not to destroy men's lives, but to save them, that I got my attendant, L. Rotch, to read that most excellent of all sermons, preached by our blessed Lord on the Mount, whose doctrine astonished those that heard, in setting forth the nature of that peaceable government He was about to set up, but how few of the sons of men have been willing to understand his counsel or follow his example, who, consistent with his own testimony, when he was reviled, reviled not again, and, when led as a sheep to the slaughter, or as a lamb dumb before his shearers, opened not his mouth.

But oh! how widely different are the actions of the present day, even by many who profess to bear the Christian name, who can destroy one another, by every engine or artifice that fallen nature, through the suggestion of the enemy of souls, can invent. Well, while my mind, according to my measnre, and the feelings of my nature, abhors such things and mourns on account of them, I feel cause of thankfulness in the consolating hope that the time will yet come when that desirable prophecy of the Lord's servant will be more accomplished, when nation shall not lift up sword against nation, neither the people learn war any more.

The afternoon of that day being fine, with William Rotch's assistance, I got on deck, sat more than an hour, which felt reviving; tried to walk a little, but could not well manage that even with assistance; while there, the wind turned two points in our favor, and I kept my seat on the hencoop while the vessel tacked about, when L. Rotch pleasantly told me it was encouragement for me to come on deck, seeing the wind was a little changed for us, which continued still more to favor us, till the vessel stood in the course wished for. We have sailed from three to five miles an hour, which causing only a very moderate motion, I have been favored to keep what nourishment I have received; but former irritations having brought on a little fever, I have no appetite for food, which keeps me weak and languid. And such is the kindness of my companions, that they have willingly spared a part of our little supply of milk for my use, that I have had for several days a saucer of hasty pudding mixed exceedingly nice, and cooked over a lamp which William Rotch has provided. S. Emlen tells him he is governor and head cook for the women, but he says the women are the cooks and he only provider and attender of this accommodation. I was much pleased last night to see our young men who had been sickly, especially E. Waring, make a hearty supper of tongues, onions, bread and cheese, etc. I have been ready to wish, if it was right to do so, that I could enjoy the like mess, or any other, whereby I could regain strength, and cause less thoughtfulness to my friends, who are often enquiring what I can take.

The evening of the Seventh-day continuing fine, we sat on deck the greater part of the afternoon. On First-day 10th of Eighth Month, our captain, mates, etc., being at liberty to sit with us, we had a religious opportunity together, in the beginning of which my heart was much contrited, and throngh the course thereof, a hnmble trust was raised. Our Heavenly Father who waited to be gracions, was pleased to open counsel through his servant for the information and instruction of those who, in profession, were not of our fold; and indeed consoling it is at seasons, the belief that his design is to bring many who are afar off near to himself, and also to preserve his hnmble, depending children and the lambs of his flock, even as in days past, when his gracious promise was, "He would lead them like a Shepherd, take them in his arms, carry them in his bosom, and gently lead forward those that were with young." In the evening of the day, when in a more select gathering, some tender counsel and encouragement was offered for the acceptance of tried minds; and though I had no share in the expression, I think I was not void of feeling to whom it more particnlarly belonged, but have at times found in my mixed companies, though few in number, it is difficult to divide the word so as to hand the proved children their own portion. I think there is a saying somewhere, "Cast thy lot into the lap and the Lord will deliver it out," which I hoped would then be the case.

In the afternoon Captain Swain came into the cabin to inform William Rotch there were two vessels to be seen from the stern of ours about seven leagnes distant, upon which most of us went on deck, and though scarcely at first discoverable they were soon more clearly seen, and a third also discovered; and from their progress towards us, were thought to be ships of war, or privateers of some kind coming after us. Though it did not at first seem to alarm any of the company, yet towards night, as they seemed to be but a few leagues from us, I was very apprehensive. Our valued friend, William Rotch, was brought under some anxiety respecting them, and indeed, when I looked towards him I thought his countenance visibly manifested the situation of his mind, which led me to inquire, when walking the deck, if he had any apprehensions, they might be Algerines.* He said it

*For several centuries the piractical depredations of the inhabitants of the Barbary States, especially of the Algerines, had been a grevious obstruction to peaceful commerce.

About the middle of the Seventh Century the Sar-

was not improbable, as the wind had kept us more to the southward than would have been his choice; that his thoughtfulness was merely nothing on his own account, nor even his dear wife's, as their time, if permitted to be so tried, could not, by the course of nature, be of very long duration; but when he had reflected respecting his daughters, the consideration was heavier than nature or spirit seemed well able to support, as he had understood that they would never ransom women at any price whatever, if they did not belong to those powers who gave them bribes. I tried all the little that lay in my power to encourage him, in hope that no such harm would befal us, yet never did I witness my feelings so awakened to the emotions of such a father towards his children, and though I am well aware, when the evidence of things hoped for, the substance of things not seen, which sustains the inner man, is permitted to be removed from our secret feelings, 'tis scarcely in the power of any other to afford comfort; I thought I felt in my own particular sufficient warrant, at that season, to express a firm and unshaken belief that the Father of the family hath far other designs respecting such plants in his garden, than to suffer them to fall into the hands of unreasonable men. And, indeed, when I have considered that some of the ruling powers on earth have so long helped to buoy up those people in such grievous practices as robbery and the slavery of others, all that can feel in me, of nature or spirit, seems raised in indignation and protest against it. But, in the present case, respecting our situation, soon after going to bed, my mind was quiet and consoled with a fresh remembrance of the compassionate language from the Father of mercies to the children of Israel—"The enemies you have seen to-day, you shall see no more;" that I fully believed that those vessels would not come very near us. The captain, Swain, at our leaving the deck about 10 o'clock, thought they might be up with us, and probably some of them on board of our vessel at about 12 o'clock, but on Second-day morning we were thankful to find they were out of sight.

(To be continued.)

acens overran much of the northern shores of Africa, and they soon became the acknowledged rulers of all the Mediterranean coast, from Egypt to the Atlantic Ocean. They extended their conquests into Spain, the southern portion of which was, for a long time, a Moorish kingdom. After their expulsion from that country, the contest between them and the so-called Christian nations, was carried on in Africa and on the ocean. Not content with capturing such vessels as fell in their way, attacks were made on unprotected points on the coasts of Spain, Italy, etc., and large numbers of captives were carried off and sold into slavery. The piratical habits thus engendered became a strongly marked feature in the character of the Moors; and were continued down to a very recent date. In Algiers, the booty obtained in this way was one of the principal sources of revenue for the government, a certain portion of every capture being set aside for the ruling powers. The remaining prisoners, excepting those who belonged to nations with whom the government had treaties of peace, were sold at auction as slaves, and either employed as laborers or held for ransom, if their friends at home could raise the amount demanded.

To protect their citizens from these sufferings, many of the nations of Christendom paid an annual tribute to the Barbary States. In 1815 an American fleet compelled the Dey of Algiers to relinquish all claims of tribute from the United States, and to liberate the Americans who were held as slaves. In 1816 a British force destroyed the Algerian fleet, and effected an agreement by which all European slaves were to be set free, and the practice of piracy to be abandoned. And in 1830 the country was taken possession of by the French.

One of the principal ports from which piratical vessels of Morocco sailed, was Sallee, on the Atlantic coast. The journals of those who sailed on its waters two hundred years ago, speak of the Sallee men as dreaded pirates. But the increasing power of the nations of Europe, have put a stop to the cruises of these corsairs, as well as of those on the shores of the Mediterranean.

For "The Friend."

"The Word of God" is not to be limited to that which is written, and which we read with our natural eyes, and hear with our natural ears, and become intellectually convinced of its truth, and believe it, as we believe the constitution of the United States, to be true, and that we are bound to live up to and obey it.

This kind of intellectual belief in the Bible (although God's words) would be of no avail to the saving of the soul. For the Bible itself saith that the "Letter" killeth; but the spirit, That same spirit in which it was given forth, giveth life. It is only the Spirit of God in communion with our spirits, that enables us to receive the word of God to us, as He powerfully convinceth us of sin, leads us to repentance, shows us a Saviour, then leads us unto all truth; taking of the things which are Christ's and showing them unto us; as also opening our understandings to understand the Scriptures, that we may profit by that written aforetime for our instruction—we then having the same light in a measure to read them by as that in which they were written by holy men of old.

It was the word of God to David when Nathan the prophet led him to pass sentence on himself for his sin (not knowing it); then said to him, "Thou art the man."

It was the word of God to Isaiah, when he cried, "Woe is me, for I am undone, for I am a man of unclean lips."

It was the word of God to Peter when the cock crew and he went out and wept bitterly.

It was the word of God by Peter on the day of Pentecost, whereby thousands were pricked in their hearts, and impelled to cry out, "What shall we do?" And yet without doubt they being Jews had often before this heard and read what Peter then narrated from Scripture.

It was the word of God to the jailer at Philipi which led him to cry out, "What shall I do to be saved."

Verily then, the "Word of God" by which the Apostle John testifies, the worlds were made, "is quick and powerful, sharper than any two edged sword, piercing even to the dividing asunder of soul and body and joints and marrow, and is a discerner of the thoughts and intents of the heart." T. D.

San Leandro, Cal., Twelfth Month 8th, 1888.

There are differing views of economy of time. One man will use two minutes, three times a day, for six months, to adjust and secure a broken gate, because he has "no time to repair it;" while his neighbor would take one good hour for repair at the start, and so save at least a day and a half in the half-year.

"Thousands of men remain poor all their lives because they are bent on getting rich by means of some great business or large transaction. They might earn an honest and ample living in a smaller way, little by little, and even grow rich thereby, were it not that they are always hoping that they will accomplish their desire "at a jump" or by means of large transactions.

Forgiveness.

"My heart was heavy, for its trust had been
Abused, its kindness answered with foul wrong;
So turning gloomingly from my fellow man
One summer Sabbath day I strolled among
The green mounds of the village burial place,
Where, pondering how all human love and hate
Find one sad level; and how soon or late,
Wronged and wrong-doer, each with meekened face
And cold hands folded over a still heart,
Pass the green threshold of our common grave
Whither all footsteps tend, whence none depart:
Awed for myself and pitying my race,
Our common sorrow like a mighty wave
Swept all my pride away and trembling I forgave."

John G. Whittier.

The venerable and beloved author of the above truthful lines, this day, completes his 81st year. In a letter dated Seventh Month 13 of the present year, he uses this expressive language: "I have reached a period in life when new fame and notoriety are burdensome; and love, the love of God and our neighbor, is the one thing which makes life really worth living." This is the experience of one full of years and full of honors, and we may also add, full of "faith, hope and charity." How beautiful it is, as life here draws to its close and the shades of night come perceptibly on, to see these Christian traits shine forth like the rays of the setting sun gilding with radiance all surrounding objects.

The publication of the article on "Forgiveness" in the *Daily News* of the 22d ultimo has elicited the following: "I have the *Daily News* of the 22d containing thy contribution on "Forgiveness." It is one of the rarest and most difficult to exercise of human virtues. The incident in the lives of Webster and Benton was quite familiar to me, as I have read with much interest Harvey's book. We had near home a conspicuous instance of a similar kind. After a personal intimacy of many years between the late Eli K. Price and Henry C. Carey, of Philadelphia, an estrangement arose growing out of a misunderstanding of a business matter, in which Carey erroneously imagined he was injured. Strictly, it was an honest difference of opinion in regard to the value of a security. Carey took offence and was quite indignant, broke off all personal intercourse, and they met frequently without speaking for some years. At a social gathering one evening where Frederick Fraley, General Patterson, Morton McMichael and other venerable men were present in a group by themselves with Henry C. Carey in the centre of the conspicuous circle, Eli K. Price approached. All except Carey welcomed him warmly with cordial hand-graspings, and for a moment, there was an awkward, embarrassing silence, when prompted by a sudden *better* impulse, Carey held out *his* hand and exclaimed, with much feeling: "Price, my good friend, how are you? We are both getting old, too old to be anything but friends. Here is my hand, take it and let us forget our differences." Of course the response was friendly, their old friendship was renewed, and in less than a year Carey was dead.

The late Samuel Bettle, Junior, of Philadelphia, a minister in the Society of Friends, related to the writer the following occurrence in his own life, and as he has for some years been deceased there seems to be no impropriety in making it public. One First-day morning he felt his mind strongly impressed with the belief that it was his duty to go to a certain house, the occupants of which were strangers to him, and slip under the front door a tract on Charity and Forgiveness, published by the Tract Association of Friends. It was an humiliatin

ict, being at the time of day when many persons were on the streets returning from their places of worship, &c.; but he did what he felt o be his religious duty. Samuel Bettle was afterwards informed that on that day a female nember of the family on entering the door, picked up the tract, carried it to her room and read it. It appeared there had been an estrangement toward some one, arising, perhaps, in the ettlement of an estate, in which hard feelings had taken possession of her mind. On returning o the family she said she had read the tract on "Charity and Forgiveness," and had forgiven hose who had injured her. Within twenty-our hours she was suddenly summoned into he presence of Him who said, "If ye forgive not men their trespasses neither will your Father forgive your trespasses." As the year is now drawing to its close how desirable it is that ll should realize the truth of the expression, The noblest remedy for injuries is *oblivion*."

W. P. Townsend,

In *West Chester Local News*.

Twelfth Month 17, 1888.

For "The Friend"

Leadings of the Spirit.

Man appears to be mysteriously composed of various discordant elements. Ever since the all there has been enmity between the two seeds of good and evil. The seed of the serpent had power to bruise the heel; and he has the ame power yet: so that the children of God, n travelling through this probationary world, often feel the painful effects of his bruising power. But the seed of the woman, which is Christ, has power over all the powers of the nemy. So that his rod and his staff, if we lean upon them, often comfort us. And if we submit o his power, and to the drawings of the Father's ove, until the head or principal seat of that orbidden knowledge, which the serpent by his ubtility introduced into the world, is subdued nd overcome, then we can, like Paul say, thanks be to God, which giveth us the victory hrough Jesus Christ our Lord."

But until this is done, and a victory over the erpent nature is gained, we remain in a sad ixture; and the language of our Saviour to ne of the churches of Asia, might be applied o us: "I would that thou wert cold or hot." For while we are in this mixed condition—half ew and half Ashdod—and contenting ourselves ith a form of godliness without the power, we ay think we are rich and increased with oods, and have need of nothing, and do not eek for Divine help, or the guidings of the pirit or the drawings of the Father; and be so linded as to accept religious amusements for orship. It is not strange, therefore, that Christ ould rather we were either cold or hot than in lukewarm, lifeless condition.

He counselled the Church of Laodicea to buy f Him gold tried in the fire, and to anoint heir eyes with the eye-salve of the kingdom, hat they might see. For they were in darkness, ke we all by nature are; and while we are in arkness we are easily led aside by the deceit of he serpent, and mistake his promptings for the rawings of the Spirit. While in this condition, e are too apt to take imagination for revelaon, and follow it instead of the Spirit of God. t appears to me that we have two elements in s: the one from the Spirit of the Lord; the ther from the spirit of man—and that each of e will grow and flourish in us, in proportion o the culture it receives. One of the most iffieult [illegible] for me to learn, is to distinguish between the [illegible] and not to take the imaginations or promptings of man for revelations from the Lord. This discernment we can only have, as we believe in and receive the light of the Lord. So we should prayerfully seek to know what kind of a spirit leads us; for we become servants to whichsoever we yield ourselves servants to obey; whether the spirit of man or the Spirit of the Lord.

The natural man receiveth not the things of the Spirit of God, because they are foolishness to him: so he will not follow the drawings of the Spirit, and be led by it to something that he does not inwardly know or have a heartfelt belief in. The preaching of the cross of Christ is to such a stumbling-block, and to the worldly-wise, foolishness—and therefore the Spirit of Christ, which was designed to be head over all things unto his church, and to be the leader of his people, is set aside and rejected by many of the worldly-wise builders of the present day; and instead of becoming the head of the corner, has become a rock of offence, and a stumbling-block for the poor, benighted ones to stumble over. So they are led by the spirit of man, under a light which they substitute for a Divine light, though it leads them more and more into a conformity to the world, until they are so mingled with it, that it may be said of them, "strangers have devoured their strength and they know it not," and they become blind leaders of the blind. Such as these persuade themselves, and strive to persuade others, that the new way to the kingdom is an easier way than the old path, and more adapted to these enlightened times; that while the ways of our forefathers might have been suited to the old-fashioned ways of their day, yet now, a broader way, which accommodates itself more to the cultivated religion and the preaching of our intellectual times, will bring more souls to Christ. So it is no wonder that they do not, in more silence, listen to the drawings of the Spirit, as they have found what they think a better way.

But this remains to be the condemnation, that, although light has come into the world, this self-pleasing religion is not brought to the light of Christ lest it should be reproved; but being judged by the light of their own intellect, it is receiving the applause of men, and gains great popularity.

When darkness is taken for light, and light for darkness, a great deal may go under the guise of religion, and be highly esteemed among men, which is abomination in the sight of the Lord. For the heart, when it has become darkened, is deceit above all things; but as many as are led by the Spirit of God, they are the sons of God, and they can see and know the hidden things of darkness, "for the Spirit searcheth all things; yea, the deep things of God."

So we have the privilege to be led by the Spirit of God, and become his sons, or we have the privilege to be led by the deceiver, and become the children of him who rules and reigns in the hearts of the children of disobedience. And when we, by following the leadings of the deceiver, become his emissaries, he can persuade us that duty calls us to compass sea and land to make proselytes, and when they are made, what are they?

Many are running to and fro, and knowledge appears to be on the increase; but is it a heavenly knowledge or an earthly one? Are not vital Christianity and true humility fading away; the religious zeal and self-denying devotion that once characterized us as a people becoming mixed and mingled with worldliness? That which is born of the Spirit is spirit, and that which is born of the flesh is flesh; and flesh and blood cannot inherit the kingdom of heaven. If we live after the gratifications of the flesh we shall die, spiritually; but if we are so led by the Spirit as to mortify the fleshly deeds of the body, we shall live and flourish spiritually, and grow in grace, and in the true heart-changing knowledge of God.

John's light was a burning and shining light, and the children of men rejoiced in it. But his mission was only to prepare the way of the Lord, and to point to Christ, the true Light, the Lamb of God, which taketh away the sins of the world out of the heart. This Light is a discerner of the thoughts and intents of the heart, and as it is followed it will lead away from sin and death. It is the true Light which lighteth every man that cometh into the world, and which is from everlasting to everlasting, and changes not; for of the increase of his government and peace there is to be no end. So the sons of God may well rejoice in the everlasting and unchangeable light, that shines more and more to the perfect day.

D. H.

Dublin, Ind., Twelfth Mo. 26th, 1888.

Oriental Modes of Covenanting.

BY CUNNINGHAM GEIKIE.

Agreements between individuals or communities must in all ages have been almost equally frequent; and hence it is only what might have been expected, to find the word "covenant" occurring more than two hundred times in the Bible.

As a rule, they were confirmed by a solemn oath, taken before God, with an imprecation that evil might light on perjury. An oath, however, in early ages, was confirmed, not by the mere spoken word, but also, at the same time, especially in the East, by an appeal to seven objects or persons as witnesses of the agreement made, as is strikingly shown in the fact that the Hebrew word for "to swear an oath" means "to pledge one's self by seven things."

An instance of this occurs as far back as in the history of Abraham. The wells he had dug in the open pasture land near Gerar being in danger of becoming a cause of strife between him and Abimelech, king of the Philistines, the patriarch, as we read, "set seven ewe lambs by themselves, . . . and said, These seven ewe lambs shalt thou take of my hand, that they may be a witness unto me that I have digged this well. . . . Thus they made a covenant" (Gen. 21: 28-32). It is curious to notice how widely the idea was spread, in antiquity, of special sanctity connected with the number seven. We have it here, and find it also in the old Accadian literature brought from Nineveh and Babylon. Homer introduces it in his account of the covenant confirmed by an offering, for the surrender of Briseis by Achilles (Iliad 19, 243 ff.) "With the desire to purify myself," says one of the ancients, "I bathe in the sea, dipping my head seven times in the waves; for this number, as the divine Pythagoras tells us, is the proper one in all matters of religion."

It was customary, on the occasion of such covenants, to confirm them by the erection of some visible memorial, which might remain as a witness against either side breaking the oath, it had, as it were, heard sworn. Thus Laban caused Jacob to "take a stone and set it up for a *matsaibah*," the word used, stones set up with a religious, or, in some cases, an idolatrous

object. It occurs four times in the story of the patriarch,—when he raised such a stone as a witness and memorial of the covenant made by God with him at Bethel, when he parted from Laban, when God made a second covenant with him at Bethel, and at the spot where Rachel was buried, by the wayside, near Bethlehem.

It is added in the narrative of Laban's covenant, that "the brethren of Jacob," members of Laban's family, took stones and made a heap, or cairn, and ate together on it, as a further ratification of the agreement made, while Laban gave it the name, "(This is) a cairn of witness" in Aramaic; and Jacob, assenting, called it the same in his own Hebrew. An additional sanction was given to the oath sworn on the occasion by calling the cairn by the further name of Mizpeh, or the watch-tower; both parties believing that Jehovah, who had been invoked, would keep guard on the spot, and from this high vantage-ground watch both parties, to bring on either who broke his word, and thus insulted the Being named in the oath, the full penalty of Divine wrath for his perjury.

The "eating" is expressly mentioned as connected with a sacrifice, so that the covenant was in every sense a religious act. It was in effect a form of communion with Him to whom the sacrifice had been offered, the consuming of part of the victim on the altar—in this case the stone of witness—being, as it were, the partaking in it by God, while the meal was the sharing it on the side of the human parties to the covenant; heaven and earth being thus bound together by an act like that which binds men to one another.

Another characteristic of covenants in the early ages was the hewing the sacrifice into two parts, and putting them at a short distance from each other, so that those who were making the treaty or covenant might pass between these bloody witnesses of their oath. It was understood that this showed the parties contracting to be in effect one, as the two halves of the victim had been, and also to express their belief that, whichever of them might break the covenant made, would share a doom as terrible as that of the divided sacrifice. We find this custom in the covenant made between God and Abraham. On the occasion of the promise of the Holy Land for his posterity, given by God to the patriarch, we are told that Abraham asked, "Lord God, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not . . . . And it came to pass that, when the sun went down, and it was dark, behold a smoking furnace and a burning lamp [the symbols of the Divine presence] that passed between those pieces" (Gen. 15: 8-10, 17). So common, or even universal, was this custom, that the Hebrew word for "covenant" seems to be derived from the verb "to cut asunder."

A very usual form of covenant was associated in the ancient religions, including that of the Jews, with the presentation of thank offerings. These were not all burned on the altar, but the greater part of each offering was made the material of a feast, with the same idea as marked the eating of the sacrifice by Jacob and Laban—that it implied communion and friendship between those partaking of it and the God to whom part had been offered. At this day, the Bedouin regard any one allowed to eat with them as their friend, with a claim on their protection; and this feeling was extended, in feasts or a sacrifice, to the Divine Being. The same conceptions were embodied in the covenant made between God and the children of Israel, as recorded in Exodus 24: 4 ff., Revised Version: "And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, all that the Lord hath spoken will we do, and be obedient. And Moses took the blood, sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words. Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and they saw the God of Israel: and there was under his feet, as it were, a paved work of sapphire stone, and as it were the very heaven for clearness. And upon the nobles of the children of Israel he laid not his hand; and they beheld God, and did eat and drink." The halving of the blood had reference to the two parties to the covenant God and Israel; but as God is invisible, the half of the blood set apart for him was simply poured on the altar as a peace-making holy gift, while the other, connected with the people, was sprinkled on them, that being thus touched with what had been dedicated to the holy and pure God, and was in itself sacred, they might be brought, as it were, into close relationship with the Being to whom the blood, as the life, belonged. It was a figurative consecration and a pledge by Israel to live as if they themselves were holy and pure offerings to God. Chosen thus, Israel was God's "peculiar people," his "first-born," marked out from all other nations by this especial favor.—*S. S. Times.*

For "The Friend."

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures, might have hope."

Although there are many families up and down through our Society that are in the daily practice of having a portion of the Holy Scriptures read aloud in their midst, yet I fear there are too many that are neglectful of it. Some may assign for a reason, they have never been used to doing so and think they are not good enough—it would make them appear better than what they were; and others have no interest in such reading because they do not comprehend and see the beauty of it. To the last-mentioned class I would say, seek an interest in these Scriptures of truth, and, with your minds turned inward, ask for wisdom, and an understanding heart, that you may know the meaning thereof; and if you strive for this from day to day, the Father of Mercies will give you an understanding heart, and open your blind eyes, so that you will see the beauty therein. And for the other class, that do not feel themselves good enough to be in this habit, search and see what it is that is wanting or hindering (delays are dangerous) and keep on the watch-tower, the only place of safety; and when you have made a start or taken a few straight steps, you will know what the Psalmist meant when he said, "Thy word is a lamp unto my feet, and a light unto my path." The Apostle says the Scriptures are able to make wise unto salvation, through faith which is in Christ Jesus. The Bible is the best of books, and one that the Christian never tires of reading, but always finds something of interest to cheer, reprove or instruct.

To the awakened child, whose ears are opened to hear, the Redeemer of souls will not be lacking on his part to lend a helping hand in every time of need. "They that be whole need not a physician, but they that are sick." So that it is the sin-sick souls that He wants to heal of their maladies; and all such that come unto the Master in full faith—living, child-like faith—will find Him to be the physician of value.

"He wounds to heal and kills to make alive."

When any feel aroused to a sense of their undone condition, it is the Master himself that begets this uneasiness, making such feel dissatisfied with their past ways of living, tired as it were of feeding upon the husks, but wanting to be fed with that spiritual manna that comes down from Heaven, and thirsting for the water of life, which the Saviour declared He would give, and which would be a well of water springing up unto everlasting life.

Then, dear friends, if there are any of you that are not in the habit of reading the Holy Scriptures, either individually or collectively, I would say, let the time past suffice, and make a beginning; and by continuing therein, see if the Lord of Heaven and earth does not create a new feeling within you, such as you have not experienced before; and if you are faithful and take heed to these little intimations, He, the mighty God of Jacob, will lead you on, step by step, and cause you to experience a great change, even as becoming new creatures: "old things are passed away, all things are become new." And He will at times give you that peace that passeth all understanding, which the world, with all its pleasures and treasures, can neither give nor take away. Then be persuaded to turn inward in your minds, and seek to know this blessed Saviour, who said, "I am the Way, the Truth and the Life," and who will guide you into paths you have not known, but which, through continued faithfulness, lead to everlasting life.

E. C. Cooper.

Penna., Twelfth Month, 1888.

For "The Friend."

William Pollard on Iowa Yearly Meeting.

In a communication to the *London Friend* of Twelfth Month, by William Pollard, of Manchester, England, reference is made to the course of Iowa Yearly Meeting, which has gone further than most other bodies professing the name of "Friends," in the appointment of regularly paid ministers to labor in its subordinate meetings. The article says:

"Is not the following striking description of modern Quakerism, by a recent writer, specially applicable to the prevalent teaching in Iowa Yearly Meeting:—'It shows too often an imperfect grasp of the great principle of the Presence of God in man; it speaks but little of the Light of Christ within him, and hesitates to say, even if it does not deny, that this is the gift to all men. The Revelation of which it speaks is a thing rather of the past than the present; it exalts the letter of Scripture and the importance of a correct apprehension of certain doctrines, more than its spirit, by which the possession of a wise and under-

lone the Scriptures can be judged and rightly nterpreted?"

"But this is by no means the full statement of ne difference. Not only is the 'Light of Christ ithin us, as God's gift for man's salvation' (to se William Penn's description of 'the fundaental of our religion') undervalued, if not nored, but the secret and progressive teaching f Christ by the Spirit—granted to individuals nd to the Church—would seem to be greatly istrusted. The principle that has always led riends to hold their meetings for worship on a asis of silence, is in many cases practically bandoned and disbelieved. Faith in Christ is abitually confounded with faith in certain eological phrases and definitions, in a way otally opposed to the spirit of early Quakerism. nderlying all this there is a growing literalss in dealing with Scripture, which is steadily nd naturally leading back to an unspiritual iew of truth, and to types and ceremonies and ords."

"In dealing with these divergent tendencies, e do not help matters by assuming that there no radical difference between the old and the ew. To put aside the duty of consistency for ne sake of peace, is as unwise as it is wrong. his is not a question of charity. In a Church nat professes so fully to recognize the right of rivate judgment, we are bound to have great narity for one another. Further than that, we an hardly help admiring the zeal and dedicaon of these earnest Christian people in Iowa nd elsewhere. They have a right to their opinn as to the best course of Church action. If ney are convinced—as their actions seem to nply—that the principles and methods hitherto adopted by the Society of Friends, *and which orm its sole reason for existence as a separate hurch*, are impracticable and unsound, they are istified in abandoning them and adopting nother system. But are they justified in still alling themselves Friends, or are we doing isely in trying to keep up this delusion?"

"It cannot be doubted that there are methods nd openings for doing all our church work—ne building up, the gathering in, and the testiony-bearing—on lines altogether in harmony ith our great principles. If patience were but ombined with zeal and unswerving fidelity to ne truth as we are permitted to see it, we might et be enabled to develop and to unfold consisnt and far more effectual methods of operation nd service, that might prove to be rich in blessng to the Churches and the world."

WILLIAM POLLARD.

Eccles, near Manchester.

FAITH is better than sight; for faith is trust n One who can be depended on more surely nan even our own senses. Our eyes may deeive us; but He who deserves to be trusted nplicitly, cannot prove untrue. The very idea f faith is confidence beyond the realm of the nses. It is the child's restfulness in the strong rms of the capable parent, in an hour when ne child himself would be powerless for his uidance or his protection.—*Selected.*

MY dear girls, it is not necessary to meddle ith politics. Educate women, and men will be lucated. Let all women understand the great octrine of seeking the greatest good, of loving neir neighbors as themselves; let them inoctrinate their souls in these fundamental uths, and we shall have wise legislators. All ir statesmen, rulers and ministers must come nder the moulding hand of mothers and teachrs.—*Mary Lyons.*

FOR "THE FRIEND."

COMPENSATION.

"For each so-thought treasure life takes away, God offers us a spiritual blessing more complete, more satisfying, if our hearts are but sanctified to reach up after it."

Can I tell how the morns awoke
When I was a child!
Up from the walnut tree out in the lane
A timid bird sent a faint, low strain,
Which the robin caught in its lifted throat,
Then trilled and echoed a calling note,
'Till all the birdies far and near
However sleepy must surely hear.
Soon from orchard, meadow and hedge-row came
A full return of the glad refrain.
Thus, with swell of music and rush of wings,
The morns awoke.

Can I tell how the light came down
When I was a child!
Enchanted, from dreamless sleep I awoke
When the first faint sound of the chorus broke
From walnut and pear-tree and orchard wide,
And swept o'er the meadows that ran by their side,
To see in the east a new, pale light,
Child of the morning star and the night.
In the lap of a beautiful cloud 'twas nursed,
Growing until it finally burst,
A rosy, radiant, sweet delight
That bathed in its beauty the gloom of night,
Then lost itself in the sea of gold
That over the walls of the green wood rolled.
So each morn, like a new surprise,
The light came down.

Can I tell how the winds of morn
Blew when I was a child!
Sweeping down through the fields of corn
They came, when the first faint light was born;
And I fancied they played with the waves of gold
That over my world so lavishly rolled,
As I climbed to my perch by the dark, green wall,
To watch the cities so grand and tall
That with shadows and mist-bands and moonlight bright
I had built o'er the meadow-lands in the night.
O I can see to this far-away day
How my child arms reached to bid them stay—
How I held to my heart a warm delight
As I thought: "They will come again with the night,"
Then turned to welcome the winds so sweet
That brought to my eager, childish feet,
For the treasure lost, a reward so meet—
A glad new day.

Can I tell how the mornings come
Now, in this land of the real!
Do the near horizons of duty rise
And hide from my hungry, homesick eyes
The beauty I know must lie so fair,
Under the glow of the morning air?
Do the quick, imperative calls that claim
The service of heart and hand and brain,
Drown to my harmony-loving soul
The waves of music that break and roll
In a swelling chorus Nature gives
Unto the Author of all that lives?

I catch faint gleams of the morning's gold—
And O it is fair to me!
And my heart thrills glad for the beauty told
Ever o'er land and sea!
But my spirit bounds with a deeper joy,
As I think of that land where no cloud's alloy
E'er dims the brightness, not of the sun—
Where no gladness wanes that is once begun.
I cannot turn from my work aside,
To list to the music that swells as a tide,
When wings are bathed in the crimson light
And the air is stirred with a bird's delight;
But my heart grows stronger for daily strife—
For the battles that come to each earnest life.
The winds my child-heart begged to spare,
The wonders built of the mist-crowned air—
They blow no more from a nameless shore,
Nor can take from me treasures evermore,
Because they are hid where no harm can abide
Close to the loving Father's side.

Here in my narrow world I find
A beauty grander, more sublime,
For lo! in my baby's upturned face
The image Divine I turn to trace.
And I marvel, with hushed and reverent soul,
That He who plans of our lives the whole,
Should have placed my truant, wilful feet
In this quiet, sheltered and safe retreat—
Where my heart, not eyes, must seek the grace
I worshipped blindly in nature's face;
Where my soul must listen intent to hear
The will of One who is ever near,
And who fills with a peace that is musical, sweet,
The soul that bows alone at His feet.

L. C. Ray.

THE LITTLE SISTERS.

BY ELLEN J. TALBOT.

"Mother, why did they take away
My sister while she slept?
I watched them to the churchyard gate,
While bitterly you wept.
The cold snow lies upon the ground,
And frosty is the air;
Her little crib was always warm,
She cannot sleep out there."

"Dear child, it was not baby's self
That from our home they bore;
Her little body holds her not,
She will not need it more.
The dear Lord took her up to heaven,
For reasons full of love;
And angels now will care for her,
In God's own home above."

"But, mother, when the angels come,
My sister is so shy
I'm sure she will not go to them,
But will begin to cry.
Will not our Father send her back
Till she is bigger grown,
Or let me go and stay awhile?
She is afraid alone."

"Dear little one, in that bright land
Our baby feels no fears;
But she can never come again,
Through all the changing years.
Some time you, too, may go above,
Though when we cannot know.
Christ guards some little lambs in heaven,
And some on earth below."

S. S. Times.

FROM THE CHRISTIAN ADVOCATE AND JOURNAL.

The Most Precious Music.

Truly, as said a brother a few days ago, before I was converted I loved the violin, it was my constant companion. The first thing after I arose in the morning was my violin. Immediately after breakfast I must have my violin. Coming home from my work at noon, I wanted my violin before my dinner. After dinner I would have a few spare moments, and I must have a tune before I went to my work. It was the same in the evening, and often times I have set up half the night, and sometimes until almost morning, with my precious violin. But when I found the Saviour I lost my love for the violin and

Jesus all the day long,
Was my joy and my song.

Before this blessed change I loved music intensely, but since then the name of Jesus and the music of salvation have become more precious, and so it will be ever. Jesus is far sweeter and more precious than all worldly pleasures. O yes, dear reader, admit Him to thy heart and He will fill thy spirit with such hallowed melody as shall render all mere earthly joys insipid.

His name yields the richest perfume
And sweeter than music his voice,
His presence disperses my gloom,
And makes all within me rejoice.
While blest with a sense of his love
A palace, a toy, would appear;
And prisons would palaces prove
If Jesus would dwell with me there.

E. H. S.

NEW BRUNSWICK, N. J., 1862.

Natural History, Science, &c.

Subsidence of the Ground.—In the Cheshire Salt district in England, the subsidenee of the ground has eaused alarm. It is due to the pumping up of the brine, whieh is formed by melting of the roek-salt far down in the earth. As the brine is removed, fresh water takes its plaee, to react upon the rocks until it is itself transformed to brine. And so the proeess goes on year after year, the very props of the earth being constantly removed.

Affection in a Cat.—A eorrespondent kuew a eat, a playmate of a little boy, who bore with patienee the oecasional buffets whieh the playmates of children too often reeeive. At length the ehild was attaeked with illness. In the first days the eat never quitted his bedside. As the disease progressed it beeame neeessary to remove her, and even to loek her up. The ehild died. The eat was liberated, and instantly flew to the apartment where she hoped to find her playmate, but the body was not there. Then she ran about the house until at last she got into the room where the dead body lay. Here she lay down in silent melaneholy, and had again to be loeked up. As soon as the ehild was buried she disappeared, but about a fortnight after returned to the well-known apartment quite emaeiated. Still she would not take any food, but ran away with dismal eries. At length, eompelled by hunger, she made her appearance every day about dinner-time; then left the house. She never recovered her old spirits.—*The Animal World.*

Dangerous Expansions of Ice.—A short railway was onee built in the Provinee of Ontario, which erossed a fresh-water pond known as Ricc Lake by a bridge two miles and-a-half long. The bridge was mostly composed of trestle work, very strongly built, with uprights driven to hard bottom and thoroughly braeed. The middle portion, over the deepest part of the lake, was eomposed of trusses—eighty feet in span, supported by piers measuring twelve by twenty-four feet, and filled with stones. Early in the first winter after the bridge was built, the lake froze over to a depth of about seven inehes. Before snow eame to proteet the iee the weather moderated, the sun shone brightly, the iee expanded, and in a few minutes the bridge was in ruins nearly its whole length, the trestles being pushed over in the direction of the prineipal expansion. The destruction of the bridge eaused the temporary abandonment of the railway, but years afterward the trestles were repaired and filled in with an embankment of gravel, the top of which is eight feet above the level of the water; yet the expansion of the ice during sunny days is so great that it frequently ereeps up the embankment and, by suceessive movements, is pushed upon the rails.—*Engineering and Building Record.*

A Sheep Panic.—A strange oecurrenee, near Reading, England, is thus described in the London *Times* by two speetators: "At a time as near eight o'eloek as possible, the tens of thousands of sheep folded in the large sheep-breeding distriets north, east and west of Reading, were taken with a sudden fright, jumping their hurdles, eseaping from the fields, and running hither and thither; it faet, there must for some time have been a perfeet stampede. Early on Sunday morning the shepherds found the animals under the hedges and in the roads, panting and frightened as if they had been terror-strieken. The extent of this remarkable occurrenee may be judged when we mention that every large farmer from Wallingford on the one hand to Twyford on the other, seems to have had his sheep thus frightened, and it is also noteworthy that, with only two or three exeeptions, the hill country north of the Thames seems to have been prineipally affeeted. We have not heard, nor ean any of the farmers give, any reasonable explanation of what we have deseribed. The night was intensely dark, with oeeasional flashes of lightning, but we do not think either eireumstanee would aeeount for sueh an effeet being produeed over sueh a large area. We would suggest the probability of a slight earthquakc being the eause."

The Lark's Surprising Song.—J. G. Wood, in an artiele on "The Wonders of the Spring," says that the volume of sound produced by the skylark is most wonderful. "The lark aseends until it looks no larger than a midge, and ean with diffieulty be seen by the unaided eye, and yet every note will be clearly audible to persons who are fully half a mile from the nest over whieh the bird utters its song. Moreover, it never eeases to sing for a moment, a feat whieh seems wonderful to us human beings, who find that a song of six or seven minutes in length, though interspersed with rests and pauses, is more than trying. Even a praetieed publie speaker, though he ean pause at the end of eaeh sentenee, finds the applause of the audienee a very welcome relief. Moreover, the singer and speaker need to use no exertion save exereising their voiees. *Yet the bird will pour out a continuous song of nearly twenty minutes in length*, and all the time has to support itself in the air by the eonstant use of its wings."—*The Swiss Cross.*

Sharks in the Mediterranean.—Sharks are reported to have beeome uneommonly numerous on the shores of the Mediterranean, to the great annoyance of the dwellers by the sea. A few years sinee the shark was comparatively unknown there, but they have diseovered that the Suez Canal is an easy route from their Indian Oeean home to the pleasant waters of the Mediterranean. They pass through the eanal in great numbers.

A Fight between a Pack of Wolves and two Minnesota Farmers.—Two men, with their guns and a dog, were out hunting near Fergus Falls, when they eame aeross a deserted eabin in the woods in a lonesome spot about seven miles from the eity.

In the middle of the floor lay a man with his elothing torn eompletely off, and his body laeerated in a terrible manner. In one hand was grasped an ax eovered with blood, and around him lay eleven huge gray wolves. One of the beasts was not quite dead, and lay snapping and snarling at the new-eomers until silenced by a shot from a revolver. In the corner lay the partially eaten body of another man, who grasped an empty revolver in one hand and a bloody knife in the other. The first man was still living, and soon after he had been removed to Fergus Falls and had reeeived medical treatment he told his story. He was William Emory, a farmer. Aeeompanied by August Melleck, he had gone on a hunt, and on reaching the vicinity of the eabin he had heard wolves howling. The two hunters were not afraid, for, as a general thing, the beasts will not attaek a man, and Emory and Melleek thought they would try to kill one or two for the bounty on their sealps. Emory shot one, whereupon the whole pack, instead of running away, made a furious attack on the men, eompelling them to run for refuge into the cabin.

The door was broken so that they eould no shut it, and the snarling, hungry brutes followe them into the shanty, where a desperate figh for life ensued. Emory struek one of the ani mals with his gun, breaking it, and then seize an old ax whieh lay on the floor. But for th death of his eompanion he would have undoubt edly eome out of the fight without serious injury Melleek killed two wolves with his revolver an wounded another, and then began fighting wit his knife. The animals made a rush at him an he slipped down on the floor, when they al pouneed on his prostrate body, and Emory sa his eompanion torn to pieees without being abl to render him any assistanee, as he was being at taeked in the same way by the others. Emor remembered killing five with his ax and disa bling others, after whieh he fell to the floor fron exhaustion, and knew no more until he foun himself on the ground, with the men pourin water on his faee. He will ultimately recove although one of his hands has been amputated the wolves having eaten the flesh to the bone His right eheek was torn nearly off, and hi neek and breast were literally torn to shreds The remains of Melleek were taken to Fergu Falls, where they were buried.

The careasses of twelve wolves were seeured and the marks on their bodies were proof of th terrible battle whieh had raged in the lonel cabin. The bounty on their scalps and the valu of their skins, will suffice to pay Emory's doetor' bills. These wolves have been a eonstant men aee to farmers, having earried off a large amoun of stoek, and on several oeeasions have ehase children. This is probably the last paek in thi seetion, whieh was formerly overrun with them and the farmers will raise a purse for the in jured man, who has sueeeeded in ridding th neighborhood of them.

Dr. Lyman Abbott says that early in hi ministry he resolved—and still holds to the reso lution—that he "would not profess religion fo a man after death who had never professed for himself when living." No man ever mad a more rational resolve. The orthodox preael ers who are ready to find a title for every grea rieh, or popular man to mansions in the skie even though he never gave any Seriptual ev denee of being born again, take baek in the pa tieular what they preaeh in the general, exei eontempt among unbelievers, eneourage negle of religion, and strengthen the hands of loo thinkers in and out of the chureh.—*Selected.*

A thoroughly eonverted sinner is at fir always very humble. He does not seek pu lieity. The wretch who on Tuesday was a abandoned sinner, and on Wednesday is eo verted, and on Thursday begins to leeture th ehurch and denounee those who have bor the burden and heat of the day as Pharise and who glories in telling the story of his li and paints with a kind of loving enthusiam t hole of the pit from whieh he was dug, a whose eyes sparkle and frame erects itself the deseription of his abominations, had bet be kept on probation twelve months instead six. There is hope for every repentant sinn and all such should be eneouraged; but at t slightest manifestation of presumption th should be warned and instrueted.—*Selected.*

Creeds and forms, and a literal faith, will nothing for us. We must give up our own wi entirely, and beeome like little children; it the only way we can enter the kingdom.

Items.

Auricular Confession. — A contributor to *The Episcopal Recorder*, who writes from Seville, in Spain, addnces some objections to the dogma of ne Papal Church reqniring confession of sins to ne priest. One of these is that it "bestows a danerons power upon the priesthood."

"Every priest has access to the heart of every ndividual who is nnder his religious jurisdiction: nd all are positively obliged to confess to him neir most secret sins, those of which they are most eeply ashamed, and which, if known, might ruin neir prospects and their character, and might ndanger their lives. Though the priest is laid nder a most solemn oath never to divulge what is evealed to him in confession, this is not a perfect uarantee against danger, because the oath of ecrecy is by no means so inviolable as it is prossed to be. The following are the words of one ho was himself a Popish priest for some time. eferring to another priest with whom he occasionlly met, he says, 'All our conversation ran upon ne different stories he heard in confession. But e is not the only person who is free in revealing hat he has heard: for it is the ordinary discourse f the priests when they meet, to inform one nother of what they have heard in confession, nd how dexterously they behaved on these occaous. This I can assert, because I was often present t such conferences where the conversation was so ndecent that even an honest Pagan would have lushed.'

"Are not disclosures made to priests the very eepest and darkest secrets of the bosom? Should ny set of men have the character, the worldly rospects, the very lives of others in their hands, nd absolutely at their mercy? No! Such unmited power and irresponsible, constituted as uman nature is, must be abused.

"Were it not, it would belie all experience and ll history. Its inevitable tendency is to convert ne priest into a spiritual despot, and the people nto slaves, as many of them now are in this eighted country of Spain, where these lines are enned, and where popery dominates."

A second objection to the practice is, that it has been the prolific source of the grossest wickedess. The mind of every Popish priest becomes ne common receptacle of all the sewerage in his istrict. Such a system is therefore condemnable s well as the men. It is not to be supposed that e is able to withstand the power of such temptaons. Constituted as human nature is, and so sily tainted and polluted, if it at all comes in ntact with vice, must it not be fearfully dangerus to listen to a detail of all the corruption that is n the bosom of a fellow-creature?

"Familiarity with vice necessarily lessens our horrence of it, debauches the imagination, and perates as fuel to the unwholesome fires within ir bosoms.

"The language of one who was himself a Roman atholic priest, is, 'At the confessional, and by the nestions of the confessor, I had learned more sins an I had ever heard of in the world.'

"The following is the expression of one once a oman Catholic priest, but afterward a Protestant inister. 'If auricular confession be at all times nducted as it was when I was engaged in it, I ave no hesitation in saying that I consider it one the most abominable and corrupting institutions Popery. If the person confessing hesitate for a oment, through defect of memory, or through e feelings, if shown, the father confessor proposes leading question in the various kinds and degrees iniquity, and thus stimulates the reluctant detee, and drags from him or her the inmost crets of the heart. The questions which a father nfessor will thus propose, tend to increase the owledge of the young and simple in the way of ansgression, and to render vices of the most inrious kind familiar to all.'"

In view of the evils and dangers that seem to be separable from the practice, it is much to be gretted that it should be introduced into any rtion of the Christian church where it has not retofore been sanctioned.

A Suggestive Hint.—The Iowa State Register, in describing a fraternal visit to Iowa Yearly Meeting of Friends [Larger Body] from a Methodist delegation, gives the following as the language of Dr. Coxe, one of the speakers on this occasion:—

"We recognize, in harmony with Friends, the rights of individual conscience, and accord the largest liberty to personal opinion among our members; but we limit our teachers in their teaching to the standards of the church in doctrines. We don't allow one of our ministers, holding doctrines not accepted by our church, to advocate such doctrines to the pulling down of the work that others are laboring to build up. While we keep the front doors of the church open to all who will flee from the wrath to come, we also keep the rear doors open for all teachers who find themselves out of harmony with our standards of doctrine, that such teachers may go out from among us as not being properly of us. The success of our church is largely due to the unity of doctrine running through our church the world over, to which all our ministers are required to be loyal."

We believe the Society of Friends would be in a more healthy condition, if in some neighborhoods a similar care had been exercised "to keep the rear doors open" for those teachers out of harmony with its standards of doctrine.

Celebration of the Abolition of Slavery.—On the 2d instant the 25th aniversary of the Emancipation proclamation was celebrated by the old "Pennsylvania Society for Promoting the Abolition of Slavery," &c., which has been in existence for more than a century; and has included among its members many of those held in high esteem in the community for their worth and philanthropy. The funds in the control of this Society are largely used in aiding institutions for the benefit of the colored race.

Two meetings were held on this occasion in Association Hall, at which speeches were made by several persons. The general tone of these was encouraging, expressing the belief that the freedman had made considerable progress in the right direction in the past 25 years, yet impressing the need of further development to fit them for the duties of the citizenship which had been bestowed upon them.

To be at oneness with God is to be in accord with all that God does, and to be restful under all that God permits. And to be at oneness with God is the privilege of every believer in Jesus.

THE FRIEND.

FIRST MONTH 19, 1889.

A letter from a valued friend, in another Yearly Meeting, speaks of the appointment last Spring, of the committee to visit subordinate meetings, &c. The letter was written more than three months ago, but in again taking it up, it appeared to contain some thoughts which may prove useful in stirring up the pure mind in others, besides the original recipient.

After expressing his belief that the appointment of this committee was owned by the Head of the Church, the writer says: "I have in my small measure, travelled with the committee in its movements, in appointing meetings in different places, which it is to be hoped, will result in good. And it has been brought to my mind, how, in Joseph Pike's time, many things had crept into Friends' houses, not consistent with the truth we profess, and how the committee, (then appointed) labored to have the things removed, which caused pain to the rightly exercised ones, in that day. And has there not been of latter years, a following the fashions, or imitating the world in the *furniture* of our houses, as well as in the style of building them? And I have felt like querying whether there was nothing now to be done in putting a check to this outgoing, or departure from the simplicity of our fore-fathers.

"That dignified servant of Christ, William Edmundson, in a postscript to an Epistle from Leinster Province Meeting (Volume 2d, page 181, of Friends' Library) says:

"When the Lord first called and gathered us to be a people, and opened the eyes of our understandings, we saw the exceeding sinfulness of sin, and the wickedness that was in the world, and a perfect abhorrence was fixed in our hearts against all the wicked, unjust, vain, ungodly, unlawful part of the world in all respects. We saw that the goodly and most lawful things were abused and misused; and that many snares and temptations lay in them, with troubles and dangers of divers kinds, which we felt the load of, and that we could not carry them and run the race the Lord had set before us so cheerfully, as to win the prize of our salvation. Wherefore, our care was to cast off this great load and burthen, viz: great and gainful ways of getting riches, and to lessen our concerns therein, that we might be ready to answer Christ Jesus our Captain, who had called us to follow Him in a spiritual warfare, under the discipline of the daily cross, and self-denial. Then the things of this world were of small value with us, so that we might win Christ; and the goodliest thereof were not near us, so that we might be near the Lord; for the Lord's truth outbalanced all the world, even the most glorious part of it. Then great trading was a burthen, and great concerns a great trouble; all needless things, fine houses, rich furniture and gaudy apparel, was an eyesore, our eye being to the Lord, and to the inshining of his light in our hearts, this gave us the sight of the knowledge of the glory of God, which so affected our minds, that it stained the glory of all earthly things; and they bore no mastery with us, either in dwelling, eating, drinking, buying, selling, marrying, or giving in marriage. The Lord was the object of our eye, and we were all humble and low before Him, self being of small respect. Ministers and elders in all such cases, walked as good examples, that the flock might follow their footsteps, as they followed Christ in the daily cross and self denial in their dwellings, callings, eating, drinking, buying, selling, marrying and giving in marriage. And this answered the Lord and his witness in all consciences, and gave us great credit among men."

"I think it is good for us often to recur to first principles and practices, to that which gathered this society in the beginning, and which alone can keep it on the sure foundation, Christ Jesus, the Rock of Ages. I believe it is needful for some, with you as well as with us, to arise and shake themselves from the dust of the earth, and once more to put on the beautiful garments and shine as in former years. All that is wanting is individual faithfulness to Him who is calling to glory and to virtue."

If all the members of our religious Society were really following Christ in all things in their daily lives, it would still be the case that the witness for truth in the hearts of the people would be reached thereby. Every disciple of Christ, however humble and obscure, is called upon to be a preacher of righteousness in this way; and it is a preaching which no sophistry can answer, and which is one of the most effective means of spreading the kingdom of the Redeemer among men. May the Lord give us all grace so to walk that none may be stumbled by our example!

We have received from the publishers, Ferris Brothers, Sixth and Arch Sts., Phila., a copy of "Old Westtown, a book principally made up of the reminiscences of their school-days furnished by former inmates of this institution. We doubt not it will prove interesting to many of this class, bringing to mind many incidents of their youthful days. These recollections will probably be of a varied character—pleasant in most cases, but sometimes marred by the revival of scenes in which the force of temptation or the heedlessness of youth had led to neglect of duty, or to the commission of acts which brought over the mind the discomfort that ever attends wrong-doing.

A judicious Friend, who has read the book, regrets that the natural beauties which conspicuously mark the surroundings of Westtown, and the religious concern which has been so prominent a feature in its management, have not been more fully brought into view; but we suppose the labor of the editor was confined principally to the arrangement and preparation of the materials placed in her hands, and that these did not include much of the character referred to.

The book may be obtained of J. Smedley, 304 Arch St., Phila.

CHANGES IN AGENTS.

Sarah Huestis is appointed Agent in the place of her father, Dr. Isaac Huestis, deceased. Address: Chester Hill, Morgan Co., Ohio.

Asa Ellis is appointed Agent in the place of Nathan Pearson, released at his own request. Address: Westfield, Hamilton Co., Indiana.

SUMMARY OF EVENTS.

United States.—On the 14th instant, the Electoral Colleges of the different States met in their respective capitals and cast their ballots for President and Vice President of the United States. Each college appointed a messenger to convey the certificates to Washington, where they will be presented to Congress. Harrison and Morton received 233 of the Electoral votes.

The total coinage of the United States Mints during 1888 was $65,318,615, divided as follows: Gold, $31,380,808: silver, $33,025,606; minor, $912,200.

Governor Hovey, of Indiana, was inaugurated on the 14th instant. In his address he truthfully said:—"There is reason to believe that the ballot has been polluted, not only in this State, but in many of the other States of the Union, and in both [the license] political parties, until, in the eyes of many respectable men, it seems to be no longer regarded as a crime. This cannot continue and increase if we hope to perpetuate our free institutions. If it does, a moneyed aristocracy will soon control the destinies of our nation, and that liberty which we now so highly prize, will be lost to us forever. The demagogue who would buy the vote of his poor and needy neighbor is far more corrupt and vile than his victim, and will only wait his chance to sell the liberties of his country for a higher price. As a rule, he who buys a vote will sell his own."

The value of real estate in New York City, as assessed by the Board of Taxes and Assessments, is $1,334,785,866. Originally, Manhattan Island was purchased from the Indians for a few dollars. The increase in the assessed valuation over 1888 is $31,966,989, of which $12,549,163 was in one ward—the 12th. The 24th ward shows a decrease in valuation on account of the exemption from taxation of the lands condemned for the new parks, but every other ward shows an increase.

Twenty shares of the New York Chemical Bank stock were sold on the 9th instant for $4195 a share, the highest price ever realized for the stock. The par value is $100. The purchaser was David Wolfe Bishop, a relative of the late Catharine Wolfe.

A bill has been introduced into the Legislature of New York State, providing for another bridge across the East River, to be built by private capital. The bill provides for the formation of a company, with a capital of $5,000,000. The men interested in the movement are confident that a bridge similar to the one now in existence could be built now for considerably less than that one. The cost of steel has been materially lessened since the erection of the present bridge, and the experience of engineers has increased.

On the evening of the 9th instant a fearful cyclone struck the northern part of the city of Reading, demolishing and damaging buildings and causing loss of life. The principle buildings destroyed were the Reading Railroad Company's paint shop and Grimshaw & Brothers' silk mill, a large four-story brick structure, at the corner of Twelfth and Marion Streets. Five men perished in the paint shop, and eighteen persons, mostly girls, in the silk mill. The injured numbered ninety-eight, most of whom are expected to recover.

A wind storm, accompanied by hail and torrents of rain, visited Pittsburg about noon on the 9th. A new building, 30 by 80 feet in dimensions, and seven stories high, was in course of erection at Diamond and Wood Streets, and the front has not yet been put in. The wind entered this shell and parted the walls, one falling each way, and partly wrecking nearly a dozen surrounding buildings. Fourteen persons were killed and fifty-five injured; some of the latter are in a critical condition.

Since the discovery of natural gas in Indiana, about a year ago, it is said 79 new manufactories have been established in that State, with a capital aggregating $4,500,000, and employing, all told, 5800 men.

On the 8th instant, Hunterdon County, N. J., gave 537 majority against the sale of liquor.

Deaths in this city last week numbered 360, a decrease of 6 from the previous week and a decrease of 29 compared with the corresponding period last year. Of the foregoing 177 were males and 183 females: 50 died of pneumonia; 44 of consumption; 34 of diseases of the heart; 16 of old age; 15 of convulsions; 13 of cancer; 11 of inflammation of the brain; 10 of typhoid fever; 9 of scarlet fever, and 9 of peritonitis.

Markets, &c.—U. S. 4½'s, 108¾; 4's, 126¾; currency 6's, 118 a 128.

Cotton sold in a small way to spinners on a basis of 10c. per pound for middling uplands.

Feed.—Winter bran, choice, $17.25; do. fair to prime, $16.50 a 17; white middlings, $15 a 16; red middlings, 14 a 15c.

Flour and Meal.—Western and Pennsylvania super, $2.85 a 3.50; do. do., extras, $3.50 a 3.75; No. 2 winter family, $4.00 a 4.50; Pennsylvania family, $4.62½ a 4.75; Pennsylvania, roller process, $5.00 a 5.25; Ohio, clear, $4.75 a 5.00; do. straight, $5.00 a $5.25; Indiana, clear, $4 75 a 5.00; do. straight, $5.00 a 5.25; St. Louis and Southern Illinois, clear, $4.75 a 5.00; do. do., straight, $5.00 a 5.25; winter patent, fair to choice, $5.50 a 6.00; Minnesota, clear, $4.25 a 5.00; do., straight, $5.12½ a 5.85; do., patent, $6.00 a 6.90. Rye flour sold in a small way at $3 a 3.25 per bbl.

Grain.—No. 2 red wheat, 95 a 95½ cts.
No. 2 mixed corn, 41¼ a 41½ cts.
No. 2 white oats, 33⅞ a 34⅛ cts.

Beef Cattle.—Extra, 5¼ a 4½ cts.; good, 4¾ a 5 cts.; medium, 4 a 4½ cts.; common, 3 a 3¾ cts.; fat cows 2¼ a 3¼ cts.

Sheep.—Extra, 5¾ a 6 cts.; good, 5¼ a 5½ cts.; medium, 4½ a 5 cts.; common, 3¾ a 4½ cts.; culls, 3 a 3½ cts.; lambs, 4½ a 7½ cts.

Hogs.—Extra Chicagos, 7½ cts.; good Western, 7⅜ cts.; fair, do. 7½ cts.; State, 6½ a 7 cts.

Milch cows were in good request at $30 a 60.

Dressed beeves, 5 a 7 cts. for Abattoir slaughtered, and 5 a 6½ cts. Western dressed.

Foreign.—The aggregate results of the thirty Parliamentary elections held in Great Britain during 1888 are not encouraging to the friends of Home Rule, as the net gains of the Liberals and Nationalists represented no more votes than two seats. It is true that in nearly all these thirty contests the Liberals either increased their majorities or reduced that of their opponents, but, while that must be considered a moral victory, it was not a practical one, inasmuch as it did not impair the power of the Tories, who, in the Commons, have steadily maintained their irresistible majority of about eighty votes, their given majority being ninety-four votes.

The London *Chronicle* asserts that the Government will be informed of Henry M. Stanley's safety long before the Stevens' expedition, sent in search of Henry M. Stanley by the New York *World*, can reach the east coast of Africa.

In the meantime recent letters from Stanley will be published in London.

There are certain reasons, the *Chronicle* says, for keeping secret at present the whereabouts of the explorer.

Eiffel's tower, in Paris, is now nearly eight hundred feet high, and the men at work on it tell blood-curdling stories of the way it sways, how the winter wind blow through its iron whiskers, and wind up by asking "What will it be like when two hundred feet more are added to it?"

A dastardly attempt to blow up the Royal Palace in Madrid, was made on the 8th instant. Fortunately no one was injured, and the only damage done was the smashing of many windows. The petard, with which the attempt was made, was exploded on the staircase of the palace. Great excitement prevailed for a time the members of the Royal household being almost panic stricken.

There are 136,000 drink-sellers in Belgium, or one for every ten families.

The *Deutsche Wochenblatt*, a free conservative organ declares that Prince Bismarck's report on the Geffcken affair—the publication of the Emperor Frederick's diary—resulted in his defeat, and that the Morier incident is a still uglier echo of the diary affair. Things having gone so far, it says, the continuance of Morier at St. Petersburg will be a severe blow to German diplomacy and difficult to explain away.

Jerusalem is fast becoming the city of the Jews. In 1880 there were not more than 5,000 Jews there; now there are more than 30,000.

Leopold Batres, the Mexican Government archæologist, has started for Palenque to inspect the mines and view new chambers discovered. He claims that this is the greatest archæological discovery of this century.

Six hundred thousand acres of land were conveyed to 4,000 actual settlers in Manitoba last year, increasing the population of that province by 17,000. The prospects indicate a larger increase this year.

The poll list in Windsor, Ontario, shows that nearly all the widows and single women whose names are on the tax roll voted for Mayor and other officers at the recent election. They were courteously received at the polls, and, though the election was closely contested their presence materially helped to keep order. The vote of the women was almost equally divided for and against annexation.

Advices received in San Francisco from Honolulu state that the volcano, Kilauea, situated on one of the Sandwich Islands, and which has been dormant since Third Month, 1886, has broken out.

NOTICES.

Westtown Boarding School Stage.—During the Winter term the stage will be at Westtown Station on the arrival of the 8.53 and 2.47 trains from Philadelphia, to convey passengers to the school, and at other times on timely notice to

J. G. Williams, *Supt.*
Westtown, Pa.

Wanted. — A Superintendent and Matron for Friends' Boarding School of Ohio Yearly Meeting. Those of our members feeling their minds drawn towards the position, are desired to make early application to any of the undersigned.

Aaron Frame, Barnesville, Belmont Co., Ohio.
Hannah Tatum, " " " "
John W. Smith, Harrisville, Harrison Co., Ohio
Sarah F. Holloway, Flushing, Belmont Co., "

Westtown Boarding School. — A competent teacher of Mathematics will be wanted in the girls' department, at the opening of the next session, Fourth Month 30th. Application may be made to

Elizabeth Allen,
3216 North 16th St., Phila.,
Ann E. Comfort,
Fallsington, Bucks Co., Pa.,
or Rebecca Evans,
P. O. Box 129, Moorestown, N. J.

Died, on the 18th of Tenth Month, 1888, at his home, Salem, Ohio, Mark Bonsall, in the 77th year of his age. A member of Salem Monthly and Particular Meeting. This dear Friend often manifested much purity of mind and spirit, and although his death was sudden, he seemed to have a sight of the approach, and said that he felt nothing in his way.

——, suddenly, in this city, on the 29th of Eleventh Month, 1888, Charles B. Williams, aged 64 years. A member of Germantown Preparative and Frankford Monthly Meeting of Friends.

——, on the 15th of Twelfth Month, 1888, at his residence, Camden, N. J., Sarah Wyatt, widow of the late Emmor Reeve, in her 62nd year. A member of the Monthly Meeting of Friends of Salem, N. J.

THE FRIEND.

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FOR "THE FRIEND."

Journal Kept by Martha Routh, on her Passage from London to America.

(Continued from page 194.)

"The day continuing fine we were again on deck several times; the wind being in our favor though not much of it, we got forward about three knots an hour, and though this is slow progedure yet stationed as we are, such a select company of friends, and some of us near and dear one to another through the channel of best love and fellowship, I freely acknowledge as to myself if right to have any choice it would be mine rather to have a nine weeks passage with such quiet getting than to steer in half that time of boisterous winds; being now fully convinced that is the irritable motion of the ship, to the vital part of the bodily frame, which David might well say was "fearfully and wonderfully made," that causes sickness, and not from the smell of the vessel or any particles of salt getting into the stomach, as some have been ready to apprehend; for my appetite has now returned into its usual channel, and my health restored with that of my companions, to our mutual satisfaction; though I scarcely can expect it will continue so with me if such tossing should again take place, but much desire in all states not to be found a murmurer in the wilderness travel whether by sea or land, but rather that submission and content may be the attendants of my mind.

Yesterday morning, Third-day, two vessels were seen coming towards us which it was thought might be merchantmen from America, and at Wm. Rotch wrote a letter giving information of us for the satisfaction of our friends intending to direct it for London if bound there, or if to France, for his son, so we all went on deck waiting to see them. Our vessel bore down in order to hail them, still apprehending they were deeply laden merchantmen, but soon after, the captain discovered with his glass that which approached nearest us was an English man-of-war of about thirty-six guns. Our colors were directly hoisted, and whether seeing our innocent attempt to hail them or from any other restraint may be safest to leave, they offered us no harm, though came so near as not only to inquire through the trumpet from whence we came, how long out, and if any news, but we could hear them speak to one another; and a very great number of men there appeared to be on deck and among the shrouds. One dressed in laced clothes looked hard at us from a side cabin window to whom I heard another give the title of my lord, who I expect might not have seen so many women that looked like Quakers on board a vessel before, or perhaps men either, but we did not offer our letter to go by them, neither inquire of their route, but the name of the vessel, which they informed us was the Winchester. They were both soon out of our sight, for which I trust some of our minds were made thankful, though indeed much to be lamented is the consideration that the sons of men render that a trial, and not a small one either, which otherwise would be very pleasing, of meeting and greeting one another on the mighty waters, if that Christian disposition and harmony were preserved with which the heavenly host at the birth of our blessed Lord congratulated the people. "Glory to God in the highest, on earth peace and goodwill to men." But the situation of things being now so far otherwise, it feels more desirable that we steer alone, than to see or salute any by the way.

"Last evening, sitting alone nearly dark in my little room, and some of my near friends in the cabin, dear S. Emlen came down from walking on the deck, and like a well instructed scribe from the Heavenly Treasury that has things new and old, had to dispense in the renewing of life, the language of encouragement amongst us, which drew me out of my doubt, to hear and feel the echo thereof.

"The early part of this morning (Fourth-day) a portion of wind increased and we now go about six knots an hour. Yet the vessel keeps a moderate motion, and I have nothing to complain of, either of body or mind, though the latter hath felt secretly pressed down more than at some other times. Yet I trust not forsaken, because I have been in company with the few names who are diligent in the attendance of our week-day meetings at home, whom I have seemed to look at, scattered in their respective seats. And desires have been raised in me that not any such might be at all discouraged or by any means drawn aside from meeting together, when bodily health is afforded, because of the absence of poor fellow servants who by example and precept were sometimes drawn in the language of encouragement to speak unto others, that they might come forward in the discharge of this duty, religiously meeting together to wait upon the Lord, bringing a sacrifice of that which might cost them something. Yet how little do we render to God of that which is his due in the most diligent attendance of First and week-day meetings! I trust a remnant know this, and therefore are engaged to offer their daily sacrifice. I have often looked towards my valuable fellow laborer John Thorp,* in the bonds of the Gospel in our meeting, in that fellowship which hath often united our spirits in worship and raised desires in us that the Lord on High might strengthen his little ones, on whom we had cause to believe his anointing oil was poured forth, that they might offer to Him the turtledoves or young pigeons as He might see meet to call for them, having, I believe, no wish to oppose that disposition cherished in that dignified but much humble leader of the tribes and families in days past, who said he would to God that the Lord's people were prophets.

Sixth-day. We are still much under the influence of head winds and very rough sea, that several are again sick, dear Wm. Rotch is also very poorly. Captain Swain has said to-day he thinks we might have come ninety times out of a hundred and not have had so much occasion to tack about in a summer passage; but so it hath been permitted; that we have not yet made quite one-third of our way, yet we are at times favored to feel whose notice we are under, and a hope revived, which is sometimes expressed, that it may be all for our good that we are thus disposed of.

First-day, 24th of Eighth Month. This evening an increase of wind caused the waves of the sea to rise like mountains, that S. Emlen invited me to go on deck to see its movements, but I declined, knowing it would be very difficult to get me there, and my curiosity was quite satisfied with seeing through the cabin windows, which sometimes appeared as though they were over us, and at others the stern of the vessel seemed to touch the clouds, such are the alternate motions that salute the eye on the unstable element; yet through all my mind hath been preserved from entertaining any fear of our safely laudiug in the appointed season of the Great Ruler whom winds and sea obey. Before bed time the captains thought it safest to put up one of the dead lights on the lee side of the vessel, to take down or reef most of the sails, and to set her (as he termed it) in a snug position through the night which proved a very tossing one; and the motion continued great till towards eveniug, when more calm ensued, and we had a religious opportunity together. Captain Haws and as many hands as could be spared sat with us; and a humble trust revived; that it was a season of renewed instruction to those who were much strangers to the principles we profess, under the spreading influence of Gospel love. neither were the plaintive children in the family unnoticed

*John Thorp was born in the county of Chester, England, 1742. When about twenty years of age he joined the Society of Friends, through conviction of the truth of its principles, a conviction so deeply founded that a few years before his decease he remarked that he had never for a moment doubted their certainty or the source from which his impressions came. He removed to Manchester in 1767, and continued to reside there to the end of his days. About the year 1773 he first appeared in the ministry.

He was several times engaged in religious labor in company with Martha Routh, especially in paying family visits in the limits of different Monthly Meetings, so that the expression she uses, "My valuable *fellow-laborer*," is peculiarly appropriate. He died in 1817.

He was often led to address letters of counsel or of consolation to his friends. Some of these are very valuable and have been at different times printed. The last edition is that recently issued by the Meeting for Sufferings, of Philadelphia Yearly Meeting. It may be obtained at the Book Store, No. 304 Arch Street, Phila.

by our Gracious Helper, whose design is not to give their bread unto others, but to feed them with that food which, in his perfect Wisdom, He seeth most convenient; who hath in his storehouse, milk for babes and meat for those of riper years, to whom belongeth the praise of his own works. Those who have been much on deck have an opportunity of seeing his wondrous formations in the deeps, such as large and small whales, porpoises, etc. Though I do not expect much ability to take observation of such creatures in their wonted element, the contemplation of my mind has been that "great and marvellous are his works," who hath formed all these things, who is justly proclaimed King of Saints.

Second-day morning the wind was now in our favor, and the day looks pleasantly, but what is called the old sea, still causes great rocking. Captain Swain said yesterday we had sailed upwards of three thousand miles from London, but not more than one in the right course, which I cannot but apprehend must, at times, be very trying to those who have had the management of the vessels; that I have thought, if such were not steady men, or did not know something of that foundation, which standeth sure, it is no marvel there should be many who have more opportunities of quiet recollection and less difficulties to try their disposition in their passage through life; that great hath been the love and tenderness my mind hath felt for those who are steering this, our floating habitation, and strong have been the desires raised in me, that we who are differently situated, and who have been abundantly instructed in the things that appertain to life and salvation, might be so preserved in our lives and conversation as to be way-marks or helpers, rather than any cause of stumbling unto them. And when these thoughts have impressed my mind in our present inclosure, they have spread far and wide, to those I have left behind, many of whom, in different places, I think I never felt nearer to my best life; and strong hath been the solicitude raised in me that we may so witness the blessings of preservation, as to experience the encouraging language proclaimed formerly. "Rejoice O Zebulon in thy going out, and Israel in thy tents."

(To be concluded.)

For "The Friend."

A Geological Excursion into Maryland.

The necessary studies which accompanied the preparation of the semi-geological articles recently published in The Friend, describing a visit to the Nickel Mine in Lancaster Co., Pa., awakened in the mind of the writer a fresh interest in a subject which has long been attractive to him, (although he knew but little about it) and led him to visit some other points of geological interest—a description of which may prove interesting to some of the readers of The Friend. While conscious of his own imperfect knowledge of the subject upon which he is writing, he is encouraged by the hope that some of the enthusiasm which attends the exploring of fields of science comparatively new may be felt by others. For truly, it may be doubted whether any department of science opens to its reverent student more ennobling views of the wisdom and prescience of the Almighty Creator of the Universe, than those which are connected with the formation of the earth, the solar system, and the innumerable heavenly objects, which all appear to be governed by the same laws—laws which must be regarded as the expression of the will of Him who made and still upholds the myriads of worlds.

The tendency which all matter has to draw other matter towards itself, as shown by any unsupported body falling to the earth, is felt through our planetary system, and may be traced among the fixed stars.

The rays of light which reach us from the remotest stars are similar in character, and subject to the same laws as those rays which come from the sun, or originate on our earth.

The Meteoric stones which have come from the heavens may be regarded as specimens of celestial bodies. They contain the same elementary substances that we are already familiar with, and these are combined together by the same chemical forces that act on these substances on the earth, and they are subject to the same laws of crystallization which determine the form and character of corresponding materials from our own mines.

It is a most reasonable supposition that these laws have acted in all ages of the world as we see them acting now; and that, therefore, the rocks which we now find on the earth are the *historical records* of the effects produced by these laws in past ages. We find layers of sandstone rock, clay rock, limestone, &c., lying one above another; and we infer that the sandstone was made from sand deposits, the clay rock from clay deposits, and the limestone from lime deposits. We also conclude that the lowest layer must have been laid first, and the others deposited successively upon it at later periods. The rocks and sands and clays thus become to the geologist pages of the great book of nature, which reveal to him the past history of the earth. These pages are often difficult to decipher, and, like the inscribed clay tablets unearthed from the ruins of the Assyrian palaces, require patient study before their meaning becomes clear. No doubt many mistakes have been made in reading these tablets of rock, and some of the conclusions at which we have arrived may be modified by a further knowledge.

The simple principle that rocks were made as they are now made, and that life lived in olden time as it now lives, is clearly illustrated by James D. Dana in his work on geology:—

"We go to the seashore and observe the sands thrown up by the waves: note how the wash of the waves brings in layer upon layer, though with many irregularities; how the progressing waters raise ripples over the surface, which the next wave buries beneath the sands; how such sand beds gradually increase in extent; how they are often continued out scores of miles beneath the sea, as the bottom of the shallow shore waters, and that these submerged beds are formed through constant depositions from the ever-moving waters. Then we go among the hard rocks, and find strata made of sand in irregular layers, much like those of the beach; and on opening some of the layers we discovered ripple-marks covering the surface, as distinct and regular as if just made by the waves; or, in another place, we find the strata made up of regular layers of sand and clay alternating, such as form by the gradual settling of the muddy material emptied into the ocean by rivers,—or, in another place, layers of rounded, water-worn pebbles, such as occur beneath rapidly-moving waters, whether of waves or rivers. We remark that these hard rocks differ from the loose sand, clay, or pebbly deposits simply in being consolidated into a rock. Then, in other places, we discover these sand deposits in all stages of consolidation, from the soft, movable sand, through a half-compacted condition, to the gritty sandstone. By such steps as these the mind is borne along irresistibly to the conclusion that rocks were slowly made through commonplace operations."

The visit described in the present article was performed on the 19th and 20th of Twelfth Month. The most southern point was Port Deposit, in Maryland, on the east bank of the Susquehanna River. This great river has here cut itself a channel far down below the general level of the country. The rocky bank rises abruptly, leaving scarcely room for a single street and its houses between it and the water. Into this bank, at the upper end of the town, the great quarries of granite have been cut. They cover a space of several acres, and have been worked for many years. They are at the present time a scene of great activity. The rock as exposed to view in the quarry presents broad, smooth faces, rising nearly perpendicularly to a height of more than one hundred feet. An interesting peculiarity in the stone is the existence in it of joints, along which it can be split into layers whose surface is remarkably even and flat. These joints vary in their distance from each other, sometimes not being more than an inch apart; but they are so fine, and the opposite faces of the stone adhere so closely, that they are not easily detected by an unpractised eye. They did not seem to me to be the lines of separation which mark the depositing of separate layers of stone, but to be due to the same cause which has produced the systems of joints, which are often found in the stratified rocks, cutting directly across the layers, and extending through great depths. The places of division are often as even as if a thin blade had been drawn through with a clean, long stroke. They often extend with nearly uniform directions through regions that are hundreds of miles in length or breadth. Dana says, that in "traversing the surface of a region thus intersected, the joints appear as mere fractures, and are remarkable mainly for their great extent, number and uniformity. In case of two systems of joints—the case most common—the rock breaks into blocks, which are rectangular or rhomboidal according as the joints cross at right angles or not. In some places a layer looks like a rectangular pavement on a vast scale. In others, where the layers are thick and coarse and somewhat displaced, there is a resemblance to artificial fortifications, or cities in ruins, which is quite striking."

It is easy to imagine that in the changes which the earth's surface has undergone, many cracks may have been made in the rocks, but that they should (in some cases) be so regularly repeated over great areas of country is very remarkable.

Wishing to obtain a fair specimen of the Port Deposit granite, one of the workmen took a flat slab of nearly three inches in thickness, which had been split out along two of the joint lines I have been speaking of, and roughly dressed the edges so as to make a rectangular block of four or five inches on the sides. An examination of the flat sides showed that they were coated with thin scales of limestone, not much thicker than paper, showing that after the joints had originally been formed, water having limestone dissolved in it had found its way into the slender crevices, and the limestone had crystallized there, filling up the cavities, and firmly cementing together the adjoining faces of

rock. That the cement was limestone was evident from its comparative softness, for it could be scratched by a knife; while the Granite is too hard to be marked in that way. The splitting of a Granite block along one of these joints is done by the use of wedges and sledge hammers. The thin layer of cementing limestone is either broken by the jar, or loosened from the Granite on one side or the other.

Granite is a crystalline rock, in which the three ingredients that compose it—Quartz, Feldspar and Mica—are closely intermingled. In the Port Deposit quarry, the Quartz and Feldspar are almost purely white, and the Mica, which is nearly black, lies in thin, rather long plates; so that the stone has a lively and cheerful appearance. In those parts of the quarry where the joints lie near each other, so that the stone can be split into slabs of about three inches in thickness, much of it is dressed into blocks of a suitable size for paving streets. When so used, the blocks are set on edge, and the smooth faces are opposite each other.

In another part of the works men were employed in dressing into a circular form blocks nearly two feet in thickness and six feet in diameter (I did not measure them) resembling huge grindstones in appearance. These were designed for crushing and grinding Quartz in the Flint mills, of which there are several within a few miles.

As stated in a former article, the distinction between Granite and Gneiss is that the latter shows signs of having been deposited in layers or strata. They are practically the same rock, but one is massive (without layers), and the other stratified. To which of the two the Port Deposit stone should be assigned I do not know. Years ago, the proprietor of the quarry was travelling in the cars in company with a man of much geological knowledge, whose name I forget, and spoke to him of his "Granite" quarry. The geologist told him it could not be Granite, because from his description, he supposed it to be stratified. When the train reached Parryville, where the Susquehanna River is crossed, the owner picked up a piece of the rock from the stoneyard, located there, brought it into the car, and asked him what he called that. "Granite," was the reply. "Well, that is stone from my quarry."

(To be continued.)

Christ in His Divinity, as He is the Word that was in the beginning, by whom all things were made, is the true Divine Light, who lighteth every man that cometh into the world. He said unto the world, "Believe in the Light, that ye may be the children of the Light." The children of the Light are the children of God; for God is Light.

God's will is, that all people, male and female, may believe in the Light wherewith Christ, hath enlightened them; this Light being believed in, giveth to see Christ, and leads to Him the giver of it, and to God the Father of Lights.—*William Gibson*, 1678.

Any one who finds religious thought unwelcome to him need look no further for proof than that his "heart is not right in the sight of God." This one fact settles the question against him. If his heart was right, religious meditation would be to him one of the richest sources of pleasure. What would such a man, if unchanged in his tastes and affections, do in Heaven? The delights of that world certainly would not please him.

For "The Friend."

Fenny-Drayton.

BY JAMES J. LEVICK, M. D.

In that Journal which Sir James Mackintosh says is one of the most extraordinary and instructive documents in the world, which no reader of competent judgment can peruse without revering the virtue of its writer, George Fox says of himself: "I was born in the month called July, in the year 1624, at Drayton-in-the-Clay, in Leicestershire. My father's name was Christopher Fox. He was by profession a weaver, an honest man, and there was a seed of God in him. My mother was an upright woman; her maiden name was Lago, of the family of the Lagos, and of the stock of the martyrs." Twenty-five years later, in the year 1649, it is written in the same journal:—"from Coventry I went to a place called Atherstone, and it being their lecture day I was moved to go to their chappel to speak to the priests and the people, and they were generally pretty quiet; only some few raged, and would have had my relations to have bound me. I declared to them largely how God was come to teach his people himself, and to bring them off from all their man-made teachers to hear his Son. And some were convinced there."

Two hundred and thirty-nine years later, the railway train brought me by Coventry to this same Atherstone—a little town, distant from Birmingham about twenty-one miles. Some friends at Birmingham, where I was passing a day or two, learning that I wished to visit the birthplace of George Fox, had kindly marked out the route for me. So I left Birmingham at 9.10 A. M., having bought my ticket for Atherstone. At Coventry, that quaint old town, we changed trains, and went on to Nuneaton—another old town, famous for the manufacture of ribbons, and situate on the direct line of railway travel from Liverpool to London; thence to Atherstone.* I did not ask for "Drayton-in-the-Clay," as this name is now unknown, but I found there were few of my fellow-travellers who could tell the exact situation of *Fenny-Drayton*, as the birthplace of George Fox is now called. But I followed the route marked out for me at Birmingham to Atherstone, and learned there that a drive of four miles from Atherstone would bring me to Fenny-Drayton.

Just in the rear, or perhaps more properly, just opposite, the station, is a neat little inn—"The White Hart"—and here I found a bright, pleasant landlady, upon whom, as usual in these English inns, the duties of the house devolved. I told her I was a Philadelphian, a Friend, and that I could not go home without seeing the birthplace of George Fox. She entered at once into my wishes, but, as is too often the case, when they are wanted, all the "traps" and their drivers were out for the morning. Seeing how disappointed I was, she brought her womanly wits to work, and after a short absence came to me with the information that her husband had a pony which he valued very much, and which he did not hire, but which, under the circumstances, she thought he would be willing for me to have if a driver could be found. I am used to horses, but I was not used to the road to Drayton. Fortunately a young man happened to come in—and, to make a short story of it, in a little while we were driving through the high street of Atherstone.

The pony, whom my driver told me was the fastest trotter in the neighborhood and could go over a five-bar fence without difficulty, did credit to his reputation. He fairly dashed along, while the youthful Atherstonians, to whom he seemed no stranger, cheered him as he passed them. Fortunately, the weather was, for the hour, perfect: it had rained early in the morning, and it rained again in the afternoon, as it had done every day for a month, or more; but, for my visit, nothing could be more favorable. Like all English highways, the road was excellent. It is the old road made by the Romans, and it does credit to them and to those who have cared for it after them. In a little while—too soon it seemed to me, so enjoyable was the drive—we were at Fenny Drayton. As we drove away from "The White Hart," my kind hostess called out, "You must be sure to see the monument," and so my driver, an intelligent young fellow, at once drove to George Fox's monument, of the existence of which, up to the time of this visit, I had been ignorant.

It is a plain pyramidal shaft, of light-colored stone, twelve or fifteen feet in height, having this inscription:

To the memory of George Fox,
The founder of the Society of Friends.
Born near this spot—Fenny Drayton
A. D. 1624. Died A. D. 1690,
And was interred in Bunhill Fields
Burial Ground, London.
Erected 1872.

It is placed close by the roadside, in a pretty little grove of oak trees, and near it were growing bushes of hawthorn and the rose. The monument, I was told, was erected by a gentleman named Bracebridge, himself not a Friend, but an admirer of George Fox. He was the last representative of a family who held the Lindley Hall estate, which includes all the parish of Drayton. The estate is said to be charged by him with £5 per annum to care for the monument.

Across the field, opposite, are two brick houses, built together, in one of which, it is said, George Fox was born. They are three stories high—plain, unpretending buildings, with floors of brick, and deep old-fashioned fire-places. The people living in them were simple cottagers, who had, however, heard of George Fox—the Quaker.

Then we drove to the Rectory of the parish church to which George Fox's parents belonged. The Rector was not at home; but a clergyman acting as his substitute was very kind, and gave me every facility for seeing the church building itself. This is very old—the doorway is said to be Norman. There are many old tombstones in the chancel, and an elaborate monument of recumbent figures at the side of the aisle. On one the inscription was rather an odd one, saying that he to whom this was erected had *for forty years suffered from the gout*, and that his age (or the age of the gout, it was not quite clear) rendered vain all medical skill!

Here for many years Christopher and Mary Fox had worshipped; here their grave and thoughtful boy—grave and staid far beyond his years—sat and pondered over the mysteries of life, and, perchance, his own mysterious future. The old walls, with the same tablets, the tombs

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*From Liverpool there is railway connection to Atherstone by the London and Northwestern Railway—distance from Liverpool, 98½ miles. It is on the direct route to London by way of Rugby.

Nuncaton, which is about five miles from Fenny Drayton, would be first reached by the traveller coming from London by the same route.

which were here two and even three centuries ago, are here now, but whatever there may have been in the olden time, there are no pews here now, but plain rush-seated chairs, which the poorest may freely occupy.

I shall always retain pleasing recollections of my visit to Fenny-Drayton, but why it is called *Fenny* I cannot imagine; I certainly saw no fen or marsh near it. It is indeed a small hamlet with a few houses widely scattered,—very rural, very pretty, and in the heart of beautiful England.

The long-continued rains had made the grass luxuriant in its growth, and it seemed to fairly rejoice in the unwonted sunshine, There are noble trees and pleasant lanes in this, "my own country," as George Fox calls it; but where, as he tells us, "in great sorrow and trouble I walked many nights by myself." The very sheep in the fields seemed as though they might be the lineal descendants of the flocks he had tended, and I felt largely repaid for the effort I had made to find and to visit the birthplace of him of whom our great founder, William Penn, his younger friend and associate, has written:—"*Many sons have done virtuously in this day, but thou, dear George, excellest them all.*"

Our little rat of a pony brought us back in a hurry to Atherstone, scarcely giving us time to see the old church building of Mancetter, where young George Fox had once vainly gone for counsel. As we drove through the street of Atherstone my attention was arrested by familiar names on the houses and the shop windows,—*Underhill*, *Pickering*, *Savery*, and, on one of them, the name of *Fox*. I made careful inquiry, but failed to find anyone who could trace his ancestry back to "righteous Christer."

A pleasing surprise awaited me on my return to "The White Hart." It was not yet quite time for luncheon, and, in the coffee-room, on the table, I found a large Encyclopedia open at the biography of George Fox! There was not much in it with which I was not familiar, but it was deeply interesting to me to be thus reading it close by his birthplace, and in the very street, if not the very house, where as a boy he had often visited.

My host of "The White Hart" was now at home, and gave me much interesting local information. From him I learned that Mancetter had witnessed, some centuries before, the execution of Christian martyrs. I wondered then, and I wonder now, if this was "the stock of martyrs" to which Mary Fox belonged.

A little later in the day we had such a good luncheon served, and so nicely served, that I cannot but recommend those of my friends who may make a pilgrimage to Fenny-Drayton, to stop, as I did, at "The White Hart" inn, even though it may not be the greatest house of its kind in Atherstone.

When the Duke of Kent (father of Queen Victoria) was ill, and under concern about the state of his soul, in the prospect of death, his physician endeavored to soothe his mind by referring to his high respectability and his honorable conduct in the distinguished situation in which Providence had placed him. The Duke stopped him short, saying, "No! remember, if I am saved, *it is not as a prince, but as a sinner.*"

Russian Fable.—A horse was heard reproaching a peasant who was sowing oats, "Why waste them? Why not give them to me?" The oats grew up, however, and *then* the horse was fed on them.

Selected.

COMING.

"At even, or at midnight, or at the cock-crowing, or in the morning."

"It may be in the evening,
When the work of the day is done,
And you have time to sit in the twilight
And watch the sinking sun,
While the long, bright day dies slowly
Over the sea,
And the hour grows quiet and holy
With thoughts of me;
While you hear the village children
Passing along the street,
Among those thronging footsteps
May come the sound of *my* feet.
Therefore I tell you: Watch
By the light of the evening star;
When the room is growing dusky
As the clouds afar;
Let the door be on the latch
In your home,
For it may be through the gloaming
I will come.

"It may be when the midnight
Is heavy upon the land,
And the black waves lying dumbly
Along the sand;
When the moonless night draws close,
And the lights are out in the house;
When the fires burn low and red,
And the watch is ticking loudly
Beside the bed:
Though you sleep, tired out, on your couch,
Still your heart must wake and watch
In the dark room,
For it may be that at midnight
I will come.

"It may be at the cock-crow,
When the night is dying slowly
In the sky,
And the sea looks calm and holy,
Waiting for the dawn
Of the golden sun,
Which draweth nigh;

When the mists are on the valleys, shading
The rivers chill.
And my morning-star is fading, fading
Over the hill:
Behold I say unto you: Watch;
Let the door be on the latch
In your home;
In the chill before the dawning,
Between the night and morning,
I may come.

"It may be in the morning,
When the sun is bright and strong,
And the dew is glittering sharply
Over the little lawn;
When the waves are laughing loudly
Along the shore,
And the little birds are singing sweetly
About the door;
With the long day's work before you,
You rise up with the sun,
And the neighbors come in to talk a little
Of all that must be done.
But remember that *I* may be the next
To come in at the door,
To call you from all your busy work
For evermore:
As you work your heart must watch
For the door is on the latch
In your room,
And it may be in the morning
I will come.

So He passed down my cottage garden,
By the path that leads to the sea,
Till He came to the turn of the little road
Where the birch and laburnuam tree
Lean over and arch the way;
There I saw him a moment stay,
And turn once more to me,
As I wept at the cottage door,
And lift up his hands in blessing—
Then I saw his face no more.

And I stood still in the doorway,
Leaning against the wall,
Not heeding the fair white roses,
Though I crushed them and let them fall;
Only looking down the pathway,
And looking toward the sea,
And wondering, and wondering
When He would come back for me;
Till I was aware of an Angel
Who was going swiftly by,
With the gladness of one who goeth
In the light of God Most High.

He passed the end of the cottage
Toward the garden gate—
(I suppose he was come down
At the setting of the sun
To comfort some one in the village
Whose dwelling was desolate)—
And he paused before the door
Beside my place,
And the likeness of a smile
Was on his face.
"Weep not," he said, "for unto you is given
To watch for the coming of his feet
Who is the glory of our blessed heaven;
The work and watching will be very sweet,
Even in an earthly home;
And in such an hour as you think not,
He will come."

So I am watching quietly
Every day.
Whenever the sun shines brightly,
I rise and say:
"Surely it is the shining of his face!"
And look unto the gates of his high place
Beyond the sea;
For I know He is coming shortly
To summon me.
And when a shadow falls across the window
Of my room,
Where I am working my appointed task,
I lift my head to watch the door and ask
If He is come;
And the Angel answers sweetly
In my home:
"Only a few more shadows,
And He will come."

THE CHERRY FESTIVAL AT HAMBURG.

Hard by the walls of Hamburg town,
Four centuries ago,
Procopius his soldiers led
To fight their German foe.
Unsoothed, unmoved, in nature's calm,
The Hussite army lay—
A threatening, deadly human storm,
With Hamburg in its way.

To swift destruction now seemed doomed
The dear old German town,—
Before Procopius the Great
The strongest walls went down;
And soon, upon the soft, warm air,
Came sounds of trampling feet.
The Hussites swiftly sprang to arms
Their hated foe to meet.

Ready they stood to meet the charge!
The great gate opened wide;
And out there poured, not armed men;
But, marching side by side,
The little children of the town,
Whose round eyes met their gaze
With innocence: that courage was
Unlearned in worldly ways.

The men threw all their weapons down
At sight so strange and fair!
They took the children in their arms,
They smoothed their flaxen hair,
They kissed their cheeks and sweet red lips,
They told how, back at home,
They left such little ones as they,
And then they bade them come

To cherry orchards, close at hand;
And there they stripped the trees
Of branches rich with clustered fruit.
Their little arms with these
They filled, and with kind words of peace
They sent them back to town;
And all the soldiers marched away,
Nor thought of their renown.

And now, each year in cherry time,
In Hamburg we may see
The little children celebrate
This strange, sweet victory.

Again the tramp of little feet
Is heard, as side by side
They march all through the quaint old town,
In childhood's joyous pride.

Again within their arms they bear
Green branches, through whose leaves
Ripe cherries gleam, and tell a tale
More strange than fancy weaves,
About a bloodless battle fought
Four hundred years ago,
When children saved old Hamburg town
By conquering its foe.

The Peacemaker.

From The British Friend.

The Pastoral Movement.

The gravest question with which the Society f Friends has at present to deal is undoubtedly nvolved in the pastoral movement, wherein owa Yearly Meetings takes the lead.

It is now so fully developed and so far an accomplished fact, that it may be seen in its full roportions, and defined as it is *publicly* announced and urged.

It is claimed that this Yearly Meeting is *nited* in the movement. If in its late sessions ttle or no dissent was expressed, the fact is not ifficult to account for. In the first place, without reflection upon the motives or sincere devoon of those engaged in it, let it be considered hat an influence is exerted by such a *leaderip* as is shown upon the face of the report, this ear, of the superintendent of the evangelical ork. Thousands of miles of travel, attendance f most of the Quarterly Meetings, and some of hem two or three times, the writing of a thouand letters, and all with the express purpose of troducing pastors to the meetings generally, nd of arranging and directing the ministerial rces. "Last year," the report says, "three astors were devoting their whole time to the ork, and were supported. This year we report xteen, besides twenty others who are accepted s pastors, several of whom receive part suport!"

And what is the pastoral system thus pressed pon the Society? Many may suppose it to be missionary adjustment for the teaching princially of a new membership. Instead of this eing the case, the leading pastors are in the rgest meetings, in the centres of influence, and here there are the most resident ministers. ne of the largest Meetings for Worship, having *ry few new members*, has at least nine reorded ministers, not one of whom is expected speak in the First-day Morning Meeting, expt the supported pastor: or could do so, without invitation or intrusion. The subject of the scourse is sometimes (I know not whether sually) announced beforehand in the daily aper. Another of the largest and most influtial meetings, with several prominent ministrs, has for some years been conducted similarly nd often referred to as a model.

With this practical working of the system in ew, another reason for the silence of dissent ay be appreciated. Our ideal of worship has en so little held up, and is now so lost, that e people come to hear the preacher, not for invidual waiting upon the Lord; and so they now not what to do with silence. There must, erefore, be the regular sermon (and order of ercises), and of course the best preacher is ught. Ministers set aside, and made to feel at others are preferred, have little strength or ace to speak. The feelings of these do not pear on the Church's written records.

I may not pause here to do more than *ask*—How long the pastors of Iowa Yearly Meeting can be expected to maintain successful competition with the cultured clergy of other denominations, when the Quaker idea of worship has so far died out that to *hear* the discourse is the chief object in going to meetings?"

The power and aim of personal leadership as exhibited, especially in Ohio [the Binns' Body] and Iowa Yearly Meetings, is an unprecedented factor in the church government of the Society of Friends. In the one Yearly Meeting it seems to be successfully suppressing opposition within its borders to the demands, not merely for *toleration* of outward ordinances, but for the *endorsement* of those who practice and preach them; in the other it is pressing with equal insistence the establishment of an order of clergy.

I think Friends at a distance are very liable to be misled by the reported results of the new movements. In the last ten years Iowa Yearly Meeting has greatly extended its borders to States and Territories further west, and to the Pacific coast. Four new Quarterly Meetings have been set up, and another asked for this year. The greatest gain of numbers is said to have been where pastors are settled. And yet the total gain in the last ten years is 281 less than during the previous ten years.

No comment on these statistics is needed except to say that so far as they are affected by removals to and from the Yearly Meetings, the emigration of the former ten years was largely to Kansas Yearly Meeting; of the latter time it has been almost wholly within its own territory.

This communication is rather for information than argument, in order that our English Friends may better understand the subject as it is developed here.

May wisdom be given them so to deal with it that they may help us to turn back from an impending ecclesiastical bondage to the liberty wherewith Christ makes free, and from an outward-bearing current to those spiritual realities which can alone give us as a Church the strength of deep conviction, and the compactness of a *uniting faith.* J. B.

San Jose, California.

Indian Scraps.

The *Red Man*, published at Carlisle, contains some interesting and amusing illustrations of Indian peculiarities. From its columns the following scraps are taken.

Indian Letters.—The Piegans have a very interesting way of writing letters, not with pen, ink and paper, but by placing stones, pieces of bark, chips and twigs in a certain order on the ground upon some hilltop where the "letter" thus formed will be seen and read by other Indians passing that way. A ranchman visiting a deserted camp of these Indians found the following letter:

"We called at this ranch at dinner time. They treated us badly, giving us no dinner and sending us away. There is a head man, who has two dogs, one of which has no tail. There are two larger men who are laborers. They have two pairs of large horses and two large colts, also another smaller pair of horses and two ponies which have two colts."

The letter was written thus: A circle of round stones represented the horses and ponies, the latter being smaller stones; the stones outside of the circle meant there were so many colts. Near the centre was a long narrow stone, upon the end of which was a small one. This denoted the head man or owner whose two dogs were shown by two pieces of bark, one with a square end, while the other had a twig stuck in for a tail. Two other long narrow stones, larger than the first, stood for the laborers; these had no small stones on them. Some sticks of wood upon which was a small pile of buffalo chips meant that dinner was ready; and empty shells turned upside down told that they got nothing to eat, but were sent away.

On a certain afternoon one of the little girls was detailed to sort and mate stockings. (We have them by the cart-load weekly to handle.) On finishing her task the troubled girl appeared at the office door with three odd stockings in hand, and holding them up exclaimed, "Miss I———, these three have no *partners.*"

To one of the well advanced classes, the following question was asked, "What is the highest form of animal life?"

"The giraffe," was the immediate response from a bright member of the class.

Only a Slight Misunderstanding.—"Does it require much patience to teach the Indians?" is the often repeated question of visitors.

"Not always as much as the following incident suggests, perhaps," is our reply to the readers of the *Red Man.*

During the summer, while our boys were camping in the mountains and supplies were being daily sent from the school, an intelligent young Indian was placed in charge of the commissary at that end of the line.

Upon one occasion the camp was greatly in need of lard, so an urgent request to that effect was sent down to the school.

When the train returned in the evening and the supplies had been received and stored, the officer in charge of camp asked of the commissary boy if the lard had arrived.

"No, sir; it did not come," was the quick response.

A letter was forthwith despatched to the school inquiring why the matter had not been attended to, and calling attention to the fact that the camp was inconvenienced by such neglect.

A reply from the school commissary sergeant informed the irate mountaineer that the matter had been attended to and if he would take the trouble to look among the previous day's supplies he would probably find the missing package.

This the officer immediately did, and in hot haste sent for the boy to ascertain why he had been so deceiving. "I thought you told me that the lard did not come," said the officer.

"I did," answered the boy, "and it did not come."

"Why I saw it just now in the commissary."

"Where?"

"Come with me and I will show you."

"Oh," said the boy in surprise. "I didn't know that was what you meant. I always call that WHITE GREASE."

A Pupil's Description of a Fair.—"I went in a little show and saw a man nearly nine feet tall, and he is only nineteen years of age, they call him boy. About twenty folks were in the tent or show and the tallest man among them was called to stand along side of the man or boy as they call him, and the man stood by him and the boy stretched his arm and the man's head did not touch under the boy's arm.

"They call the boy, 'African Indian.' They also call him the 'giant of all giants.'

"I also saw two young monkeys, one is brown and the other is black with white from his forehead down to his nose. I liked the way the

monkeys acted, they were full of fun and mischief, you could tell by they way they looked and moved about.

"They were tied by their necks with a little chain about three feet long. I stood close to one of them and the monkey came to me and climbed on my leg, and came up higher and felt my vest pockets, but could not find anything; so he jumped down and hung himself by his tail on a rope, and I believe he moved in every way a creature could move.

"Well, I saw other things besides the giants and the monkeys.

"I saw a great serpent; a man took the serpent out of a box, and hung it on his neck. The serpent is about six or seven feet long.

"The other thing that I saw is a talking machine. The manager talked in a place in the machine, and while he was talking in it he was turning a handle on the side of the machine, and when he stopped talking he turned the handle backwards, then he turned again and the machine began to talk and said just what the man said. The manager also allowed any one to come and talk in the machine, but nobody came."

The word "shan't" occurred in a reading lesson. Explanation was given that "shan't" is an abbreviation of "shall not," and that people said "shan't" when they hadn't very much time. as it is a shorter word.

In a recitation which followed the word occurred again and an Indian boy read it out with considerable emphasis, "shall not."

Teacher: "The word is "shan't."

Indian Boy: "O, plenty of time now?" and went on happy in the thought that for once he had understood his teacher, and was able to go ahead without assistance.

A teacher put the following question to a young Sioux.

"How do you parse 'Mary milks the cow?"

The last word was disposed of as follows: "Cow is a noun, feminine gender, singular number, third person, and stands for Mary."

"Stands for Mary! How do you make that out?"

"Because," added the intelligent pupil, "if the cow didn't stand for Mary, how could Mary milk her?"

How to Handle a Wasp.—"It is a fact not generally known," says a writer in *Science*, "that if one holds his breath, wasps, bees and hornets can be handled with impunity. The skin becomes sting-proof, and, holding the insect by the feet and giving her full liberty of action, you can see her drive her weapon against the impenetrable surface with a force that lifts her body with every stroke; but let the smallest quantity of air escape from the lungs and the sting will penetrate at once. I have never seen an exception to this in 25 years' observation. I have taught young ladies, with very delicate hands, to astonish their friends by the performance of this feat, and I saw one so severely stung as to require the services of a physician through laughing at a witty remark of her sister, forgetting that laughing required breath. For a theory in explanation I am led to believe that holding the breath partially closes the pores of the skin. My experiments in that direction have not been exact enough to be of any scientific value, but I am satisfied that it very sensibly affects the amount of insensible perspiration."

Natural History, Science, &c.

The Prairie Wolf.—The large timber wolf, identical with the wolves of Europe and Northern Asia, has never found the prairies a congenial home, but a few may be found skulking in the woods which line the banks of our rivers.

But the most conspicuous as well as the most characteristic member of the dog family in Iowa is the prairie wolf (*Canis latrans*) which ranges the western plains, the basins of the Missouri and Saskatchewan rivers, and extends as far south as Mexico, the name coyote, often applied to it, being derived from the Mexican word for "wolf."

The days of the buffalo are numbered. The deer has become a rare sight. The railroad has sealed the doom of everything foreign to civilization. Even the Indian, because he cannot accomplish in a few years the development which it has taken the white race centuries to achieve, and because he cannot put on civilization as he puts on the white man's clothes, and drink in the spirit of modern progress as he drinks the white man's whiskey, seems doomed to extermination. But the prairie wolf still lingers, though in diminished numbers, apparently better fitted than its companions to survive amid the new environment which the advent of civilization has produced.

On some cold still winter night, when the moonlight bathes the snow covered fields, his short, quick, snapping bark, quite different from the prolonged howl of other wolves, may be heard challenging the dogs of the vicinity, who thereupon set up an answering cry that drives away sleep from the inhabitants of the farmhouse, and brings to mind grim tales of bloodthirsty wolves howling around some lone cabin or attacking some belated traveller. But the early riser may see the author of the commotion glide swiftly away in the gray dawn of the winter morning, and no life is lost unless it be that of some unlucky sheep or chicken. The coyote, however, is not fastidious as to his food, and like his Old World cousin, the jackal, regales himself upon the carcass of any dead animal that he can find.

Again, early in the spring, the farmer may find upon some southern hill-slope the burrow of this denizen of his fields, and, with an eye to the bounty paid for their scalps as well as the safety of his barnyard, may invade the home and in spite of the vigorous defence of the small inmates, carry them away in the absence of the parent. A younger brother, with a boy's fondness for pets, tried, a few years ago, to tame seven of these little savages, and though the experiment was not carried far enough to base any scientific theories upon it, it did not appear that they took kindly to civilization. Their first impulse on the approach of any member of the family was to hide. They refused to eat in the presence of their captors, but devoured food eagerly when left to themselves.

Though seldom seen in packs, the prairie wolves are often found in pairs and in the fall whole families range together.

They vary less in color than the timber wolf and are of a dirty gray mixed with yellow and dashed with black. The nose is sharp, the tail bushy, and the ears erect.

Like most *carnivora* they are good runners, well-fitted for their active and often precarious life. They avoid the timber and in the open field are more than a match for an ordinary dog. —*Anna Nichols in The Friends' Intelligencer.*

The Cactus.—Our northern cactus, *Opuntia vulgaris*, escaped from cultivation in Europe, has spread over large tracts of land in southern Europe, so as to seem in some measure an indigenous plant. Don Fernando de la Camara, member of the Malaya Society of Natural History, announces that it can be profitably turned to account for the alcohol to be derived from it. He has obtained as much as eight per cent. from the juice of the fruit.

The Oldest Books in the World.—Among the oldest writings which have come down to us are the arrow-headed, or wedge-shaped writings used in Assyria and Media. These writings are either stamped on bricks, or chiselled into stone and rock. They date about 3000 years B. C. The letters are all formed by combinations of a stroke with a head to it, like a barb, or a wedge. By the labors of recent scholars the meaning of tablets and incriptions written in this way can be deciphered. Then there are the papyri, or paper books of Egypt. Papyrus is a flowering reed growing luxuriantly in the still waters and marshes of the Nile. There are specimens of it to be seen in the basins of our parks in New York. The pith of this reed is taken out, flattened and gummed together so as to make long pages and rolls. The Greek for this natural paper is *byblus*, hence our Bible. These rolls of papyrus are then filled with writing. The writing of Egypt was hieroglyphic, or produced by a series of pictures of different natural objects. The trustees of the British Museum have recently obtained a roll of papyrus written out by an Egyptian scribe called Ani. He lived more than 1300 years B. C., *i. e.*, about 3200 years ago. Every chapter of the book is illustrated by vignettes of extraordinary beauty. In this respect it resembles one of the illuminated parchments of monkish times. The colors laid on so carefully by the skilful brush of Ani, although most delicate, are apparently as fresh to-day as ever they were. A group of weeping women which forms part of the first vignette, is particularly well done. The book itself is a copy of the Book of the Dead, which contains prayers and devotions relating to the condition of the disembodied soul. For the Egyptians believed in the soul's immortality.

The trustees of the British Museum are going to have this old book reproduced by the press with all its colors. There will be a full description of the vignettes, or translation and introductions. Thus we shall be able to read old Ani's work 3000 years after he wrote it. Homer is almost a modern author in comparison.

The Fig.—If we can imagine a branch to be like the finger of a glove, and around the branch to have small flowers closely set together, and then imagine this branch, like the finger of a glove, pressed inward from the apex, carrying the flowers on the outside inward so that the inner and not the outer side is lined with the flowers, we have nearly what takes place when Nature forms a fig. In some way or another the usually outer surface has become the inner, and the fig flowers are concealed from view. Something of the same course is taken by Nature when she makes a pear, or the fruit of the rose, though in these cases the apex of the pistils projects far enough out to receive easily the pollen necessary for fertilization. In the fig the flowers are wholly cut off from the external world except by a small orifice at the end of the swollen branch which in time we know as the fig. The fig is monœcious—has separate male and female flowers on the same branch. The domestic fig has usually all female; a wild kind, known to the ancients as the Caprifig, has almost wholly ma

It is, however, not uncommon in America to find the domestic fig with male flowers just within the orifice, and in these cases the fig can fertilize itself. The Greeks found a small insect which they called the fig-wasp, and they believed this insect carries the pollen from the Caprifig to the domestic fig, and in this way effects fertilization and a crop of fruit. It is now certain, however, that the fig will produce abundant crops of fruit without any fertilization at all, as it is generally found that the seed is hollow and unfertilized. The fruit forms, but the seed is imperfect.—*Christian Advocate.*

Items.

The English Episcopal Church.—Dr. A. J. Gordon, in an article in *The Episcopal Recorder* of this city, deplores the spread of ritualism in England, but finds comfort in the belief that "As superstition and formalism abound in one section of the Anglican Church, so does the most fervent evangelicauism abound in another. The very sorrow which they feel at this growing idolatry seems to have been the means of warming and chastening their spiritual life. The result has been a strong recoil from formalism to informalism; from high church exclusiveness to low church fellowship with all true believers."

Prohibition in Iowa.—An article by Ida Hinman in the *Christian Advocate* of First Month 3d, gives some interesting particulars of the effects of the Prohibitiou Law passed by the State of Iowa, and of the effects of liquor dealers to nullify it.

"While the law is uot a perfect success—few things in this world are—the testimony on every side, and which is abundantly fortified by direct proof, is that this law has been of great benefit to the State. The saloons have been closed in almost every city in the State, except Dubuque, Burlington aud Davenport. Many of the jails are empty, and there has been a marked decrease in the prisoners in the penitentiaries. The good results are apparent in large cities as well as rural districts.

"Since prohibition has been enforced in Des Moines, a city of about forty or fifty thousand, the police expenses are not one-fifth what they were formerly, and there are days and days together when not a single criminal case comes up before the police court.

"The great danger that now menaces prohibition in Iowa is from an irresistible flood of "original package" Federal-protected liquors already pouring over her boundaries. Since the Supreme Court decision in the Bowman case last March, which permits liquors to be transported into prohibition territory, the liquor power has been systematically organizing to undermine and overthrow prohibition in this State.

"A number of liquor dealers have organized transportation companies under the law of Illinois, and are carrying on a regular trade in original package liquors with Iowa. Although this traffic is still in its infancy, the extent of its operations in the past few months has been astonishing.

"There is imminent danger that the saloons may again be opened in Iowa. For if the right to import carries with it the right to sell, liquors can be imported in as small quantities as an ordinary drink. The constitutionality of the prohibitory law is in question. There are two test cases pending, one before the United States Circuit Court of Iowa, and one before the State Supreme Court. The fact is that prohibition is not given a fair chance to prohibit. That it has been as effectual as it has under the circumstances is wonderful, and evinces the resoluteness of the temperance people of Iowa."

The editor of the *Christian Advocate* makes the following comments on the article, from which the foregoing extracts were taken:

"Attention is called to it because it corrects many erroneous uotions which have been widely circulated, and because the ingenuity and perseverance with which this traffic secks to evade every measure of Government adopted for the protection of society against the evils it produces, finds here a striking illustration. This traffic, which is the enemy of social order and the bane of the nation, will find some way to circumvent every law enacted to restrain it, until the people who see and feel the curse and tyranny of its presence shall decree its doom."

Notes Concerning English Friends.—The following uotices are taken from the last uumber of *The British Friend.* In the discussion on the "Oaths Bill" the Archbishop of Canterbury pointed out that "the Saviour ordered that *no oath at all* should be taken." Friends have all along pointed out in a most practical way—*i. e.*, by refusing to take an oath—that the "order" of the Saviour should be obeyed, but the Archbishop of Canterbury says, "All that the Church declared was that an oath was not prohibited where the civil magistrates commanded it." Here we have this high church dignitary admitting Christ's order—not that profane oaths, or some kind of oaths, but that "*no oath at all* should be taken;" and yet almost in the same breath claiming that the command of Christ may be set aside by the order of the civil magistrate.

The Christian Worker reports an address by H. S. Newman on the work of the evangelistic committee of Indiana Yearly Meeting. In this address he refers to the work carried on by our own Home Mission Committee, which may be studied by Friends interested in the subject with great advantage. From it we obtain a clearer view of its operations than from its advocacy on *this* side of the water. "This large Committee," he says, "appropriated about ten thousand dollars last year to the support of the Friends who are working in connection with it. . . . . If a Friend comes to us and tells us he has a gift for preaching, *and preaching only*, we send him back to his own meeting, and tell him that if he feels called to travel he had better apply to his Monthly Meeting for a minute for that service. He is not the person we want for a resident missionary . . . . unless he is able to call out the gifts of the congregation, we do not deem him well qualified for his work. . . . . Some of these missionaries *run out in about three years*, and have said nearly all they have to say to that congregation, and are not really leading the Church forward; then the committee feels at liberty to transfer them from one meeting to another. This freshens both the meeting and the minister."

It is apparent from the foregoing extracts that the lines on which the Home Mission Committee is working must inevitably tend, not only to a paid ministry, but to a ministry subject in its origin, direction and control to a *human*, as distinguished from the true Quaker ideal of a *spiritual* and *Divine* authority. *C. C.*

May I be allowed to inform subscribers to Dymond's "Essay on War" (the first ten thousand copies of which will be in subscribers hands before this appears) that, through the liberality of a Friend of Western Quarterly Meeting, arrangements are being made for the presentation of a copy of the essay iu parchment to each member of the following classes:

1. The Archbishops, Bishops and Deans of the Church of England.
2. The Archbishops and Bishops of the Irish Protestant Church.
2. The Moderators of the General Assembly Free Church, and United Presbyterians (Scotland).
3. The Presidents of the Congregational and Baptists Unions, and of the following Conferences: Wesleyan, Welsh Calvinistic Methodist, New Connection, Primitive Methodist, Bible Christian and United Methodist Free Church.
5. The editors of leadiug religious magazines and periodicals, and of denominational and weekly newspapers. *T. Neild.*

Public Meeting in Philadelphia.

On the evening of 10th of First Month, a public meeting was held, by appointment of the joint committees of Philadelphia Quarterly Meetings and the Yearly Meeting, in a hall on South Second Street, Philadelphia. About one hundred persons assembled. Although the meeting was not large, it was a very favored and relieving opportunity in which there was reason to believe that an answer was vouchsafed to the desires which had been felt that it might tend to the spiritual welfare of the people of that neighborhood.

A remarkable degree of settlement and stillness prevailed to the close of the meeting, giving ground to believe that there were many there who were not strangers to the work of Divine grace in their hearts; to which grace full testimony was born in the course of the services. Those who come under its influence, open their hearts to the visitations of the Saviour, follow where He leads them in the path of self-denial, and so are born again of the incorruptible seed and word of God, become instrumental in promoting his kingdom of righteousness in the neighborhoods where they live. Earnest desires were felt that this might be the case with those then present; and that none might fall into the condition of Jerusalem of old, over which the Saviour mourned, because it had not known the day of its visitation, and the things which concerned its peace had been hidden from its eyes. Yet, for the encouragement of those who were conscious that they had sinned, the loving kindness of our Lord was held up to view, who graciously promised to the earnest seekers after pardon and holiness, "Him that cometh unto me, I will in no wise cast out."

The company were addressed as fellow-believers in God, the Father, and in his beloved Son, our Lord Jesus Christ; and the precious records of the Divine will, revealed in the Holy Scriptures; so that it seemed as if the gathering on this occasion might be largely composed of those who were in good measure members of the same household of faith, although belonging to different branches of the visible church.

THE FRIEND.

FIRST MONTH 26, 1889.

In a review of "Biographical Catalogue" of Friends (see page 175 of THE FRIEND) it is said, in reference to Ackworth School: "It is remarkable that for more than thirty years after its foundation, no direct Scriptural instruction was given in this school." And also that the boys were required to wear "cocked hats." This has induced an aged Friend to give the information which follows:

"Having been a scholar at Ackworth School and seeing a remark made in THE FRIEND paper, which I think might make an unfavorable impression, I feel like copying some extracts from its history. Though there was a committee appointed about thirty years after its organization, to prepare something which would give the scholars a better information of our Christian principles, yet I find that much care had been extended by Friends previous to that time.

"One of the rules drawn up at the commencement of the school reads as follows, viz: 'That in the evening they collect themselves and take their seats in the dining-room, and, after answering to their names when called over, and attending to such parts of the Holy Scriptures as may be read to them, they retire to their bed-chambers and undress with as much stillness as possible, folding up their clothes neatly and putting them into their proper places; and they are tenderly advised to close as well as to begin the day with remembering their gracious Creator, whose mercies are over all his works.' Further on, it urged the importance of cultivating a plain and unaffected style of reading, and especially more solemnity in the reading of the Scriptures and religious books.

"The committee also report that much religious instruction has been given. As to the hats, I have no knowledge. When I was there, the boys wore no hats. On First-days we were required to read the Bible or Friends' writings. As to such reading, I believe there was as much or

more care taken as was usual in other Friends' Schools." JOHN BENINGTON.

It is evident from the above that the Friends who had charge of that institution in its early days were not neglectful of the religious welfare of the pupils.

When more systematic scriptural instruction was introduced it did not meet with the approval of all the members: for some of them feared that it would have the effect of withdrawing the attention from the teachings of Christ in the heart, who alone communicates the true knowledge of spiritual things; and of leading the children to depend too much on that outward knowledge which is the fruit of the intellect; and thus of training up a set of formalists, who might think themselves to be "rich and increased with goods, and have need of nothing," and not know that in reality they were "poor and blind and naked" as to the possession of that knowledge of Heavenly things which the Spirit of God bestows on the humble and obedient seekers.

The concern felt by such Friends is set forth in a remarkable series of "Three Letters," written by John Barclay, which were especially called forth by the state of things in the Society in England in his time; and which contain many truths of great importance to the Church. These letters have been several times reprinted.

SUMMARY OF EVENTS.

UNITED STATES.—The Senate still has the Tariff Bill under consideration. The belief seems to be general that, when finished, it will fail to be enacted the present Session.

It is reported from Albuquerque, New Mexico, that hundreds of cattle and sheep are perishing. The plains and the mountains are covered with deep snow. A drove of antelopes were found frozen to death in the mountains south of Albuquerque.

Another piece of rock has broken away from the crest of the Horseshoe at Niagara Falls.

The use of the electric light on trains was begun on the 17th inst., by the Chicago, Milwaukee and St. Paul Railroad. Two vestibule trains of nine cars each, steam heated, were started with the electric light—one from Chicago for St. Paul, the other in the opposite direction. The electricity is furnished by a dynamo in the baggage car. In the sleeping cars there is an incandescent burner in every section, so that the occupant can read a book or paper while lying in bed.

California supplies more than half of the quicksilver consumed in the world. The consumption of this metal has averaged 133,000 flasks a year. The principal uses to which it is applied are: (1) Meteorological and other scientific instruments; (2) chemical preparations: (3) looking-glasses and mirrors.

A census of Atlanta, Georgia, just completed, gives a population of 74,676.

The Raleigh, N. C., *Spirit of the Age*, says: We had Prohibition in this city two years, but because the law was violated, and now and then a drunken man was seen on the streets, some of our people (good people they are) came to the conclusion that it was doing no good; and when the election took place last June, they would not go to the polls to vote.

Immediately the bar-rooms were opened, and the city was flooded with liquor. What is the consequence? Is there more drunkenness now than during Prohibition? At least five times as much; and commensurate with the increase of drinking and drunkenness is the increase of wickedness and crime.

The daily arrests by our policemen will give any man who wants the information an idea of what the dram-shops are doing. But if one is not satisfied with that exhibit, let him go out and see for himself, and if he has a heart of flesh he will be saddened indeed when he begins to realize the true condition of things, especially among our young men.

Deaths last week numbered 382, an increase of 22 over the previous week, and a decrease of 53 compared with the corresponding period of last year. Of the foregoing 192 were males and 190 females: 53 died of consumption; 38 of pneumonia; 28 of diseases of the heart; 17 of paralysis; 17 of convulsions; 14 of scarlet fever; 14 of apoplexy; 13 of old age; 11 of diphtheria; 10 of cancer, and 10 of Bright's disease.

Markets, &c.— U. S. 4½'s, 109¼; 4's, 128; currency 6's, 118 a 128; sterling exchange, 4.86 a 4.89.

Cotton was quiet but firm, at 10⅛ cts. per pound for middling uplands.

Flour and Meal.—Western and Pennsylvania super, $2.85 a $3.50; do., do., extras, $3.50 a $3.75; No. 2 winter family, $4.00 a $4.50; Pennsylvania family, $4.62½ a $4.75; Pennsylvania roller process, $5 a $5.25; Ohio, clear, $4.75 a $5.00; do., straight, $5.00 a $5.25; Indiana, clear, $4.75 a $5.00; do., straight, $5.00 a $5.25; St. Louis and Southern Illinois, clear, $4.75 a $5.00; do. do., straight, $5.00 a $5.25; winter patent, fair to choice, $5.40 a $6.00; Minnesota, clear, $4.25 a $5.00; do., straight, $5.12½ a $5.85; do., patent, $6.00 a $6.90. Rye flour was dull at $3 a $3.20 per barrel as to quality.

Grain.—No. 2 red wheat, 95 a 95½ cts.
No. 2 mixed corn, 41¼ a 41½ cts.
No. 2 white oats, 33¾ a 34 cts.

Beef cattle.—Extra, 5 a 5⅛ cts.; good, 4½ a 4¾ cts.; medium, 4 a 4¼ cts.; common, 3 a 3¾ cts.

Sheep.—Extra, 5¾ a 6 cts.; good, 5¼ a 5½ cts.; fine, 4¾ a 5 cts.; common, 4 a 4½ cts.; culls, 3 a 3¼ cts. Lambs sold at 4 a 7 cts., a decline of ½ ct.

Hogs.—Extra Chicago, 7⅜ a 7½ cts.; good Westerns, 7¼ cts.; heavy do., 7 cts.; good State, 7 cts.; common State and rough Westerns, 6½ a 6¾ cts.

Milch cows were fairly active, at $25 a $55.

Milch calves were in fair demand, at 5 a 8 cts.

Fat cows were demoralized, at 2 a 3 cts.

FOREIGN.—A letter has been received in Brussels from Henry M. Stanley to Tippo Tib. This letter, which was taken to Stanley Falls by a messenger and which reached Brussels by post on the night of the 15th inst., is the only one from Stanley which reached the coast of Africa. A number of other letters which the messenger conveyed to Stanley Falls still remain there, but it is expected that they will arrive in Europe in two or three months.

Sir Francis de Winton is of the opinion that Stanley reached Emin in Eleventh Month, and that his journey from Emin's headquarters to the East Coast would occupy from six to ten months.

A recent English investigation shows that with men over twenty-five years of age the intemperate use of alcoholic beverages cuts off ten years from life. Also that occasional indulgence, if carried to excess, doubles diseases of the liver, quadruples diseases of the kidneys, and greatly increases deaths from pneumonia, pleurisy and epilepsy.

It is stated on trustworthy authority that the British Government has decided to uphold the treaty by the terms of which European powers are precluded from obtaining or attempting to obtain dominance in Samoa. The Government has been fully informed of and shares in the United States Government's views on the subject. It is agreed that the action of the German agent in Samoa is opposed to the letter and spirit of the treaty; that it violates diplomatic etiquette and endangers the good relations so necessary for Europeans to preserve when dealing with semi-barbarous nations. Despatches to this effect have been sent to Berlin.

The Morier incident, it is stated, has not had any effect on the relations between the British and German Governments. It may have formed the subject of conversation during recent interviews between Prince Bismarck and Sir Edward Mallet, the British Ambassador. Officially, Lord Salisbury leaves Morier to manage his own case. The diplomatic circle is confident that Prince Bismarck has a strong feeling against Morier, and will probably oblige Lord Salisbury to take official notice of the affair by transferring Morier from St. Petersburg to some post that has less influence on European politics.

The majority of the Royalists have decided to vote for General Boulanger in the coming election in the Seine Department. It is believed that many persons will abstain from voting, either for the General or his opponent, Jacques.

The Madrid correspondent of the *London Daily News* says that the Spanish Government is trying to set off Spanish claims for damages sustained in the war of secession in the United States against the Mora compensation claim.

It is announced that Dr. Kruss, a chemist, of Munich, has succeeded in decomposing cobalt and nickel, both of which have hitherto been supposed to be elementary substances.

The *Vossische Zeitung* declares, on the testimony of residents of the East African coast, that English proteges, known as Banyans, supply the funds for the equipments of the Arab slave-hunting caravans, and that to clip their wings would be equivalent to the annihilation of the slave trade.

The Vatican has received news of terrible floods, accompanied by great loss of life, in Manchooria. Indian advices say that cholera prevails in a virulent form at Quilon, on the Malabar coast. It is reported that two thousand Christians have succumbed to the disease. Italian Carmelite missionaries are attending the plague-stricken people.

On the 21st instant three hundred houses were destroyed in the Sarabat Valley by an earthquake.

Plants hitherto unknown have been recently discovered in the Philippine Islands, with flowers almost a yard in diameter, the petals, five in number, being oval of a creamy-white color.

Nicaragua and Costa Rico have had a dispute in relation to the proposed Nicaraguan Canal. They have agreed to submit the question to arbitration, and the President of the United States is named as the arbitrator.

NOTICES.

WESTTOWN BOARDING SCHOOL.—At a meeting of the Committee charged with the care of this Institution, held in Philadelphia on the 11th instant, it was decided that the minimum age at which children shall be admitted to the school hereafter, shall be *eleven* years, instead of *nine*, as heretofore. This rule to apply to future *new* admissions, and not to those who are, or have been there, and are desiring to return.

JONATHAN G. WILLIAMS, *Sup't.*

First Month, 1889.

A Friend in New England is desirous of obtaining a woman Friend as housekeeper, &c., his wife being an invalid. Further information can be obtained by addressing THE FRIEND, No. 116 N. Fourth Street, Philadelphia.

WESTTOWN BOARDING SCHOOL STAGE.—During the Winter term the stage will be at Westtown Station on the arrival of the 8.53 and 2.47 trains from Philadelphia, to convey passengers to the school, and at other times on timely notice to

J. G. WILLIAMS, *Supt.*
Westtown, Pa.

WESTTOWN BOARDING SCHOOL. — A competent teacher of Mathematics will be wanted in the girls' department, at the opening of the next session, Fourth Month 30th. Application may be made to

ELIZABETH ALLEN,
3216 North 16th St., Phila.,
ANN E. COMFORT,
Fallsington, Bucks Co., Pa.,
or REBECCA EVANS,
P. O. Box 129, Moorestown, N. J.

A MEETING OF FRIENDS' TEACHERS' ASSOCIATION OF PHILAD'A, will be held at 140 N. Sixteenth Street, Second Month 9th, 1889, at 2 P. M.

Program:

1. Politics in History—Edward P. Allinson.
2. Some of the Advantages of General Reading—Charles Wood.

To be followed by discussion.

DIED, at her residence in this city, Twelfth Month 24th, 1888, ELIZABETH C., wife of John S. Lowry, in her 72d year. She was an esteemed member of the Monthly Meeting of Friends of Philadelphia. Her attachment to Friends' principles was sincere, and her life and conversation manifested her earnest efforts to make an acceptable use of the talents entrusted to her and to walk humbly with her God. Her sympathies went out broadly, and endeared her to many. Her last illness was accompanied with much suffering which she endured with patieuce and great consideration for those about her. Although sometimes, in her pain and weakness, she was a little faint in spirit; on one occasion she was enabled to say that she felt "a conscience void of offence toward God and man," and she spoke many times of "the wine of the kingdom and the sweet waters of Shiloh" as all she desired; of these we reverently believe, it has pleased her Heavenly Father to give her.

———, on the 25th of the Twelfth Month, 1888, at the residence of her son-in-law, John W. Stokes, RACHEL E. WOOLMAN, a member of Upper Evesham Monthly and Preparative Meeting, in the 82d year of her age. Being of a quiet, retiring disposition, she said but little about her spiritual exercises; but her friends have a comforting belief that through mercy she has been permitted to enter into the rest prepared for those whose sins have gone beforehand to judgment.

WM. H. PILE'S SONS, PRINTERS,
No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

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FOR "THE FRIEND."

Journal Kept by Martha Routh, on her Passage from London to America.

(Continued from page 202.)

This evening the vessel continued much in motion, and remained till towards morning, when the wind changed in our favor, and we went near eight knots an hour for a short time; yet the tossing of the night, and little sleep, caused me to feel very languid—that it was a trial to take anything. My mind also much proved, yet not with any fear respecting our safely landing, but under a renewed solemn searching of heart respecting the embassy I was going on; and much solicitude of mind was raised in me, that I might so witness preservation as to bring no dishonor to the cause. Being thus humbled, my feelings were relieved by such an effusion of tears, as I have not often experienced; and I remembered, with some instruction and profit the interesting farewell salutation of my beloved friend and younger sister, Ann Tuke,* "Let thy Urim and thy Thummim be with the Holy One of Israel, and all thy wants be made known unto Him," &c. And in a little time I seemed to revive both in body and in mind, and had evidently felt in this proving season, the help of the spirits of fellow travellers who are nearly united to my best life in our present allotment together; that I found I had much to be thankful for.

On Sixth-day, the 27th of Eighth Month, the Journal states that for several days, though there had been much sailing, there had been very little progress in the desired direction; and then goes on to say:—

"Most of my companions seem to have got over their trial of sickness, but I keep still weak, yet was a little refreshed both in body and mind this evening in a religious opportunity in which dear John Wigham had the language of encouragement instructively to communicate amongst us, and I was glad we had such an opportunity, having several times remembered that our beloved Friends D. Darby* and R. Young when in like situation, without the help of spiritual brethren, held religious meetings twice in the week, which the frequent tossings of our vessel hath prevented our joining in with, more than has been quite easy to some of our minds.—Seventh-day, I slept comfortably last night, but while trying to get down a cup of tea this morning was attacked with a fresh turn in my stomach, that I seem almost to give up the thought of being much better, except a fair wind should take place and cause a more steady motion, which may be lawfully hoped for, as also when favored to disembark, I may regain my former strength; or else I have several times thought I was not worth the carriage from England, not remembering at any time so complete a loss of appetite or depression of natural spirits so long together. That if my near neighbor I. R. had been with me, he would have little room to assert what he sometimes hath done, that my spirits kept me alive, for I have even laid knitting aside: I also thought to read much while on board, but in this am disappointed, not having been able to look at a book many minutes together; yet have cause to be thankful that what is lacking in me in this respect is made up by L. and M. Rotch and others of our young friends. My spirit is also at times refreshed in the company of sometimes one and then another of my valued friends in my little cabin, and was much so this morning in silent retirement with Wm. Rotch, and am tenderly supplied with all I can partake of, for my outward help. As I have been able to do so little, I have much time to think of those I have left behind, and have several times remembered what my dear E. Tuke said to me when at York, in that perfect love and freedom which hath long subsisted between us, she thought I should not be helped first at table, that I might not have so much time to observe how long others were eating after me." But contrary to such a precept, I have mostly in this enclosure been first served so that the old proverb has not been verified, "out of sight out of mind;" and not having had power to make long meals, I have much time for observation; though when stationed as I am now, lying in my crib, I have only had in view the chiefs of our tribe, or governor and governess Wm. and E. Rotch, can only comment upon them, which I have often done, seeing it possible for right sort of great folks to become little and least of all; for in order to make commodious room for priests, levites and captains, their stations have been on the sofa, sometimes with one plate between them, and in like manner partaking of a piece of bread. At high times have had each a plate, and glad have I been to see they could eat food any way with their simplicity of manners; and when such love truth, and prize the preciousness of it, my soul desireth no higher dwelling place in time or eternity, than to be the companions of the humble and contrite ones.

24th. This morning I felt recruited, and arose time enough to have a quiet sitting together before dinner, which was a select opportunity with those of our Society. In the evening we had a more public one for all the hands that could be spared from the deck, with one of the steerage passengers who has daily attended our religious sittings of this kind. On our first sitting down, and for some considerable time, I thought it was not possible for any mind present to feel more unfruitful God-ward than mine did, insomuch that secret mourning over myself was all the exercise I could get to, but towards the close of the Gospel labors, in which I thought dear J. Wigham was livingly engaged in opening the doctrines of truth, a little life arose in me, I humbly trust from that quickening word which was in the beginning; and soon after he sat down, gave authority to say, I had to apprehend there might be those present who had not so much as heard tell of the Holy Ghost, or the operations of the Spirit of Truth, as had then, and in some preceding opportunity been opened to them through the doctrines of the Gospel; and who knew but the great Ruler of all things, who waited to be gracious to the children of men of every description, might for their sakes, have seen meet to detain us together, by permitting a slow progress, which had been contrary to our wills and theirs, in order for our and their instruction, with what further opened in the counsel of truth; which opportunity closed with some emphatical openings of the Divine mind and will concerning us. Our ancient and honored elder brother S. Emlen, who is in general preserved in health, full as well as when on land, walks much on deck, and I have no doubt is at times made useful to those who mostly preside there.

"In the afternoon heard L. and M. Rotch read, and afterwards read myself many pages of the life or religious experience of that female Apostle of Christ, Lady Guion, from which my mind seemed renewedly to gather instruction, and indeed all within me was ready to acknowledge that in suffering for Christ I was so far behind her, as scarcely to have touched the hem of her garment. And desires were afresh raised that I might more and more get into resignation to whatever might be permitted to body, soul or spirit, and become like-minded with the Apostle, in all states to be content. Our two sheep have been killed, the fowls that remain seem also thriving, that I expect their time of seasoning is over, but whether mine will be so or not before we leave the vessel if spared till that time, is yet hidden, and I have no desire to have it revealed, but in due submission to that power who always knows and does better for us than we can do for ourselves.

"Fifth-day morning, I felt myself so exceedingly enfeebled and such an entire aversion either to speak or take any nourishment, that I thought as I lay in bed, if I could be quietly conveyed through the bottom of the vessel into the water it seemed little matter, yet, perhaps though in this debility or humility, in which

*Ann Tuke, afterwards Ann Alexander, was one of the children of William and Esther Tuke, of York. She was born in 1767; first appeared as a minister in 1786, and, after a long life of active usefulness, died in 1849. She paid a religious visit to America in 1803, and while on this continent, visited all the Yearly Meetings of Friends then in the United States.

*These Friends came over to America on a religious visit in this year (1794) and returned to England in 1796.

judgment seemed taken away, if such an event had been likely to take place, it might have awakened both nature and spirit to have had a different choice.

On Sixth-day morning our quietude was interrupted from being informed that that ship which appeared in distress about three miles from the stern of ours, had, according to the usual signal, fired a gun from her lee side, when the humane intention of our captain appeared likely to bring us into difficulty by his laying to; to let them come up with us in order to have rendered them any assistance that lay in our power, which disposition I could but commend when men are at peace one with another, but at such a time as the present, I thought it required great clearness of judgment to know what was to be done, and the little I felt was entirely against our stopping to aid that vessel; though on its nearer approach a part of its main mast appeared to be taken away, but I thought it possible that not only such an appearance, but much more might treacherously be done in order to decoy. How far this was really the case I leave, but their further conduct did not show a kind aspect to us; for when our captain perceived it was a ship of war, with two tiers of guns, and thought it then best again to hoist sail and make the best of our way; they fired after us four times, and once or twice so near that the balls were heard to whistle along the water, and though in feeling the attention of my mind drawn inward, I was somewhat renewedly strengthed and cousoled in a hope that no material harm would be suffered to reach us, yet it was a great trial of faith, &c., and some that I tenderly loved seem to feel it so much, that all within was moved, and my soul was bowed in supplication to our alone Almighty Helper, in like manner, in which I was engaged in the congregation of his people, at the last meeting I sat in London, "That we might be preserved out of the hands of unreasonable men," which favor is still granted; for after our sails were hoisted we had a little fresh breeze, and they seeing we outsailed them, though then not more than a mile from us, tacked about towards England and left us, for which I believe feeling minds were humbled in thankfulness. For in a little time afterwards we were quite becalmed, and had that been permitted at that critical juncture they might have come up to us, not being then out of sight. At dinner I took the liberty to mention to Captain Swain, I thought we had a right and lawful liberty to keep in as nearly our right course as Providence permitted without stopping to salute any by the way, and he kindly assured me he would not do it again.

(To be concluded.)

"*Forgiveness.*—How oft shall my brother sin against me, and I forgive him? Till seven times?" said Peter to the great Teacher. The answer was in these words: "I say not unto thee, until seven times, but until seventy times seven." This was followed by a parable to enforce the duty of forgiveness, no matter how frequently the occasion for it may occur. If we expect to be forgiven by God, we must forgive one another. The unforgiving temper and true piety can never dwell together in the same heart.

If the things that are seen are our chief good, what is to be done when we can neither take them away with us, nor remain on earth to enjoy them?

For "The Friend."

Swarthmore Hall.*

BY JAMES J. LEVICK, M. D.

A year before seeing Fenny-Drayton, I had visited *Swarthmore Hall*, another home of George Fox, frequent printed notices of which have made it more familiar to us than is Fenny-Drayton. There is indeed a great difference between the little brick house at Fenny-Drayton and the handsome old hall of Judge Fell, but the gap between the two is filled up by the span of George Fox's eventful life. The simple shepherd boy had become the acknowledged founder of a Religious Society which numbered its members by many thousands, and the weaver's son was now known in official deeds involving the transfer of property—though perhaps he would himself have refused the title—as "George Fox, gentleman."

To reach Swarthmore, when visiting the lake country of England, is a very easy journey. The traveller coming from the north, who has visited Grasmere, Derwentwater, Ambleside, and other parts of this beautiful region, will take the little steamer at the head of Windermere, the largest lake in England, and pass the whole length of the lake to Lakeside, a little village at its foot. Here is a railway of nine and a half miles to Ulverstone, a town of 10,000 inhabitants in the direct route to Furness Abbey, six miles beyond, one of the finest ruins of its kind in all England. It is a pleasant walk from Ulverstone Station to Swarthmore Hall and Swarthmore Meeting-house, and the visit will well repay the time and labor it involves.

Visits to Ulverstone are frequently mentioned in George Fox's Journal, and were generally synonymous with personal insult and abuse. Swarthmore Hall, the home of Judge Fell and his wife Margaret, a little more than a mile distant, was indeed a peaceful haven for these poor persecuted Friends. "Now when I came up to Swarthmore," writes Fox (Journal 1st ed. page 86), "I found Friends there dressing the heads and hands of Friends and Friendly people who had been broken or hurt that day [in Ulverstone]. My body and arms were yellow, black and blue with blows and bruises received amongst them that day."

Margaret Fell, the great-granddaughter of Anne Askew, the martyr, was very early convinced of the truth of the doctrines preached by George Fox, as a little later were the larger number of her family. Religious meetings of Friends were now frequently held in the Hall, as Fox thus writes: "And while I was in these parts, Richard Farnsworth and James Naylor came hither to see me; and the family and Judge Fell being satisfied that it was the way of truth, notwithstanding all the opposition, let the meeting be kept at his house. And a great meeting was settled there in the Lord's Power, . . . which hath continued there nearly forty years, until the year 1690 that a new meeting-house was erected near it."

George Fox modestly refrains from telling by whom this new meeting-house was built, but a letter written by him, under date 15th of Twelfth Mo. 1686, tells the story. In it Fox says: "I offer and give up freely to the Lord, for the service of his sons and daughters and servants called Quakers, the house and houses, barn and kiln, stable and all the land, with the garden and orchard, being about three acres of land, more or less, with all the commonage, great turfing, moss, with whatsoever privileges belonging to it, called *Pettys*, at Swarthmore, in the parish of Ulverstone. And also my ebony bedstead with painted curtains, and the great elbow chair that Robert Widder sent me, and my great sea case with bottles in it. The land is free from all tithes, and it may keep the meeting-house in order and repair."*

This property of Pettys was one George Fox had some time before purchased; and on it was built what is now known as Swarthmore Meeting House. The place is surrounded by a gray stone wall, inside of which is some pretty shrubbery. Over the doorway of the meeting-house is the inscription—

EX DONO G. F., 1688.

Within the stone vestibule is another doorway, the frame of which is made of two of the bedposts of his ebony bedstead; the great elbow arm chair, and another from Swarthmore Hall are here, and a long narrow chest is pointed out as that which George Fox carried with him when he crossed the seas. The interior of the meeting-house is plain, neat and comfortable looking. The wood work is painted a light lead color. The preachers' gallery is somewhat elevated above the floor, and has its table for the Monthly Meeting. Meetings both for worship and for discipline are still regularly held here. But the most interesting object in the building is George Fox's old Bible and its chain, by which it is said it was attached to the gallery post in the early days of the meeting-house. The Bible is the edition sometimes known as the *Treacle Bible*, printed A. D. 1541. It is now on a table, and with its huge chain, is covered by a glass case. It was open at the text Jeremiah 8th chap. 22d verse, and read "*Is there no treacle*† *in Gilead*, no physician there?"

It is but a short distance from the meeting-house to the Hall, which has itself been a comfortable old fashioned house well suited, two centuries ago, to a family of wealth and position. The old hall or dining-room in which the "great meetings" were held is still there, as it was two centuries ago, and adjoining it is Judge Fell's study or library in which he was accustomed to sit, with open door and within hearing of what was said, but without compromising himself as being actually present in the meeting itself. For, however much Judge Fell may have been "convinced," as George Fox writes, he never avowed himself one of the Friends. Perhaps in this way he was better able to help them when in trouble, than he would have been had he publicly joined in their meetings.

The old walls have, many of them, carved oak wainscotings, and the place shows what it once "has been." But it is rather sad to see the decadence into which Swarthmore, Dolobran, Llaithgwym and other homes of the early Friends have now fallen. Given up to tenantry, sometimes to simple farm hands, the contrast between what they now are and what they have been is anything but cheering. And yet in the great hall at Swarthmore on the table there was at the time of my visit a large folio volume. The book was open as if some one had lately been reading

* *Swarthmore—Swarthmoor.* I have no doubt that the correct mode of writing this name is the latter, *Swarthmoor—the strong house on the moor;* but as the name is always written *Swarthmore* in Fox's Journal, and has for two centuries been so written, I have retained this title. See "Fells of Swarthmoor Hall." London, 1875.

* "The Fells of Swarthmoor Hall." London, 1875.

† *Treacle* is here used as synonymous with *theriac*, a Latin word meaning a medicine capable of curing or preventing the effects of poison, especially that of the bite of a venomous animal.

it. I was curious to see what was on the page, and my curiosity was gratified by finding that it was a sermon by Charles H. Spurgeon entitled, "*We must fight against sin!*" So that the old warfare is still waged at Swarthmore Hall, though by other hands and under other banners.

Eleven years after the death of Judge Fell, his widow became the wife of George Fox. Everything connected with this marriage shows the unselfish character of George Fox. The marriage did not take place until it had the full approval of Margaret Fell's daughters and their husbands; and it was well known both to Fox and to his future wife, that by a second marriage the widow of Judge Fell forfeited her right to Swarthmore Hall. Fortunately by this forfeiture the estate went, not to her son but, to her daughters who, all her remaining years, regarded their mother as mistress, and their "dear father," as they then always styled George Fox, as the master of Swarthmore Hall. But it was not until nearly six years after their marriage that George Fox came to Swarthmore to make any stay.

Here he remained for a year and eight months in feeble health, which gradually improved in the loving social atmosphere which he now breathed. But on the 26th day of First Month, 1677, he again entered on his public service, crossing to Holland, and so far as can be learned, was rarely if ever again resting at Swarthmore. He died in London, A. D. 1690, and twelve years later Margaret Fell peacefully ended her days in this old hall, which will always be associated with much that is deeply interesting in the history of the Religious Society of Friends and of him who is so generally regarded as its founder.

From The British Friend.

The Late Jane Wigham, of Edinburgh.

This beloved Friend, who died on the 29th of 11th Month last, aged eighty-seven, was the daughter of William Smeal, of Glasgow, and widow of John Wigham, tertius. She was widely known throughout the Society, and for her connection with many philanthropic movements in which she took warm and active interest. She was one of the earliest workers in the anti-slavery cause in this country, and earnestly labored for the abolition of slavery in the West Indies, and then of the "apprenticeship system," which was slavery continued under another name. The wonderful address to the Queen, which gave the final blow to West Indian slavery was largely indebted to her help. She was the friend and co-worker of George Thompson, Elizabeth Pease (now Elizabeth P. Nichol), William Lloyd Garrison, Maria W. Chapman, and the many noble workers for the abolition of slavery in America. With them she rejoiced at the downfall of that horrible system, and after the emancipation she took a warm and active interest in the welfare of the freedmen.

The Bible Society, and the cause of peace, purity and temperance had ever her warmest sympathies. In the year 1829 she signed the first temperance pledge-book in Scotland, and all movements for the spread of temperance had her ready help. Everything connnected with the progress, protection and enfranchisement of women was of importance to her. And in regard to what are called *political* matters she felt that there was religious duty involved, claiming earnest attention and right action from all who seek the welfare of humanity.

But it was in connection with the Society of Friends that her chief interests lay. A *Friend* by conviction as well as by education and training, she was, during her long life, a conspicuous example of consistency, and in all the public movements with which she was associated she was careful never to sacrifice her religious convictions. She was a diligent attender of meetings for worship and discipline. For many years her interested face might be regularly seen in the Women's Yearly Meeting in London, and the concerns of her own meeting were faithfully watched over. The meetings for worship were dear to her to the very last day of her tarriance on earth. Even when failing powers prevented the attendance she was still anxious and longing to go; her heart seemed to adopt the Psalmist's words, "My soul longeth, yea, even fainteth for the courts of my God; when shall I come and appear before God?" She was most devoted as a wife, and in all her domestic duties. She was kind and liberal to the poor, and given to much hospitality. Many Friends will recollect the warm welcome invariably offered them by her.

She was not a woman of many words on religious things, but her whole life was a testimony to her calm faith in Jesus Christ. She seemed long to have adopted the assurance, as she expressed it years ago, "I sought the Lord, and He heard me and delivered me from all my fears," and when health failed from time to time, and the decline came, there seemed to be no anxiety.

The readiness to attend the meetings of her people on earth might be taken as a token of her preparation for the "church and assembly of the first-born in heaven." Very nearly her last words were, "I am quite ready; art thou ready?"

At her funeral, as the words were quoted, "Friend after Friend departs," we felt in looking back over her long life, how few of her contemporaries were left, and a desire arose that the successors might brightly follow, and faithfully accomplish their mission too, and ever be ready for their work on earth, and their perfected work in heaven.

The Power of a Holy Life.—W. C. Conant in the *Homiletic Review*, speaks of Archibald M. Morrison, recently deceased, as one who practically fulfilled our Lord's condition of discipleship. "Whosoever forsaketh not all that he hath, he cannot be my disciple." W. C. Conant says of him: "Possessed of a large fortune, he was 'rich toward God,' but in no other wise rich. For himself, he lived like a poor man, that he might use all that he had in simple stewardship for his Lord's house. In his own house or equipage, there was nothing that would have prompted remark or inquiry, if he had been only a bank teller on fifteen hundred dollars a year. Not everything that his income could afford and that might be argued conducive to personal or family welfare; far less anything that the customary style of life requires only of those in his circumstances, but solely what was really essential to comfort, health and culture, entered into the scale of his private expenditure; the rest was (like the former, indeed, but more directly) the Lord's.

"The writer's first knowledge of him was by letter in which he mentioned having been intrusted with 'some of the Lord's money,' concerning which he was seeking the Lord's will; and in much subsequent experience he was never found to have any other money or any other will concerning it than the Lord's."

For "The Friend."

A Geological Excursion into Maryland.

(Continued from page 203.)

Port Deposit has long had the reputation of being an unhealthy place—being subject to malarial fevers, as are most parts of the lower Susquehanna. Although at the town itself there is little land between the foot of the hills and the water, yet in other places there is more of a valley; and as the river is subject to high freshets, this is often overflowed, and pools of water and mud from the stream left behind when it retires within its usual limits. To this cause, I heard the sickness attributed which often prevails.

Malaria is a very real and very serious evil, causing in the aggregate an enormous loss of life. It has been mostly supposed to arise from decaying vegetable material, giving rise to a subtle aerial poison; yet as Dr. John K. Mitchell has shown, it is sometimes absent from places where all the elements that usually produce it are present in abundance; and it is sometimes very fatal where there would seem to be no sufficient cause discernible. These and other considerations led him to suggest that it might be due to a minute form of fungus—a theory which has considerable plausibility, but which I believe has not been fully accepted.

A kind friend who resided in Harford County, Maryland, sent his team to meet *us* (for I was accompanied by a congenial companion) at Conowingo, where the Susquehanna is crossed by a long wooden bridge. We reached the place early in the morning, and while waiting for the arrival of the team, examined a flint mill close by the station, which was driven by the waters of Conowingo Creek. The Flint or Quartz or Silex (for it is known by all of these names) is brought from a ridge on the west side of the Susquehanna, which we visited later in the day; from which it is quarried out in massive crystalline blocks. The first process is to roast it in a kiln, which has the effect of destroying much of its toughness, so that it can be much more easily powdered.

The roasted Quartz, after being reduced to pieces of a suitable size is thrown into the crushing mill, which consists of two of the great grindstones, which we saw the workmen at the Port Deposit Quarries shaping out of the granite blocks. These are set on edge and made to revolve around a vertical support, crushing the fragments of Quartz on which they roll, and reducing them to a coarse powder. They perform this work the more effectually because they have a double motion—a forward roll and a sideways grinding movement caused by their being continually forced out of direct onward movement into the circular path in which they are compelled to travel.

In the mill were several circular wooden vats, in which the further grinding process was completed. These vats were floored with stone, and in the centre revolved an upright shaft with horizontal arms, each of which pushed before it a great block of Quartz whose toughness had not been destroyed by burning. The coarse powder from the crushing mill, was mixed with water and poured into these vats, and there was reduced to the desired condition of fineness, by being ground between the stone floor of the vats and the heavy blocks which were being continually moved over its surface. When sufficiently ground, the water and sand are run out into long wooden troughs, where the coarser particles settle. The more finely ground portion, which remains suspended in the water for a longer time, is then allowed to run into other

troughs, in which it also settles, and from which it is transferred into a drying box, where the moisture is evaporated from it by the heat of steam pipes running through it. It is then ready for shipment. Much of that manufactured along the Susquehanna finds a market in the extensive potteries of Trenton, N. J., where it is largely used as one of the ingredients in the manufacture of porcelain and other wares.

One noticeable feature in the process of the Flint mill, was the care observed to prevent any admixture of iron in the flint powder. In the grinding processes the Quartz was not allowed to come into contact with that metal, but was reduced to powder between surfaces of stone. The presence of iron, we were told, greatly injures the value of the powdered flint, as it causes dark specks in the finished porcelain which lessen its commercial value.

We had finished our examination of the Flint mill, before the arrival of the team which was to convey us to the house of our friend, to whom we were to be indebted for the opportunity of examining some of the geological formations of Harford Co., Maryland. On entering the low wooden bridge (perhaps a mile in length) which here spans the Susquehanna, a sweet musical sound, as of an Eolian-harp drew attention to the numerous telegraph wires which were fastened to it. The wind which was blowing caused these to vibrate, and their vibration produced the sound we heard. It brought to mind the description given by the poet Thomson:

"A certain music, never known before,
Here lull'd the pensive melancholy mind,
Full easily obtained. Behooves no more
But sidelong, to the gently-waving wind,
To lay the well-tun'd instrument reclin'd:
From which, with airy flying fingers light,
Beyond each mortal touch the most refin'd,
The God of winds drew sounds of deep delight;
Whence, with just cause, *The Harp of Æolus* it hight.

Ah me! what hand can touch the string so fine?
Who up the lofty Diapason roll
Such sweet, such sad, such solemn airs divine,
Then let them down again into the soul?
Now rising love they fann'd; now pleasing dole
They breath'd in tender musings, through the heart;
And now a graver sacred strain they stole,
As when seraphic hands an hymn impart;
Wild, warbling nature all, above the reach of art!"

The sensation of sound is caused by vibration in the air or other elastic medium striking on the drum of the ear. The tightly stretched wires of the telegraph line were made to vibrate by the wind, aud as they alternately struck against and receded from the air in front of them, they caused it to condense and expand, and thus set up a corresponding series of vibrations in the air, which reached our ears. This vibration is not attended with any sensible motion in the air; but its effect on the ear may be compared to the impression which would be felt by a person whose hand was in contact with one end of a log or beam of wood or metal, when a blow was struck on the other end. The log would not be moved, but the force of the blow would be carried from particle to particle until it reached and was felt by the hand at its further end. The character of the sound depends on the rapidity of the vibrations. Unless there are 30 of these in a second, the human ear cannot detect them. The difference between a simple noise and a musical one is, that in a musical note the same noise is repeated at equal small intervals of time. The rapid vibration of the telegraph wire produced a corresponding set of blows on the ear-drum by the air it set in vibration, and this was the cause of the pleasing effect we noticed on entering the bridge at Conowingo.

A few days before our visit, there had been a heavy rain storm from the south, extending over a wide area of country. An intelligent Friend who resides at Colora, Maryland, a few miles distant from Conowingo, informed us that four inches of water had fallen at his place of abode. It was not surprising therefore to see the Susquehanna considerably swollen—the water was estimated to be ten feet above its usual level. As I looked upon the broad expanse of water, turbid with the mud it was carrying down towards the ocean, and noticed the force of its current, I was afresh impressed with the magnitude of those geological changes which have been effected through the agency of water; and I was prepared to appreciate the remark of Dana, who says,—"The amount of transportation going on over a continent is beyond calculation. Streams are everywhere at work, rivers with their large tributaries, and their thousand little ones spreading among all the hills, and to the summits of every mountain. And thus the whole surface of a continent is on the move towards the ocean. In the rainy seasons the streams increase immensely their force. Streamlets in the mountains that are almost dry in summer, become destructive torrents during the rains."

As a result of the survey of the Delta of the Mississippi by Humphreys and Abbot, it was estimated that the amount of material carried down by that river in each year was sufficient to cover an area of 268 square miles to the depth of one foot.

(To be continued.)

For "The Friend"

In the number of The Friend bearing date Twelfth Month 29th, is a contribution entitled "Form," which has arrested my attention; and I feel like expressing my desire that it may not only claim a reading, but also the serious consideration of every reader of The Friend, both as regards reading the Scriptures and other devotional exercises. Surely if we were not standing as upon the background and not coming forward into the ranks of the Lamb's army, we should not plead, as do some, that, because our forefathers felt it their duty to meet in the middle of the week for Divine worship, is no reason that we should perpetuate that *form;* that it is not proof that such sacrifices are called for at our hands.

But surely we live in a day and age when there are just as many snares, just the same adversary to contend with, just as much need to see that we have the all-sufficient Oil in our vessels with our lamps, than there have been in any day or age of the world; and I am persuaded that such pleadings as cited above are nothing more nor less than the insinuations of the Evil One, who is continually seeking to rob us of the crown that is laid up in Heaven for all those who are faithful unto death, or unto the end, having overcome and been made more than conquerors through Him who loved us and gave himself for us. Would that we might all awake to the great truth, that, without the gracious assistance of our God we can do nothing, and that unless we seek Him by prayer and fasting, He will not be found of us to our souls' comfort. We need none of us fear that when the winding up of all things here below shall come, we shall ever have to look back with regret, that we have too humbly and ardently sought Him. M. E. Lee.

Pasadena, Cal., First Month 9th 1889.

For "The Friend."

MODERN PROGRESSION AND REFINEMENTS.

"The march of refinement" has entered our meetings,
And erected an altar to which we now bow;
The worldly-wise preachers receive friendly greetings,
And also receive good salaries now.

The world and the church walk friendly together,
And mix social amusements with worship to God;
They walk hand in hand, and scarcely know whether
They might not unite on the heavenly road.

The way once so narrow, is now made so wide,
That attractions of fancy may pass smoothly along;
And our worship has softened its features beside,
So that meetings are cheered with many a song.

Lights new and delusive are shining around us,
To charm with their brightness and lead us astray;
The world with its glories and vain sports surrounds us
And tempts us to leave the old narrow way.

Our sires of old in true wisdom grown hoary,
Denied the vain pomp of theological schools:
And discarded the world and high sounding glory;
And the worldly-wise trainings of clerical rules.

The letter of Scripture is exalted on high,
Even over the Spirit that first gave it forth;
And the silent, still waiting for the Word that is nigh
Is esteemed as lost time, of no value or worth.

Our worship was once, more solemn and holy;
Less religious amusement, or emotional noise;
We sought inward retirement, and spiritual glory;
Not the flattery of men, nor human applause.

We conform to the world, with its many allurements,
And follow the things which our fathers denied;
With a self-pleasing hope, and unholy assurance
That the strait narrow way is growing more wide.

The light of God's grace seems but dimly now shining
And the ministry lacks the effect it once had;
Its baptizing power is sadly declining,
And the listening hearers no longer made glad.

I have a faint hope, it is but for a season,
And intended to test our faith and our love;
That the children of God may lean less upon reason,
And more on that power which comes from above.

O! the heart-melting power of the long ago preaching
How it humbled and cheered and brought penitent
tears;
While in rapture we received the life-giving teaching
As it flowed fresh from God on our listening ears.

Now, we trust far too much in the wisdom and might
Which the culture of science can give unto man,
And think they are sufficient to lead us aright,
Without the strict rules of the old gospel plan.

But amidst all the glare of modern inventions,
No other pure gospel can ever be found;
Though smooth be the teachings; with honest intention,
They all lead away from the high, holy ground.

So what we most need is more humble confiding
In God's leading spirit to guide us along;
Though scoffers may scoff, and in their deriding,
May tempt us to leave the right for the wrong.

David Huddleston.

Dublin, Ind., First Mo. 4th, 1889.

Selected.

THE CHILDREN'S FRIEND.

Little children, come to Jesus;
Listen to his voice within;
For by that He seeks to lead us
From all naughtiness and sin.

Once on earth, a little stranger
From his Father's throne above,
He was cradled in a manger!
So amazing great his love!

Here, He lived "a man of sorrow,"
And by cruel hands was slain;
That all might his footsteps follow,
And retain no guilty stain.

Now He sends his Holy Spirit
Down into your hearts, to pray
That you may his grace inherit,
And his perfect will obey.

Then you will be good and lowly;
And your Heavenly Father's care
Will protect, and make you holy,
And your home above prepare.

There to be as angels, glorious,
Clad in spotless robes of white;
Over every foe victorious;
Dwelling in eternal light.

KEEPING NOTHING BACK.

BY MARGARET E. SANGSTER.

Keeping nothing back, dear Lord,
I would come to thee;
All that's mine is only thine,
Given unto them.
Help my weakness with thy strength;
Give me thine to be.

Keeping nothing back, dear Lord,
Talents, service, time,
Gold that thou hast lent to me,
Health and life's glad prime;
Day by day the upward way
Surely I would climb.

Keeping nothing back, dear Lord,
Giving thee my best,
Shrinking from no task or toil,
Tried by every test,
Finding thee my heart's delight,
Thee my home and rest.

Keeping nothing back, dear Lord,
Loving all the way,
Pouring out my soul in prayer,
Seeking to obey;
Help me to this happy life,
Loving Lord, to-day!

—*American Messenger.*

For "The Friend."

The letter of our friend, John Bennington, printed in the editorial column of The Friend for First Month 26th, appropriately supplements the review of the "Biographical Catalogue" in giving an insight to the practice at Ackworth School in relation to religious instruction when he was a scholar, as well as the rules established at the commencement of the school. The essayist in the Catalogue, in stating that up to 1812, "no direct Scriptural instruction was given in the school" does not appear to intimate that there was a lack of religious instruction in other ways. He seems rather to mean that Scripture lessons such as are now given at our select schools and Westtown were not in vogue at Ackworth in those early times.

As respects the wearing of cocked hats, John Bennington informs us that they were not in use when he was there. The statement that they were worn when the school was established in 1779 is given on the authority of Thomas Humphrey (superintendent from 1834 to 1862), who probably obtained his information from reliable sources; and as our friend J. Bennington could hardly have been at the school earlier than 1810, there was ample time in the intervening thirty years for many changes to have taken place.

At the time Ackworth School was established in 1779, cocked hats were generally and perhaps universally worn by Friends, both in England and Philadelphia. Forty years later, Friends could be occasionally seen wearing them in our own streets. I remember to have often heard in my boyhood days that my great-grandfather, who died in 1824, "was one of the last Friends who wore the cocked hat." Authentic portraits are in existence of James Pemberton, Nicholas Waln, Samuel Sansom, Robert Proud, and other prominent Friends who died in the early part of the present century, which show them with that style of hat.

In a notice of Robert Proud, read by the late Charles West Thomson before the Historical Society of Penusylvania in 1826, the writer says: "I remember having seen him when I was quite a small boy; his appearance was striking and could not readily be altogether forgotten. I have not been able to recall the expression of his countenance, but I well remember the imposing effect which the curled gray wig, the half-cocked patriarchal hat, and the long, ivory-headed cane had on my boyish imagination. I believe Proud was one of the last of the old school—I mean those who adhered faithfully to the diguified dress of our ancestors."

These circumstances are interesting, as showing the change which time has wrought in what is thought to be suitable in the matter of attire.

G. V.

Joseph Phipps on the Gospel.

In reply to one who had opposed the doctrines he maintained, Joseph Phipps explained the views held by the Society of Friends as to what is meant by the Gospel of Christ.

The evangelic and apostolic writings are descriptive and declarative of the Gospel, which therein is defined to be "The power of God unto salvation," Christ is the power of God, who spiritually and internally administers light and life to the souls of men; which spiritual and powerful administration is the *essential Gospel.* Both those parts of Scripture, which bear testimony to the incarnation and outward process of Christ, and those that witness to his inward manifestation in spirit, whether narrative or doctrinal, being the best and most eminent testifications of the Gospels, are therefore, by a metonymy, usually called by its name.

This Gospel is not to be truly and certainly known without Divine illumination; for, "the things of God knoweth no man, but the Spirit of God."

We read that "life and immortality are brought to light by the Gospel." But what is this life and immortality? Did not mankind believe in a future state before the incarnation of Christ? Yes, certainly; both Jews and Gentiles believed and held the truth of it. What life and immortality then is that which is *peculiar to the Gospel,* and which it is its peculiar property to unveil? It consists not wholly in the relation of the external procedure and doctrines of our Lord, but mainly in that spiritual gift He procured for us through his sufferings, which is the *life* and *power* that the immortal spirit of God manifests in the believing and obedient soul—that spirit which quickens those who have been dead in trespasses and sins, and therein alienated from the life of God. The very essence of the Gospel is that issuing forth of this spirit of life to the hearts of men: "Keep thy heart with all diligence," saith the wise man, "for out of it are the issues of life." This teaches that these living issues arise in the heart of man, but not from the heart itself. Was it so, the heart would be its own quickener and saviour, and Christ would be excluded as such, but He alone is the way, the truth and the life, therefore, the issuing of life to the heart are from the Spirit, and in and through it, by his spirit.

The Divine influence of it is the life of the soul, that which renders it living; and void of this it cannot be, in a Gospel sense, a *living* soul. It may endure to eternity, but mere duration is not this Divine life. To exist without this life is to be scripturally dead. It is therefore requisite for the soul to wait for, feel after and find this immortal life and also to keep to it with all diligence, that it may experience the daily issues thereof to its comfort and preservation, and to be as a well of water springing up into everlasting life.

Natural History, Science, &c.

The Horns of Deers, &c.—It has been the usual impression that the horns of the elk and of deer, while useful for purposes of defense, were in the creature's way while threading dense woods or underbrush. Sir James Hector maintains that the chief use of the antlers is not so much for fighting as for facilitating the progress of the stag through dense woods. He had had considerable experience with the elk, and found that by throwing up the head, thereby placing the horns along the back, the animals were enabled to go forward with great rapidity and follow the hinds. Fortescue added that in New Zealand he had observed that the antlers assisted the stags in penetrating dense forests, and Higginson bore out this statement from his experience in India.—*The Independent.*

Winter Rooms.—Sunshine is indispensable to make a winter room delightful. If one has a southern exposure she should make the most of it. Let the curtains be so arranged that the sunlight may pour into the room without hinderance. Let the furniture be so arranged that lounges and easy chairs may be near the windows, where their occupants may bask in the solar ray and rejoice in its brightness and warmth. A bay window looking toward the south is just the place for children to play, for the cradle to have its accustomed place, for the rheumatic invalid, for the patient recovering from pneumonia. We know a gentleman who, barely escaping death from the last mentioned malady, was advised by his physician to be in the sunshine on a lounge. No medicine but this, so delightful to take, was given, and he entirely recovered. We know a lady who suffered greatly from rheumatism until she moved into a sunny room, and here she sat in her chair by the window day after day, and was almost entirely relieved of her pain by simple sunshine (which is one of the most mysterious and complex things we know anything about).—*Christian Advocate.*

To Drive Away Flies.—Oil of bays is extensively used in Switzerland by butchers to keep their shops free from flies, and after a coat of this oil has been applied to the walls none of these troublesome pests venture to put in an appearance. This remedy has been tried and found effectual in the south of France in preserving gilt frames, chandeliers, &c., from becoming soiled. It is even remarked that flies soon avoid the rooms where this application has been employed.

Zinc Poisoning.—At a dinner party given by Charles Wilson, living near Creston, Iowa, on New Year's day, his family and nine guests were poisoned by partaking of meat salted in a vessel made of zinc. All are in a serious condition.

The Rose-breasted Grosbeak.—The rose-breasted grosbeak is one of the few, perhaps the only bird that feeds regularly on the Colorado potato beetle. Although the rose-breasted grosbeak used to be a rather common summer resident in Chester and Delaware counties, in Eastern Pennsylvania, it is now seen in small parties from five to a dozen in each, passing northward in May and southward in September. In the northwestern part of the State, particularly in Craw-

ford and Erie counties, the farmers anxiously protect these birds, because of their activity in the potato field. In the gizzards of some other birds, the potato beetle is occasionally found, but the grosbeaks seem to have developed an avidity for this particular insect diet, and should be encouraged by every means to continue their good office. They are sweet songsters and beautiful in plumage besides.—*Dr. Warren's Report on the Birds of Pennsylvania.*

Sanitary Precautions.—At a meeting of the New Jersey Sanitary Association, Professor Wilber, of New Brunswick, showed the danger arising from impurity of water, with reference to wells. The well may be regarded as a draining tube, receiving such decaying vegetable and animal matter as is not filtered out by the soil through which the water passes. The wells of a city may furnish good water for a time, but when the strata beneath it have been penetrated by hundreds of holes in the form of wells, these give entrance for organic matter. He insisted that all wells should be so constructed that organic matter cannot enter them from the top.

Fossil Foot-marks.—The sandstone quarries at Wethersfield, Conn., have furnished evidences of thirty-five species of lizard or bird-like animals which had left their foot-marks on the sand before it had hardened into rock. Many other species have been discovered in other places, so that the list of these animals now amounts to one hundred and seventy.

A Singular Death.—A singular case of a man drowned in a glass of beer is reported as having occurred recently in Trenton, N. J. It is said that he had been drinking hard, and was well under alcoholic influence, when he entered a saloon and ordered a glass of beer, which was brought him. He sat down at a table and fell into a stupor, his head dropping forward into the glass before him. When the barkeeper tried to arouse him half an hour later it was found that he was dead, his nose being immersed in the liquor in such a way that respiration was completely stopped. Death from *drowning* in beer is a new form of the saloon peril. Such a death, may of course, occur quite as readily if the license fee be high or low. For this form of the saloon peril high license is obviously no remedy. To escape it altogether "the saloon must go."

A Natural Stimulant.—"Milk heated to much above 100 deg. Fahrenheit loses, for a time, a degree of its sweetness and density. No one who, fatigned by over-exertion of body or mind, has ever experienced the reviving influence of a tumbler of this beverage, heated as hot as it can be sipped, will willingly forego a resort to it because of its being rendered somewhat less acceptable to the palate. The promptness with which its cordial influence is felt is indeed surprising. Some portion of it seems to be digested and appropriated almost immediately, and many who now fancy they need alcoholic stimnlants when exhausted by fatigue will find in this simple draught an equivalent that will be abundantly satisfying, and far more enduring in its effects."—*N. Y. Medical Record.*

Smoking Boys.—*Science* gives the following significant facts concerning the results of smoking by boys: "In an experimental observation of thirty-eight boys of all classes of society, and of average health, who had been using tobacco for periods ranging from two months to two years, twenty-seven showed severe injury to the constitution and insufficient growth; thirty-two showed the existence of irregularity of the heart's action, disordered stomachs, coughs and a craving for alcohol; thirteen had intermittency of the pulse, and one had consumption. After they had abandoned the nse of tobacco, within six months' time one-half were free from all their former symptoms, and the remainder had recovered by the end of the year."

Artificial Propagation of Shad.—The fisheries census of 1880 showed a decline in the productiveness of the shad fisheries in the rivers of the Atlantic coast. This was partly due to the increasing obstructions by dams and other hindrances which excluded the fish from their natural spawning grounds; and partly to the transfer of the shad fisheries to the estuaries of the rivers, where no eggs are laid.

The U. S. Fish Commission have endeavored to remedy this difficulty by saving the eggs taken from the fish caught by the fisherman, impregnating and hatching them, and returning the young fish to their native waters. The number of these shad thus planted in last year amounted to nearly one hundred and fifty-four millions.

That the work has been successful is shown by the steady increase in the number of shad caught in successive years—running up from a little over four millions in 1880, to more than seven and a half millions in 1888.

Test for Honey.—Worthington G. Smith, the eminent microscopist, finds that gennine honey can be readily distinguished from manufactured honey by the microscope. The former has few or no sugar crystals and abonnds with pollen grains, while the imitations have little else than these crystals, with rarely a trace of pollen grains. Each class of plants has its own specific form of pollen grain, and W. G. Smith says that any one conversant with this branch of botany could tell from what part of the world the honey came, by studying the pollen grains that it might contain. The honey he had was English honey, and it abounded with grains of *Leguminosæ*, especially beans and clover, the English heath and evening primroses. In America, however, bees freely visit the compressed flowers not, however, for honey, but for the pollen. They are, indeed, among the most popular of flowers with our pollen gatherer. As the bees make a separate task of honey-gathering from pollen-gathering, this may accounnt for the rarity of the pollen grains of this order in honey.—*The Independent.*

Deceiving our Children.

Of necessity the *mother*, in nine instances out of ten, forms the character of her children. If a child cannot believe his mother, whom can he trust? Yet so few of us are perfectly truthful to our children in both "spirit" and "letter."

Can any motive in deceiving—apparent necessity, convenience, or even a desire to increase pleasure or spare pain—compensate for the injury done a child by loss of perfect faith in his mother? He is sure to discover a deception sooner or later.

How often a mother who would warmly resent an insinuation that she is untruthful will say: "There is no more candy for you Jamie," quieting her conscience with the *letter* of the decree. Next day when Jamie sees more candy taken from the same box he remembers the "no more candy," but does not realize the force of "for you," and—a little faith in mamma is gone. Or, when baby has a forbidden treasure, mamma says: "Let me look at it, dear;" trustful baby allows mamma to "look," and the prize is placed safe out of reach. It is doubtful if that request will be so readily granted next time.

A few days ago, upon hearing her mother re late a startling fact, I saw an expression of doub instantly suppressed, pass over the mobile fac of a bright girl friend. When opportunit offered, she said: "Do you know I would giv anything I can think of if mamma had neve told me there were fairies and a Santa Claus Until I was a great girl I believed in thos myths, against all ridicule and reason, solel upon faith in her assurances. I shall neve forget the shock I received when she lightly tol me that 'such ideas were for little girls,' and was now old enough to 'know better.' I los then what I can never regain—implicit belief i mamma's word. If she says anything surprising that horrible doubt of its truth always flashe over me."

Another form of deception is in answers t questions which are beyond the years of th little inquirers. Instead of saying, "When yo are old enough to understand I will explain, so many mothers silence iuquiry with palpabl silly or nntrue replies. Such answers are a posi tive injury to children, hurting their pride an making them snspicious. Their keen intuitio detects the deceit, though unable to correct i We know how we feel on that point, and we ar only grown-up children.

It is not necessary to hurt their self-respec by telling them that "that is nothing for littl boys and girls to know; children should not b too inquisitive:" but simply explain that whe they have learned enough to understand it, yo will tell them. I think any child would be mos benefitted and best pleased by such a reply.—*C. C. Fowler, in Babyhood.*

From *West Chester Local News.*

The Inauguration, the Military Features Thereof, &c.

Editor News:—Would it not be more condu cive to the permanency of Rebublican institu tions for us to discourage martial display an the parade which distinguished some of the ex tinct and expiring dynasties of Asia and Europ on great occasions; if we adhered to true Re publican simplicity at the beginning of a ne administration at Washington?

It was very refreshing to read, in a recen paper, the protest of the Methodist Preacher Association at Columbus, Ohio, on the 24th inst against "the tendencies in certain quarters t imitate the follies, displays, pageantry and ex travagance of European courts, and the pr posed expenditure of nearly $100,000 for th purpose of imitating these follies, corrupting th simplicity of Republican principles, encoura ing the tendency to extravagance and perpet ating that relic of barbarism—the inauguratio ball—on the occasion of the inauguration."

I hope our thoughtful people, and especiall those who are professed Christians, will examin these things carefully for themselves and co sider fully whether other denominations tha the Methodists (if true to their professions Christianity) should not now, or ere long, sho clearly their professions in their practice, an on all suitable occasions make their influen felt in opposition to the spirit which, under th guise of great display and military parade, e deavors to foster and perpetuate that relic barbarism, war, in cultivating the spirit whic leads to it. I regret that the State which w founded by William Penn, and kept up f seventy years with such great success witho military, should be expected to furnish the ma shal for the inauguration parading and t largest contingent of troops.

This, to me, is cause for mourning and not for ongratulation, and to my mind shows decline- ient, not progress. If the doctrines of the ermon on the Mount are to prevail, is it not me for some of us to endeavor to put them in ractice? I appeal to all thoughtful people, ithout regard to their political proclivities, to xamine this matter closely and see where this pirit of display is leading us.

Well did Longfellow write in the arsenal at pringfield:

Is it, O man! with such discordant noises,
With such accursed instruments as these
Thou drownest nature's sweet and kindly voices,
And jarrest the celestial harmonies?
Were half the power which fills the world with terror,
Were half the wealth bestowed on camps and ports,
Given to redeem the human mind from error,
There were no need of arsenals or forts."

Planting With a Cannon.—Alexander Nasyth, the landscape painter, was a man fruitful expedients. To his mind, the fact that a thing ould not be done in the ordinary manner, was reason why it should be given up. His son lates the following interesting example of his genuity:

The Duke of Athol consulted him as to some provements which he desired to make in his oodland scenery near Dunkeld.

Among other things, a certain rocky crag eeded to be planted with trees, to relieve the im barrenness of its appearance. The ques- on was how to do it, as it was impossible for y man to climb the crag, in order to set seed plants in the clefts of the rocks.

A happy idea struck my father. Having obrved in front of the castle a pair of small can- ns, used for firing salutes on great days, it occrred to him to turn them to account.

A tinsmith in the village was ordered to make number of canisters with covers. The canisrs were filled with all sorts of suitable tree eds. The cannon was load, and the canisters ere fired up against the high face of the rock. ey burst, and scattered the seed in all direcns.

Some years after, when my father re-visited e place, he was delighted to find that his heme of planting by artillery had proved cometely successful, the trees were flourishing xuriantly in all the recesses of the cliff.

Items.

Our Free Institutes for the Promotion of Brutality d Burglary.—With the above title, our friend, siah W. Leeds, of Germantown, has issued a ct designed to call attention to the demoralizing ect of sensational literature, and of some of the strated posters displayed on the walls and fenees ut our cities. From it the following paragraphs extracted.

'Walking along one of our down town thoroughes not many days ago, my attention was drawn ard a lad, evidently an errand boy, who, with d bent down, was coming toward me. He ved at a very slow pace, as he was intently enged in reading a story paper, which he held in left hand, close to his face. A similar paper s seen in the square parcels' basket depending m the other arm. The story paper was recognized nce, by its flashily conspicuous illustration, as be- identical with others, which, an hour or so ago, d been scattered by the sower of tares in the ilding where my office is located. Its leading ry—I might say its *piece de resistance*—was of a ool-boy who asserted his manliness, or showed completeness of his knowledge of the art of f-defence, by his 'knock-down arguments,' freently repeated, both at a village school and in a at city where he ran against detectives and desperadoes at every turn. Another story, appropriately illustrated, related to untrammelled life on the plains, and the shooting of 'rascally Indians.' This little detail of story paper distribution, appears to have received special emphasis since it was noted, in the late repeated arrests, about the city, single or in gangs, of youthful depredators and house-breakers. One of the accounts, rather more startling than the rest, informs us of the doings of a twelve-year-old highwayman, armed with a loaded revolver, who was arrested (as alleged) for waylaying small boys and "holding the pistol to their heads, compelling them to disgorge the contents of their pockets." A companion piece to the foregoing, happening a few days later, relates to one of a party of boys who held a pistol at the heads of captive school children, while his confederates rummaged their pockets."

"A colporteur in Southwest Missouri, writing very recently to the American Tract Society, remarked: "The lives of Jesse James and other criminals have been extensively circulated, and have produced a harvest of recklessness and rowdyism, which has manifested itself in Sabbath-breaking, disturbing religious meetings, gaming and intemperance.' Recent dispatches from Durant, Mississippi, report frequent robberies, by masked highwaymen, of farmers who go to the town to sell their cotton, and, going into camp on their way home, have been waylaid and their money taken from them. From New York City a succession of daring highway robberies was reported during the last month of the year just past. Fifty suits have been entered before an Alderman in Lancaster, Penna., charging twenty boys, ranging in age from fifteen to twenty years, with stealing goods from stores. The boys were an organized gang. These are but samples of almost every day's records. Very often the literature of detectives and thieves is found either upon the persons of the juvenile offenders or at their rendezvous, thus evidencing the directness of the connection."

A quotation is made from a London journal to show its estimate of the demoralizing effect of "highly colored pictorial advertisements" representing sensational scenes of violence and murder on the morbid imagination of unbalanced minds. The tract then says:

"Here in the 'City of Brotherly Love,' founded by Penn in deeds of peace and with many prayers, have been exhibited at one time and within a few days of the writing of this, advertisements of three of the theatres, which are of the brutal character referred to. Especially horrible was that in which a man, terribly excited, was shown clutching an opponent by the throat with his left hand, while, with the right, a dirk with a foot length of blade was held over the uncovered head of his antagonist and beneath were the words, 'Why don't I rid the world of this man.' Similar ones were to be seen on the extensive boardings on Broad Street, nearly opposite the Central High School. Such representations have been common there, but they present by no means an elevating or refining spectacle for the contemplation of the hundreds of lads who are receiving their education over the way at the public expense, nor are they healthily suggestive to the multitude of operatives of the Baldwin Locomotive Works and other large manufacturing establishments in the immediate neighborhood."

"The Superintendent of Police of this city having expressed the opinion that there is no law at present upon the statute books to prevent such degrading representations, the following bill has been forwarded to Harrisburg for early presentation to the Legislature, to wit:

"'An act to prevent and punish the making and posting of brutalizing circulars, hand bills, and show-bills:—Be it enacted * * that any person or persons who shall print, utter, publish, or otherwise prepare, or shall put up, or cause to be put up in any public place, any circular, hand-bill, or show-bill, representing a person in the act of assaulting another in a threatening, brutal, or savage manner, with a pistol, knife, dirk, dagger, or other deadly weapon, shall be deemed guilty of a misdemeanor, and on conviction thereof shall be fined not less than twenty-five dollars nor more than three hundred dollars.'"

"Sunday" Newspapers.—A few weeks since the Methodist, Congregational and Baptist ministers of Chicago, at their regular weekly meeting, passed resolutions condemning the publication of newspapers on the First-day of the week; and asking that all notices of church services to be held on that day should be withheld from such papers, and that all manuscripts or notes of sermons should be refused to reporters, when these were designed to be put in type or printed on that day. This last provision excited the indignation of the publishers of some of those papers, who threatened to prosecute the ministers who passed the resolutions, as violators of the laws which prohibited "boycotting, &c;" but they made no attempt to carry out their threats.

THE FRIEND.

SECOND MONTH 2, 1889.

A recent number of the *Christian Worker* contained a letter from John F. Hanson, one of the ministers of Iowa Yearly Meeting, (the Larger Body) in which, after alluding to the arguments in favor of a regularly supported ministry, which had appeared in that journal, he says:—

"There is, however, a side to the subject which has not been sufficiently attended to, namely:

"What is to be done with the ministers who are superseded in those meetings where a 'regular pastor' has been called?

"It is a fact that the poor and needy meetings cannot be supplied with a regular supported ministry in the present condition, as we have not a fund, like some other denominations, from which to draw to help needy meetings. In some larger meetings 'pastors' have been employed, where heretofore several resident ministers have jointly carried on the pastoral work while supporting themselves, who are now superseded and released from much, if any, work in the meeting.

"The church cannot afford to ignore their presence by saying they ought not to expect to preach where they are not wanted, or they may go out and gather a congregation where they can get a hearing, as many of them are not evangelists.

"The tendency is also with large and financially able meetings to command the best talent, eloquence and education—to compare or compete with the pastors of other churches in their respective localities; therefore we are in a fair way of 'superannuating' many efficient, though 'plain' ministers, who are now somewhat at a discount, unless some means can be provided to place them in needy and newer fields, where their services will be better appreciated."

This letter brings to view one of the difficulties that attend the system of having regularly supported ministers. It is only one difficulty out of many, with which some other denominations are called upon to contend, and from which our Society has heretofore been happily freed.

Independently of all questions of expediency, we believe the system would never have been introduced into any part of our Society if there had not first been a loss of confidence in our testimonies to the nature of true Gospel ministry and Divine worship, and a want of faith in the practical government of his church by our Holy Head. We believe that as time goes on, it will be increasingly evident that the testimony which the Society of Friends has borne from its earliest

days against a "hireling ministry," strikes at the root of all such arrangements; and that a man who accepts a salary on the condition that he is to deliver a sermon on each meeting day, is not the less a "hireling minister" because he bears the name of "*Friend.*"

We do not use the term "hireling" as implying any want of conscientious effort to perform the duties for which such persons have contracted, and for which they are paid; but in its primitive meaning, of doing labor for wages. But Friends have ever believed that Gospel ministry was a Divine gift, to be exercised only when, and as the Lord himself gave the renewed ability and command; that the reward to be looked for was the sense of Divine approval for faithful obedience; and that it was not a proper subject for bargain or contract between those who were called into this service and their fellow men.

We are requested to caution our readers against the impositions of a young man, with dark hair and beard, and whose left leg is deformed below the knee, who, representing himself as a member of our religious Society from England, and giving the names of well-known Friends, has already enlisted the sympathies of many, who subsequently discovered that his statements were false.

SUMMARY OF EVENTS.

United States.—The Honolulu *Bulletin*, which has reached San Francisco by steamer, prints a circular sent out by the German officers at Samoa regarding the late disturbances there. The circular denies that the Germans have oppressed or mistreated the natives, and reaffirms the statement that in the late battle in which 22 Germans were killed, the natives were led by an American newspaper correspondent.

The total value of the exports of merchandise from the United States during the year 1888, was $690,766,462, against $715,301,044 during the preceding year. The value of our imports during 1888 was $725,224,153, against $708,818,478 during 1887.

The Senate Committee on Appropriations has finished the Diplomatic, Military Academy and Pension Appropriation bills. The appropriations in the Diplomatic bill are increased from $1,427,000, the House figure, to $2,050,000. The most interesting new items are "to protect American interests in Samoa, $500,000, and to establish a coaling station at Pago-Pago, Samoan Islands, $100,000." The Consulate at Apia, in the Samoan Islands, is raised to a Consulate General, and the salary from $2000 to $2500.

In the U. S. Senate, on First Month 22d, the Tariff bill was finished and passed finally—yeas 32, nays 30—by a party vote; all the amendments offered by the Democrats in the interest of reduction having been rejected.

On Seventh-day, the 12th of last month, the Kennebec River, Maine, was reported opened for navigation from Augusta to the sea, the ice having gone out. Not a pound of ice has been harvested yet.

Information has been received from Seward County, Kansas, to the effect that many of the residents are on the verge of starvation. Appeals for help have been sent to various places. Seward County is in that part of Kansas that has suffered from crop failure, and many of those who went there with little money lost their all, and are now forced to appeal to the charitable for help.

The new West Washington Markets, in New York, were opened on Seventh-day, the 26th. The structure is claimed to be the most costly and to possess more facilities for the business to which it is devoted than any other in the world.

Reports of an earthquake have been received from Rouett, Colorado. The shocks commenced on the afternoon of the 15th ult., and at 4 o'clock there were violent ones which rocked small buildings, detached large masses of rocks from the mountains, and greatly frightened people and animals. The cattle were especially terrorized and ran frantically back and forth. Thunder preceded the shocks, but there was no rain. "A peculiar phenomenon was observed at Hot Springs, below the Government bridge. The shock was productive of great gushes of water and gas. Fully three times as much water as gas was thrown out, and accompanying it was a most sulphurous stench that made the people sick, and caused the birds to drop to the ground. When the convulsions ceased the water receded, and there was a sound like the rushing of a great river." The course of the shock was from the south, northward.

The healthfulness of the present mild weather is evidenced by the number of deaths in this city last week which was 355, a decrease of 27 from the previous week, and a decrease of 103 compared with the corresponding period of last year. Of these there were 190 males and 165 females: 47 died of consumption; 34 of pneumonia; 28 of diseases of the heart; 20 of old age; 16 of convulsions; 14 of inflammation of the brain; 12 of diphtheria; 11 of Bright's disease, and 10 of typhoid fever.

Markets, &c.—U. S. 4½'s, 109¼; 4's, 128; currency 6's, 119½ a 129.

Cotton was in light demand from spinners, at 10⅛ cts. per pound for middling uplands.

Feed.—Winter bran, choice, $17 a $17.25; do., fair to prime, $16.50 and $16.90; white middlings, $16 a $18; red middlings, $15 a $16.

Flour and Meal.—Western and Pennsylvania super, $2.75 a $3.00; do., do., extras, $3.00 a $3.60; No. 2 winter family, $3.75 a $4.25; Pennsylvania family, $4.69 a $4.75; Pennsylvania roller process, $5 a $5.25; Ohio, clear, $4.75 a $5.00; do., straight, $5.00 a $5.25; Indiana, clear, $4.75 a $5.00; do., straight, $5.00 a $5.25; St. Louis and Southern Illinois, clear, $4.75 a $5.00; do. do., straight, $5.00 a $5.25; winter patent, fair to choice, $5.40 a $6.00; Minnesota, clear, $4.25 a $5.00; do., straight, $5.00 a $5.87½; do., patent, $6.00 a $6.75.

Grain.—No. 2 red wheat, 94½ a 95 cts.
No. 2 mixed corn, 41 a 41¼ cts.
No. 2 white oats, 33¾ a 34¼ cts.

Beef cattle.—Extra, 4¾ a 5 cts.; good, 4¼ a 4½ cts.; medium, 3¾ a 4 cts.; common, 3 a 3½ cts.

Sheep.—Extra, 5¾ a 6 cts.; good, 5¼ a 5½ cts.; medium, 4¾ a 5 cts.; common, 4 a 4½ cts.; culls, 3¼ a 3¾ cts. Lambs we quote at 4 a 7¼ cts.

Hogs.—Extra Chicago, 7⅛ a 7¼ cts.; good Westerns, 6⅞ a 7 cts.; fair Western, 6½ a 6¾ cts.; common State and rough Western, 6 a 6½ cts.

Foreign.—On the 24th of last month, the trial of William O'Brien on the charge of conspiracy, began at Carrick-on-Suir. About 20,000 persons gathered around the Court-house, and while the prisoner was striving to pass in the building, he was seized by a police inspector and dragged for the city yards. An attempt was made to rescue him, which the police thwarted.

When the case for the Crown had been presented Timothy Healy, on behalf of the defendant, applied for subpœnas for Lord Salisbury and Balfour, both of whom, he asserted, had made speeches similar to those of Wm. O'Brien. The Court refused to issue the desired subpœnas. The spectators in the court-room received this decision with murmurs, and the Magistrates ordered the galleries to be cleared.

While this was being done Wm. O'Brien exclaimed: "I'll clear out, also," and started for the door. The Magistrate shouted "Stop him," and a constable grabbed O'Brien. After a sharp struggle, O'Brien, with the aid of some of the spectators, managed to reach the street, where an immense crowd escorted him through the town, until he disappeared. It is estimated that 80 persons were wounded in the disturbance.

The next day, the trial of William O'Brien was resumed at Carrick-on-Suir; O'Brien was absent. The trial, however, proceeded in his absence, and he was convicted and sentenced to four months' imprisonment, without hard labor. The police have as yet discovered no clue to his whereabouts.

On the 25th, the trial of McCarthy, a priest, charged with inciting boycotting, was resumed at Clonakilty. McCarthy was found guilty, and the Magistrate imposed a sentence of four months' imprisonment upon him. Notice of appeal from the sentence was given.

On First-day the 27th ultimo, the election in Paris resulted in a plurality of 81,550 for General Boulanger. In consequence of the victory of General Boulanger, the next morning the Ministry tendered their resignations, but President Carnot declined to accept them.

The comments of the European press on the Parisian election, generally agree that an important crisis has been reached in the Republic.

The *Deutsche Wochenblatt* prints a Zanzibar letter which says that the blockade on the East Coast of Africa has only fomented disorder and has failed to check the slave traffic. The writer complains of a lack of energy on the part of the German Consul, and says that if Sir John Kirk returns to Zanzibar a British Consul, as reported, it will mean the restoration of absolute English supremacy. The writer accuses England of stirring up the feeling against the Germans.

The *North German Gazette* (Prince Bismarck's organ) denies the existence of any treaty precluding any European power from acquiring, or seeking to acquire ascendancy in Samoa. The *Gazette* also denies that England and the United States are agreed that the proceedings of the German Agent in Samoa are contrary to the stipulations of the treaties concerning Samoa and are opposed to diplomatic etiquette, and that those Powers have officially notified the German Government accordingly. The treaties between Samoa, Germany, England and the United States, the *Gazette* further says, provide that Samoa shall concede to each treaty Power equal rights with any other Power, but no treaty regarding the neutrality or independence of Samoa exists between Germany and the United States.

The *Cologne Gazette* says it has reliable authority for the statement that Germany and England are negotiating on the Samoan question in a spirit of mutual understanding, and that all reports to the contrary are incorrect.

A telegram from Panama says that except the recent temporary stoppage of work at Culebra, work on all the other sections of the canal continued as usual and matters have assumed their customary pacific appearance.

NOTICES.

Westtown Boarding School.—At a meeting of the Committee charged with the care of this Institution, held in Philadelphia on the 11th instant, it was decided that the minimum age at which children shall be admitted to the school hereafter, shall be *eleven* years, instead of *nine*, as heretofore. This rule to apply to future *new* admissions, and not to those who are, or have been there, and are desiring to return.

Jonathan G. Williams, *Sup't.*

First Month, 1889.

A Friend in New England is desirous of obtaining a woman Friend as housekeeper, &c., his wife being an invalid. Further information can be obtained by addressing The Friend, No. 116 N. Fourth Street, Philadelphia.

Westtown Boarding School Stage.—During the Winter term the stage will be at Westtown Station on the arrival of the 8.53 and 2.47 trains from Philadelphia, to convey passengers to the school, and at other times on timely notice to

J. G. Williams, *Supt.*
Westtown, Pa.

Westtown Boarding School.—A competent teacher of Mathematics will be wanted in the girls' department, at the opening of the next session, Fourth Month 30th. Application may be made to

Elizabeth Allen,
3216 North 16th St., Phila.,
Ann Elizabeth Comfort,
Fallsington, Bucks Co., Pa.,
or Rebecca Evans,
P. O. Box 129, Moorestown, N. J.

A Meeting of Friends' Teachers' Association of Philad'a, will be held at 140 N. Sixteenth Street, Second Month 9th, 1889, at 2 P. M.

Program:

1. Politics in History—Edward P. Allinson.
2. Some of the Advantages of General Reading—Charles Wood.

To be followed by discussion.

Died, suddenly by drowning, on Seventh Monday 17th, 1888, Aaron Parker, aged 31 years, son of Aaron and Judith Ann Parker, members of Richmond square Monthly, and Cedar Grove Particular Meeting, North Carolina. His friends trust that, through the love and mercy of a compassionate Redeemer, he has been taken from the evils to come.

———, at the residence of her brother-in-law, Hamilton Haines, First Month 3rd, 1889, Elizabeth Kaighn, in her 44th year. Being of a meek and retiring disposition, she said but little about her spiritual exercises; she was very self-denying and afraid of offending her Creator. Her friends have a comforting belief that through mercy she has been permitted to enter into the rest prepared for those whose sins have gone beforehand to judgment.

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FOR "THE FRIEND."

Journal Kept by Martha Routh, on her Passage from London to America.

(Concluded from page 210.)

"Seventh-day, Eighth Mo. 30th, four vessels more were seen this morning, but did not come near us, and I believe we shall be generally glad to steer without other company, until it may please the Great Ruler to permit our landing at the desired port. And though our travel hath seemed long, and our passage is not yet half over, we have no cause to complain, but rather to give Him thanks unto whom alone they are due. The evening being fine, we walked on deck till after dark, the seas and clouds looked solemnly beautiful and grand; our vessel going the right course, all things seemed pleasant. About 10 o'clock on First-day morning (31st) we quietly sat down together, and had cause humbly to acknowledge that our Heavenly Father owned us by breaking of bread, and opened counsel through his servants to the states of those present. Dear J. Wigham in a particular manner hath been rendered an instrument of instructive labor to the seamen. We had another meeting in the evening; and as we have a hope that the latter part of our voyage may be attended with more quietude, our meeting together on Fourth-day morning in like manner was proposed. Our justly valued elder brother Samuel Emlen, keeps his usual health, and for the narrow compass he is in, is frequently employed in dropping instructive encouraging hints in general, and to individuals as truth opens the way—particularly to the two young women in the station of servants, which I much desire may by them be remembered to profit. The sea ran high through this day, and in the night caused a very great tossing, with thunder and lightning and heavy rain. Yet my mind was kept quite easy from any fear respecting our situation, though I understood the steerage passengers were so alarmed as to get up, with the great pitching of the ship; yet she is an excellent one, rides the waves and ploughs them from her in an extraordinary manner; and I remain to have no doubt that, in the appointed season of our Heavenly Pilot, we shall land safely.

Seventh-day morning, do not feel much amiss in my health, which claims thankfulness where it is due; have also, in some sweetness of spirit, visited divers of my near and dear friends whom I have left behind in different places, and could now dearly salute them by name, if needful; but I know there is a much nearer language in which kindred spirits can meet and greet one another, than through the medium or expression of any form of words whatever—in this union and communion with such, I humbly crave my dwelling place may be within time, and then I believe it will not fail in eternity.

First-day, rose and assembled with my friends at ten, divers of the mariners attending as usual; it was a quiet favored opportunity; also another in the evening, the day being calm and pleasant; and indeed it hath been remarked that whatever tossing we have had at other times, during those of our religious sittings we have had little or no interruption; which much corresponds with an observation that S. Emlen made in our first opportunity, that he had remarked it to his admiration when at sea.

Fourth-day, held our week-day meeting as usual, which was attended by the captain and others; and if the fault is not ours, designed to be an instructive season, through the renewal of Divine favors extended towards us. Those belonging to our Society have mostly stopped a little after the others have gone, though without any proposition for it by any of us; and sometimes we have been afresh owned together in the administration of suitable counsel; and my mind hath several times had a glance or transient view, that one First and one Fourth-day more will close our religious meetings together in our present habitation.

First-day, Ninth Month 14th, met together as usual; spoke with several vessels from Boston, who left it four days since, and as we are drawing thus nigh, I have been ready at times to be looking out which way my land travel may begin, but can make little or nothing out at present, so must leave it in submission, to let the wind blow where it listeth; and if in the appointed season I am favored to hear a certain sound thereof, or witness the clear wafting of the Divine breath and preservation under its influence, it is all I crave. Our evening meeting was a quiet opportunity, held mostly in silence.

Fourth-day, the wind in our favor: held our week-day meeting, which some of us were ready to apprehend might possibly be the closing one of a public kind; and we had cause humbly to acknowledge it was a favored season, graciously owned by Him who is a God hearing prayer, to whom solemn supplication was made by our brother J. Wigham, for the continuation of preservation upon us. Captain Haws is a valuable part of our company, a very quiet steady man, and I believe has both felt and loved the truth; that I have felt more than a common solicitude of mind that all his ways may be ordered thereby in his future steppings along, as well as that each of us may thereby witness preservation.

This afternoon one of our little cats being at play on the edge of the vessel, went over and was drowned, though several attempts were made to save her life; and as this accident gave several of us concern, how much greater must it have been had such an event been permitted to any of our fellow-creatures, divers of whom have frequently bathed in the sea and have escaped without harm, which favor hath indeed been mercifully extended to all on board through every time of trial, which claims our humble, grateful acknowledgment to the great Preserver of men.

Second-day, 22nd, have made little progress, yet the land of Plymouth is to be seen for a considerable length, likewise trees and some houses, which look pleasant and tend to furnish a hope that we shall not much longer be detained in our floating habitation; but if it should please our Heavenly Father to try us with a further detention, I wish on my own account to feel submission to his will; and also in the large field of labor before me where if spared to move in, I have no expectation to be freed from Divine exercises and secret baptisms which, though much a mystery to mankind in general, are experienced by a few who are called from one nation to another to preach the Gospel. And who, like his own immediate followers, can take neither purse nor scrip; and who often have to sit amongst the people in weakness and fear and in much trembling. Sometimes like a sign; and in regard to spiritual clothing, as naked and bare-footed to themselves as to others—bearing the resemblance of Joshua, who sat before the Lord like a man wondered at. Yet as some knowledge and experience of these things, according to my measure in the gift, may be esteemed by any like enthusiasm, may my soul dwell with the Lord's anointed whether sons or daughters, servant or handmaid, as one of these enthusiasts.

This evening the light-house at Boston hath been discovered, yet more than usual heaviness seemed to be the attendant of my mind. And while at tea particularly so, in a feeling of sympathy with our captain, that after dark going on deck with my dear friend, E. Rotch, to see the light-house, I could not forbear expressing something of it to him, though not from any sense or impression at that time more than from the trial and disappointment he had frequently had to combat with in the course of the passage, and not having sailed into Boston harbor through the same course as before, thought he might feel, as I believe he did, very anxious for our safely getting in. The evening being squally, the difficulty seemed to increase, till about ten when a pilot came on board to our assistance, which seemed a present relief to several, though I did not think it was altogether so to Wm. Rotch, neither did I feel quite so easy as at some other times when lying down on my pillow; yet things seemed then quiet, my beloved friend Lydia Rotch who was then in my cabin with myself, got a short sleep, but a squall of wind and rain soon awakened us, when Calvin Swain, one of the mariners, and brother to the captain, going up to reef the sail of the maintop-mast, fell from thence into the boat that was lashed on the deck, and was instantly killed. This unexpected but

moving event, deeply affected our minds; and as might be expected, prevented our resting again, and indeed (this morning, Third-day, Ninth Month 24th) covered our departure from the vessel with a sable clothing, drawing our spirits in a particular manner into a near and tender feeling for our captain on several accounts. My dear friends E. and L. Rotch made a garment for the corpse, which was decently laid out in the steerage.

About ten, we cast anchor in Boston harbor, about a mile from the town, but did not go on shore till afternoon; some of our minds being impressed with the desire to have a farewell opportunity with the sailors. After dinner they were called together, with our own company, and though on account of what had been permitted, it was rather an affecting than what might be esteemed by some a joyous parting, yet remembering the assertion, "it was better to go to the house of mourning than to that of mirth," I was not without a hope it might tend to some profit, in a little staying or checking the desire of floating minds among our company. Many of our mariners are comely young men, well behaved in their stations. And my heart hath frequently felt the emotions of best love and tenderness towards them, with solicitude for their preservation from every evil way. About four we left the vessel, took boat and landed safely at the long wharf; a coach was ready to take us women about a mile further to our lodgings, where we were kindly received by Hannah and Ann Orrok, two maiden women Friends, under whose roof we are comfortably accommodated in much freedom and simplicity of manners. And though I feel my inward clothing to be that of spiritual poverty, my soul desires in submission to the Divine will of our heavenly Father, to render humble grateful acknowledgment for his merciful dealings and continued preservation to his humble depending servants; who, while together in our late inclosure, nearly united us one to another, and hath seen meet to land us safely at the desired port in view; for which renewed favor, I believe our spirits desire to return unto Him, which is his due, thanksgiving and praise.

Fourth-day; the corpse of the deceased was this afternoon buried in a piece of ground near this town, which is set apart for strangers. The solemnity was attended by my valuable friends William Rotch, Samuel Emlen and John Wigham; also our young men that were passengers. Which was reported to have been a quiet, satisfactory opportunity. No lucrative priest being present, but Gospel ministry opened through Samuel Emlen in the exercise of his gift."

Every duty is an exponent of a principle; but not every person who does an act of duty comprehends the principle of which that duty is an exponent. In fact, there is only now and then a person who is capable of comprehending principles so as to see the relation to them of the duties of every day-life. A child can know what his duty is in a given matter, long before he can grasp the principle that is illustrated by that duty. And there are those who never pass beyond the stage of childhood so far. A parent and a teacher should have this truth in mind in all counsel-giving. Whatever may be done in the way of explaining principles to a child—young or old—let explicit instructions in duty-doing be a prominent feature in all efforts at control and guidance.—*Selected.*

For "The Friend."

A Geological Excursion into Maryland.

(Continued from page 212.)

We reached the home of our Maryland friend between 9 and 10 o'clock in the morning; and he was soon ready to take us, with a good pair of horses, in an open wagon, which gave a full view of the country through which we were travelling. The stone walls which bordered the road side and enclosed many of the fields showed that it was a region in which loose stones were abundant on the surface. The prevailing color of these, when long exposed to the weather, was a rusty brown; and, where freshly fractured, a dark grey. When a piece was closely examined, it was found to be somewhat similar in composition to the gray rock spoken of in a previous article as found on the Schuylkill River, near Philadelphia. Like that it was a compound rock, containing quartz and feldspar, but in it, the black mineral Hornblende had taken the place of the Mica, and to this its dark color was due. It is a hard, tough rock, and the loose fragments are often called Ironstone, and sometimes Nigger-head, in the neighborhoods where they are found. Geologically speaking, I suppose it would be called a Hornblendic Gneiss—that is a Gneiss containing Hornblende. Hornblende is a crystalline mineral, and differs from Mica in its composition chiefly by containing Magnesia and Lime in place of the Alumina which forms one of the essential ingredients of Mica.

A ride of a few miles brought us to a ridge several miles in length, which extends from the Susquehanna in a southwest course—the general direction of all the ridges in South Eastern Pennsylvania. This ridge is a vast deposit of Quartz, or Flint, and at various points along it quarries of that mineral have been opened which supply the material used in the Flint-grinding mills of that section. These quarries have been extensively worked, and many thousands of tons of rock have been taken from them. The extent of the operations is shown, not only by the size of the excavations made, but by the huge piles of refuse material which have accumulated in the neighborhood. A large part of this refuse is Quartz, rejected because its reddish hue shows that it is contaminated with the iron, which is objectionable to the Porcelain manufacturers, for whom it is mined and prepared. Only the pure white mineral is preserved and hauled to the mills. This is white, translucent, and crystalline. One of the fragments which I picked up as a specimen, appeared to be decidedly granular in its structure, as if the ridge had originally been a bed of pure white sand, the interstices of which had been filled up by the same material, which had crystallized around the particles from its solution in water. The solid beds of Quartz thus formed were probably in a horizontal position, and have subsequently been tilted and elevated in some of the many changes which the earth's surface has undergone.

Of course, this explanation may not be the true way of accounting for the fact, that by some means such a body of Quartz has been collected together in comparative purity. One of the first objections to it, that may occur to some minds is, that Quartz, as we commonly see it, is one of the things on which water has no effect. But the chemist is able to obtain it dissolved in water or mixed with it in a gelatinous state; and crystals of it have been separated from glass, which is a compound of it with lime and soda, by the long continued action of water, under pressure, at a high temperature. Quartz itself in the form of opal is dissolved by a heated solution of Potash, and sea-water contains a small proportion of it. So there is no difficulty in supposing that the heated waters of the ocean that was formed when the earth's surface cooled sufficiently to permit its existence, and which must have been charged with many alkaline substances in solution, would be able to dissolve from the earth's crust an abundant supply of salts containing Quartz, and probably the Quartz itself in a free state.

As we are speaking of Quartz, it may be proper to add, that it is not a simple substance, but a compound of *Silicon* with oxygen. Oxygen itself, which forms about one-fourth of the atmosphere, and nine-tenths of water, is the most abundant material in the earth's crust, of which it is estimated to form about one-half by weight. Silicon is the element next in abundance, and forms at least one-fourth of the earth's crust. We say of the earth's *crust*, because we have no means of knowing with certainty what may be contained in its remote interior. It is never found in nature except in combination with oxygen, but when separated from this in the laboratory of the chemist, it appears as a brown substance, without any metallic lustre, and somewhat similar to Carbon in its chemical properties.

Silica or Quartz is common everywhere. It combines with alumina, magnesia, lime, &c.; so that chemically speaking it is an acid, although tasteless. It and its compounds are the principal ingredients of all rocks, except limestones. The Granite and Gneiss of which mention has already been made, are nearly three-fourths Silica. Of its geological properties and value James D. Dana says:—

"Silica is eminently adapted for this eminent place among the architectural materials of the globe by its great hardness, its insolubility and resistance to chemical and atmospheric agents and its infusibility. As it withstands better than other common minerals the wear of the waves or streams, besides being very abundant, it is the prevailing constituent of sands, and of the movable material of the earth's surface, as well as of many stratified rocks; for the other ingredients are worn out by the Quartz under the constant trituration. It is also fitted for its prominent place by its readiness in forming silicious compounds, and the durability of those silicates. Moreover, although infusible and insoluble, many oxides enable heat to melt it down and form glass; or, if but a trace of alkali be contained in waters, those waters, if heated, have the power of dissolving it; and, thus dissolved, it may be spread widely, either to enter into new combinations, or to fill with Quartz fissures and cavities among the rocks, thereby making veins and acting as a general cement and solidifier.

"Its applications in world-making are, therefore, exceedingly various. In all, its action is to make stable and solid."

The quarry which we examined furnished an illustration of the correctness of Dana's remark concerning the "resistance [of Quartz] to chemical and atmospheric agents." The strata appeared to be many feet in thickness and considerably inclined. Both above and below the Quartz was a bed of decomposed rock, so soft that it could be easily worked out with a pick. This rock had yielded to the atmospheric effects which the Quartz had successfully resisted.

After satisfying our curiosity at this interesting spot, we continued our journey northward.

Our road lay for the most part through a large tract of woodland, of which there are said to be about 2000 acres. The soil is not fertile, so that there is not much motive to bring it into cultivation; and the cost of hauling to the river is too heavy to allow of much profit from cutting off the timber. As we were descending the side of a hill, our driver stopped the carriage and guided us to the opposite side of the little stream that flowed down the ravine. There he pointed out a vein of mineral about 14 inches thick, soft enough to be easily cut with a knife, or to leave a white mark on a piece of cloth over which it was rubbed. It was of a greenish white color, and had a greasy feel when the fingers were rubbed over it. They had quarried and pulverized some of the stone to mix with wood-pulp in making printing paper, to which I suppose it adds smoothness and body. It is one of the minerals allied to Talc, and is composed principally of Silica and Alumina, with some Potash and Water. Its presence indicated that we were nearing the Serpentine Quarry, which was to be the northern limit of our excursion.

Among the undergrowth of the wood through which we were passing the common Laurel was conspicuous, retaining its thick, glossy green leaves throughout the winter. The stems are remarkable for their irregular, angular style of growth, bending about in all directions, so that when close together they render a passage difficult.

In many parts of the wood, the evergreen leaves of a long trailing species of Club Moss or (*Lycopodium*) attracted my attention. I had not seen this species in lower New Jersey, although it is often met with in southern Pennsylvania. A few days later, I saw long wreaths of it in the City of Philadelphia, which were sold for Christmas ornaments. The venders stated they procured the plants from Maryland and Virginia, and sold the finished wreaths for about four cents per yard.

(To be concluded.)

Blowing the Bellows.

The happiness to be derived from retirement from the bustle of the city, to the peaceful and rural scenes of the country, is more in idea than it often proves in reality. A tradesman in London, who had risen to wealth from the humble ranks of life, resolved to retire to the country to enjoy, undisturbed, the rest of his life.

For this purpose, he purchased an estate and mansion in a sequestered corner in the country, and took possession of it. While the alterations and improvements, which he directed to be made were going on, the noise of hammers, saws, chisels, &c., around him kept him in good spirits. But when his improvements were finished, and his workmen discharged, the stillness everywhere discontented him, and he felt quite miserable. He was obliged to have recourse to a smith upon his estate for a relief to his mind, and he actually engaged to blow the bellows for a certain number of hours in the day. In a short time this ceased to afford the relief he desired; he returned to London, and acted as a gratuitous assistant to his own clerk, to whom he had given up his business.—*Arvine's Cyclopedia.*

After listening to thousands of prayers for pardon, I can hardly recall a case where I did not feel that I might have fallen as my fellow-man has done, if I had been subjected to the same demoralizing influences and pressed by the same temptations.—*Horatio Seymour.*

For "The Friend."

The Diary of Mary Coates.

She was a Friend of Philadelphia, who died in rather early life, in the First Month of 1769. The memoranda which follow have been preserved in manuscript in her family since that time. They seemed to the editor to contain material which might prove interesting and instructive to some of the readers of The Friend; and are, therefore, inserted in its columns with a hope that their perusal may stimulate others to increased diligence in accomplishing the great end of life—a preparation for happiness in the world to come.

"Having been in a poor state of health for some months, I was advised to go into the country, and was inclined myself to think that change of air and riding might be of use, but was desirous, according to ability afforded, before I left the city, that let it be as it might, with respect to the body, my better part might be strengthened.

"I was inclined to go to Wilmington, and accordingly set out on the 18th of the Sixth Month, 1768, in company with B. H. and D. F. (David Ferris); had some solid conversation on the road; lodged that night at W. Swayne's (being much wearied with riding); was kindly entertained; after breakfast next morning we proceeded to Chester, dined at J. Hoskin's with several other friends, then set forward for Wilmington, which we reached that evening. Went to D. Ferris' at whose house I purpose to make my home sometime, hoping it will prove serviceable, in the best sense, to have my lot amongst solid, exemplary Friends. May I improve it to my own advantage!"*

"25th. During my stay this week have had the company and conversation of some which I hope will be remembered to profit. One friend expressed a tender sympathy with me in the state wherein a veil might be cast over every created beauty and pleasant prospect in this world, with some observation upon the advantage of such a dispensation tending to wean from all visible things and increase desires for entire redemption, which, that I might experience, was wished for. Twenty-sixth and first day of the week, attended morning meeting, the latter part of which was favored with something lively, yet accompanied with a sense of want; and those are good meetings if rightly improved wherein we are made sensible of our poverty, and the need we are in of help from above. Was also, at the afternoon meeting, which was silent as to any vocal testimony.

"28th. This day not quite so agreeably spent, but blame myself for it. May it serve as a caution! Being rather free in company and conversation than was quite easy for me, though perhaps no other person was sensible of or hurt by it. Twenty-ninth, employed some time in writing; spent the evening much to my satisfaction at my lodgings, in company with some Friends; one of them, D. F., mentioned a desire he had for the restoration of my health, and that if I should be raised, that I might become as a valiant and mother in Israel and be exemplary to others, but at the same time, when he felt that desire, he also found a check, believing it best to leave it to the Great Master (although he could not but desire it) seeing nothing to the contrary since I came but that if I was taken it would be well with me. I write not this from a boasting spirit; it had not a tendency to exalt or puff up, but rather to humble and bow my mind under the consideration of my state and condition, with secret cries to the Father of Mercy for help, and that I might be what He would have me to be. It is a satisfaction and strength to be with those who I believe seek my good both spiritually and temporally.

"30th. Had some profitable conversation respecting a preparation for death, which led me to consider the difference between barely desiring to end well, and the being really prepared for it.

"Oh! my soul; may thou seek diligently unto Him, who has been the Guide of my youth, that He may thoroughly purge and cleanse from everything that is offensive in his sight; who will not behold iniquity in Jacob or transgression in Israel with any allowance or approbation. Enable me, if it be thy Holy will, to resign up all, body, soul and spirit into thy Hand! But leave me not destitute of thy Holy Spirit in this trying season. Suffer me not to become a prey to the devourer! Oh! fit and prepare me for mine awful change, that so my latter end may be peace! * * *

"3rd. Being the first day of the week I attended the morning meeting: our ancient friend E. S., appeared in a lively testimony, but as to my own particular, it was mostly a heavy time, feeling but little strength to labor. In the afternoon meeting (which begins at three o'clock) was favored to feel more stillness, with breathings of soul to Him who is the alone Helper of his helpless children; yet [I was] sensible of the workings of an opposite spirit to draw away the attention from that which is truly good."

"6th. Was not down stairs, the weather proving very wet, and my constitution so broken that damps affect me much, yet not altogether idle; though confined, found some useful employment for my hands, but my mind not so composed as would have been profitable; feeling the prevailing of that spirit, which loves liberty and to have its own will in thinking and acting, this oppresseth the life in us, and genders to bondage. It is a great blessing when we can feel the Yoke of Christ subduing all in us that would not that He should rule and reign whose right it is, but when we get a little from under it and take the reigns in our own hands, what danger we run ourselves into, for it is not in man that walketh to direct his steps, neither can the will of man work righteousness.

"In the evening my mind was led to look back at some part of my life, wherein I had been much favored, having the tender dealings of a merciful God to my soul. The [past] compared with the present humbled my heart, and tendered my spirit; and I was [enabled] to cry unto Him who knows the secret language of his distressed ones, who at times are under great discouragements by reason of the many infirmities which attend us poor frail mortals, often impeding our progress Zionward. The breathing of mind was not only on my own account, but for those then present who I thought were fellow-travellers, that we might be preserved. How strengthening and enlivening it is, when we can feel this heart-tendering power to prevail.

"9th. This morning finished the perusal of a small book and would gladly retain some weighty remarks therein made, which afforded

*David Ferris was a valuable minister in the Society of Friends. He was born in Connecticut, and brought up among the Presbyterians, but the views of religious doctrine which he adopted, not coinciding with theirs, he left them and joined in membership with Friends. He removed to Philadelphia, and afterwards settled in Wilmington, where he resided at the time of which Mary Coates speaks.

instruction and comfort in the reading; afterwards was engaged in attending to some observations made by one to whom I give the right hand of fellowship concerning the stumbling stone and rock of offence, and respecting obedience in small requirings being the way to grow in strength, with an apt comparison of a natural parent requiring small services of his child, with some other remarks; but these hints may serve to revive in my memory the conversation more fully.

"I love to listen to the counsel and admonition of those who are engaged at heart for the prosperity of Truth, both in themselves and others, such as those who may be farther advanced in their heavenly progress than myself, and thereby enabled to point out the way and have at times something like an invitation to others to come forward, and be taught of the Lord and walk in his paths. May I always love the flock of Christ's companions, and endeavor to follow their footsteps as they follow Him!

"10th, and First-day of the week, was at both meetings, in which, had to taste some savor of life and a hunger after more, but was fearful I was not patient enough to wait the Father's time, there being something in me that would wander from that still, quiet waiting frame of mind, which I would gladly experience, though poverty might be (as it often is) the companion of my mind. Oh! that I could, as in days past, feel the dew to lie long upon the branches, as in the time when the candle of the Lord shone as upon my head, and by his light I walked through darkness; but now there seems another dispensation, even a time wherein there must be deep labor and travail, the spring lying very low. The Lord will be sought unto by the House of Israel, but this true seeking with all our hearts, soul and strength, to know and perform his will who hath called us, is too much neglected, both in particulars and in the general, or I believe there would be better times, for He has promised, who faileth not, [that] those that seek shall find. But there is too much a sitting down at ease in a lukewarm indifference of mind in some; others, Demas-like, have got into the earth, and are delighting themselves in the present enjoyment and gratifications of this life, as what shall we eat, what shall we drink and wherewithal shall we be clothed, not duly considering that for all these things we must come to judgment. Oh! that Zion might arise and shine, shake herself from the dust of the earth and put on her beautiful garment!

"In the evening some of the family with several others sat in silence for a little space, then something was dropped very instructive respecting living near the truth and in the savoryness of it, that we might fill up the measure of our duty as the time was drawing on that we must give account, and hinted something of the low state of religion, but that we should endeavor to live so near as to do our duty, though it might be through the Cross, and a fear might attend some of discharging it, in some respect, lest all their own conduct should not be equal; with a few words of encouragement for such should be engaged to promote the Church's coming out of captivity. I had unity with what was spoken and it left something of a sweetness on my mind, though I sat amongst them in a very poor, dry situation, but feel not a murmuring disposition, rather a desire to learn how to suffer want, as well as how to abound. Suffering is, I believe, the portion of many brethren, and it is better to suffer with the seed than like Dives to 'fare sumptuously every day.'"

(To be continued.)

SELECTED.

A CHILD'S PRAYER.

Jesus, Saviour, Son of God,
Who for me life's pathway trod,
Who for me became a child,
Make me humble, meek and mild.

I thy little lamb would be;
Jesus, I would follow Thee;
And, like Samuel of old,
I would live within Thy fold.

Dearest Saviour, I am thine;
Bid Thy Spirit on me shine,
Keep my weak and sinful heart,
Lest it should from Thee depart.

Teach me how to pray to Thee,
Make me holy, heavenly;
Let me love what Thou dost love,
Let me live with Thee above.

SELECTED.

LITTLE THINGS.

Scorn not the slightest word or deed,
Nor deem it void of power;
There's fruit in each wind-wafted seed,
Waiting its natal hour.

A whispered word may touch the heart,
And call it back to life;
A look of love bid sin depart,
And still unholy strife.

No act falls fruitless; none can tell
How vast its power may be,
Nor what results enfolded dwell
Within it, silently.

Work and despair not, give thy mite,
Nor care how small it be;
God is with all who serve the right,
The holy, true, and free!

SELECTED.

I SHALL BE SATISFIED.

Not here! not here! not where the sparkling waters
Fade into mocking sands as we draw near,
Where in the wilderness each footstep falters—
I shall be satisfied; but oh! not here!

Not here—where every dream of bliss deceives us,
Where the worn spirit never gains its goal,
Where, haunted ever by the thoughts that grieve us,
Across us floods of bitter memory roll.

There is a land where every pulse is thrilling,
With rapture earth's sojourners may not know,
Where heaven's repose the weary heart is stilling,
And peacefully life's time-tossed currents flow.

Far out of sight, while yet the flesh infolds us,
Lies the fair country where our hearts abide;
And of its bliss is naught more wondrous told us
Than these few words, "I shall be satisfied."

Satisfied? Satisfied? The spirit's yearning
For sweet companionship with kindred mind—
The silent love that here meets no returning—
The inspiration which no language finds—

Shall they be satisfied? The soul's vague longing—
The aching void which nothing earthly fills?
Oh! what desires upon my soul are thronging
As I look upward to the heavenly hills.

Thither my weak and weary steps are tending.
Saviour and Lord! with thy frail child abide!
Guide me towards home, where all my wanderings ending,
I then shall see Thee and be satisfied.

—*Anon.*

HAPPINESS depends not on what one *has*, but on what one *is*. He who is of a cheerful spirit will be cheerful in all his privations. He who is of a complaining spirit will never lack occasions of complaining. It is not one's possessions or one's surroundings, but one's way of looking at his possessions and surroundings, that settles the question of one's cheerfulness, wherever he is, or whatever he has.—*Selected.*

FOR "THE FRIEND."

Settlement of Meetings in New Jersey.

The Province of New Jersey being largely settled by Friends, their meetings were generally the first places of worship established in their neighborhoods, and in many of the Towns and Hamlets so settled, "the meeting-house" was the only public building for many years, (except the school-house) and served a variety of purposes beside a place of worship, such as Town Hall, Court of Justice, and Legislative Hall, &c., or as the poet has expressed,

"One house sufficed for gospel and for law."

Around some of these, many historic facts and precious memories linger. In order to preserve these, and some account of the early establishment of meetings, in a somewhat connected form, the following compilations and extracts have been made, in the hope that they may possess some interest for the readers of THE FRIEND."

The history and early settlement of the Society of Friends in New Jersey and Pennsylvania, and the establishment of their meetings is so intimately connected with both Provinces that it is not easy to separate them, although that of New Jersey preceded the latter by several years.

The first settlement made by Friends south of Long Island was at Shrewsbury, in 1664, or thereabout. One account says, "About 1670 a meeting was settled at Shrewsbury, being the *first* settled meeting in these Provinces. Near the same time a Monthly and General Meeting was also held there, and they were soon regularly established. It is probable that meetings for worship were held at private dwellings prior to this date.

Their first meeting-house was built in 1672, which was replaced by another in 1719.

The first settlement of Friends in West New Jersey, was undoubtedly that made by John Fenwick's colony at Salem, in 1675; theirs being the first English ship to come so far up the Delaware River, or that landed passengers upon its shores.

They first held their meetings for worship at each others' dwellings, and a meeting was established at the house of Samuel Nicholson, which was continued for some years; they sometimes joined with a few Friends at Upland, (now Chester, Pa.,) meeting at the house of Robert Wade, at or near that place.

The first meeting-house of Friends in West Jersey was at Salem. In 1681, Samuel Nicholson and Ann his wife, conveyed to the Trustees of Salem Meeting his sixteen acre lot, whereon stood his dwelling-house, for the purpose of a meeting place for Friends; an addition was built to this house, making it when completed, 40 feet in length by 16 feet in depth,—partly of brick and partly frame,—it was provided with a large open fire-place at each end, windows with panes of thick "bulls eye" glass, 7 by 9 inches in size, benches or forms without backs, and "a good clay floor." It was thus used until about the year 1700.

In the early part of the year 1677, many Friends who had become proprietors in West Jersey, left the shores of old England to settle on their newly acquired possessions.

"The ship 'Kent' sailed from London with 230 passengers, consisting of two companies of Friends, one from Yorkshire, and the other from London; after a tedious passage the ship anchored safely in the waters of the Delaware, in the Sixth Month, 1677."

The Commissioners who were on board, and were also Friends, proceeded up the river to the place where the city of Burlington now stands, in order to treat with the Indians about the land; for, be it known, that not one foot of the soil of the State of New Jersey was ever taken from the Indians, except by purchase.

The number of Friends who emigrated to the new colony during this year and the following one, are said to be about 800; and up to the year 1681, at least 1400 persons had found their way to the Province.

Although the country was a wilderness, they did not forget the assembling of themselves together as was their wont in the land of their nativity, in order to worship the Almighty, whose protecting hand had followed them in the perils of the deep, and now delivered them from the savage people among whom their lot was cast.

The first account that we have of a place of public worship of Friends at Burlington, was of a tent made of the sails taken from the ship in which they had crossed the ocean. Under it they assembled for at least a year after their arrival, or until the house of Thomas Gardiner was built, which was the first dwelling house erected within the town limits, and although built of logs, it was more commodious than those of his neighbors. Meetings were regularly held here, and at the house of John Woolston and others, until the building of the meeting-house in 1685, when the meeting had outgrown the capacity of any private house.

The first Yearly Meeting of Friends in New Jersey which sat four days, was held Sixth Mo. 5th, 1681, at the house of Thomas Gardiner, aforesaid, as was also the Monthly Meeting. By a minute of that meeting, held 5th of Twelfth Month, 1682, we find "It is ordered that a meeting-house be built according to a draught of six square building, of forty foot square from out to out." This building was completed in 1685, and was called the "great meeting-house," which must have been very singular in appearance, being as indicated, hexagonal in form, with a roof of steep pitch, surmounted by a sort of cupola, corresponding in shape with the main building. It was a frame structure, and found to be too cold for use in the severe winters to which the settlers were subjected.

In 1696, an addition was made to it for a winter house, built of brick, 30 feet long, and of equal width and height with the other; provided with a large open fire place, and a "double wooden floor," wainscoted and plastered walls. This house stood for a century, and was replaced by the present substantial brick structure.

The house known as the "new meeting-house" was built for the better accommodation of the early Meeting, in 1716, on ground given by Thomas Wetherill for that purpose.

Burlington Monthly Meeting was first organized "ye 15th of ye Fifth Month, 1678," and consisted of "Friends settled about the Falls (near Trenton, &c.,) and the Particular Meetings of Ancocas, Shackamaxon and Upland (Chester, Pa.); also the Hoarkills and New Castle, Del.," and the Friends on Long Island, who, in 1681, desired to be considered members of this Monthly Meeting.

In 1680, it issued an epistle to London Yearly Meeting, on the subject of certificates being furnished to the Friends who emigrated, &c. It was the first official communication received by that meeting from any body of Friends in America.

(To be continued.)

For "The Friend."

A Botanist's Notes from California to a Friend.

[The writer, a health-seeker from the East, resides on a lot of about an acre, at Santa Clara, an open little town contiguous to San José, about ten miles south of the southern end of San Francisco Bay, and more than double that distance from the Pacific, from which its valley, the Santa Clara, is separated by the Santa Cruz mountain range.]

Eleventh Mo. 25th, 1888.—I would be glad to say what I might be able to, respecting vegetation in this part of California, if or when my garden work may permit. My trip to the mountain top, or rather my attempt to walk up some of the steeper and rougher portions of the road, quite upset me, as I may have told thee. The actual trip might not have had this result, had not some heavy garden work done immediately after my return, continued the heart trouble started by the walk.

I have done but little botanical work since my return. Just now I am getting my garden ready for a lot of spring flowering bulbs, ordered quite awhile ago. They are Holland grown, from the house of Anton Rozen & Co. There may be 1500 or more of them altogether; many of them, however, requiring but little garden space. This lot includes crocuses, narcissi, jonquils, anemones of various kinds, hyacinths of many varieties, tulips, irises, bulbocodrums, lilies, ranunculuses, alliums, and a lot of miscellaneous bulbs. A number of plants, also ordered quite awhile ago, have just come to hand; these from Western Massachusetts, natives, pretty wood plants, clematises and such.

The most showy plant in bloom just now is a scarlet sage, one of several that seem to have come up from volunteer seed. The exquisite redwood oxalis, the specimens that I have, do not appear to flower as early as I have seen them elsewhere. The ageratum, pale-blue, the geraniums and the heliotropes against the house, with the sweet violets, the sweet alyssum, the chrysanthemums, and the glaucous-leaved *Silene Armeria*, are doing something yet to cheer us.

Twelfth Mo. 14th. Last winter was a much colder winter than this. Then we had ice, and the ground was frozen quite hard for several consecutive days. This season, so far, the weather has been mild, but very moist; and some think we will have no frost hereafter to hurt the plants. The heliotrope blooms, and the manrandia is as green and bright as in summer, and so with many others. The weather has been the occasion of no disappearances.

Twelfth Mo. 29th.—More rain last night and this morning. A heavy fall just now (10 A.M.), and the sky dark. Am still keeping close to the house, but do some work in the yard occasionally, as adding to my bulb plantation, or the removal of grass and starting weeds. The mild wet weather brings the wild vegetation forward rapidly, but the young plants are easily raised out of the ground, and after two or three removals they are pretty well suppressed. This is the time for the fingers.

First Month 12th, 1889.—My carpenter has finished fence and espalier, and I hope when the five gates and latticed doors are completed, that the yard may be dog proof. But it will not be tight against gophers and moles. An hour ago I found a pretty fennel plant had fallen over, the root having been eaten away. The mole is much more easily caught than the gopher, the latter only appearing at the surface occasionally, and then very hard to catch with the trap. They come on me from every direction, and are almost or quite as hard to drown out as they are to catch with the aid of a trap.

First Mo. 13th. The portulaca, an annual, has not been killed, and is actually sending out new growth. I moved yesterday a native gnaphalium, a foot high and nearly a foot wide plant—a beautiful object. I have another native species that grows to a height of 3 or 4 feet, the leaves of which are deliciously sweet, noticeably so two or three feet away.

First Mo. 16th.—Last night was the coldest we have had. Callas down on the ground early in morning. Later, they were watered heavily, that is to say, water was thrown over leaves and flowers, and now I find they have partially recovered.

B. F. L.

From The British Friend.

"Isms" In the Church.

A correspondent of *The British Friend*, writing from Sydney, Australia, after speaking of some things which "tend to cast a veil over the simplicity of the Gospel of Christ," says:

"There are doubtless a few that are in no way affected thereby, but live uniformly with their eye single to the great Redeemer of mankind, the Creator and Sustainer of their spiritual as well as their animal life, and know and feel their entire dependence on Him for all they need for time and eternity, for body and soul, and for spiritual growth, and readiness for their departure from this into the world of spirits, and into the immediate presence of Him whose they are and whom they serve. They have partaken of the anointing spoken of by John, 'and it abideth in them, and they need not that any man teach them, but as the same anointing teacheth them of all things, and is truth and is no lie.'"

"'It is the spirit that quickeneth, the flesh profiteth nothing.' The material, however beautiful to the senses, cannot of itself benefit our spiritual well-being. It is quite possible to receive and enjoy, as far as our animal nature is concerned, the good things that God has provided, with no reverent or worshipful thought of the Giver. The assemblies of true worshippers of God when they come together in his name, do not need instrumental or vocal music to aid them in realizing his declared presence, nor a stipendiary minister to tell them what they can read out of the Book of books without money and without price."

"It is no inconsiderable sum that is asked of the people in the Episcopalian section of the Christian Church to support ritualistic forms and ceremonies; and dissenters are not altogether without blame, in the money obtained and expended by them on showy services, as a kind of bait for the reception of the proffered blessings of the Gospel of Christ."

"The buildings erroneously styled churches are far too expensively erected both within and without the pale of the Episcopalian establishment, being to some extent a revival of Judaism, with the idea that God is honored by the architectural beauty of the places. This is a fatal mistake in the present dispensation of our Lord and Saviour Jesus Christ, 'who dwells not in temples made with hands,' but in the hearts of his people, 'their bodies being the temples of the Holy Ghost which is in them.' One of the popular errors of the day is the almost universal practice of calling a building a church, and teaching the people to believe that it is more sacred than any other, and that on entering a reverential form is to be observed of uncover-

ing the head. Could anything be more diametrically opposed to the truth, that in no house or temple built by man does God dwell? It is this that has led to what is termed consecration when a house is erected for the use of those who meet together from time to time in the name of Him, who has said that where two or three are assembled in his name, there is He in the midst of them. Are not the memorable words uttered by the Great Redeemer of mankind in his conversation with the woman of Samaria at the well fresh in our minds? 'Neither in this mountain nor yet at Jerusalem.'"

"Some years since, a remark was made by a professing Christian woman to the effect that it was an expensive thing to be religious, and one could not be surprised when there is so much that is mere material brought in the Church for the gratification of the senses, and of a costly kind, which the people are called upon to pay, but not in any way calculated to promote the spiritual character of the Church."

Joseph Phipps on the Scriptures.

We do not pretend that the internal motion of the Spirit is the only means of reformation and religion to those who are likewise favored with the Scriptures; but highly prize, thankfully accept and use them as the *best secondary means extant*. I also understand the propitiatory sacrifice of our Saviour, by which He opens the door of reconciliation for us, to be the initiatory part of man's salvation; and the internal work of regeneration by his Spirit, to be its actual completion, for thereby an entrance is administered into the heavenly kingdom.

No man can have the influence of the inspired sentiments of the Book of God, without receiving those inspired sentiments; which no man hath who reads without the inspiring power. Every reader hath only his own conceptions about the sentiments inspired of God, and not those real sentiments, without a degree of inspiration from Him; which the manifest mistakes and contradictions of many demonstrate they are strangers to.

The real use of the Scriptures is to afford instruction and comfort: their *chief* importance is to recommend to the Spirit of Christ, from whence they came, that his people may be enabled rightly to put their trust in Him. The apostle declares, "God had given them the earnest of the Spirit, therefore they were always confident." Was not their confidence grounded in the earnest of the Spirit given them of God? And is a trust in this Spirit, and a belief in the contents of Scripture, incompatible with each other? Or is a Christian to have no confidence in the spirit and power of the Saviour himself, but all in his own notions of what he reads in Scripture? And will his own efforts according to these notions save him? Cannot he follow those scriptural exhortations and doctrines which plainly teach us to pray for the Spirit, to live and walk in the Spirit, without setting the Scriptures aside and treating them with contempt?

Those who have experienced a living sense of the Spirit, instead of dividing from the Scripture and depreciating their service, are by the Divine influence more closely united to them, read them with a better understanding, and more to their comfort and advantage than ever—are altogether as fervently concerned to press the frequent perusal of them, as any of those who so unjustly accuse them, and who are so inexperienced in the truth, as it is in Jesus, as to place their whole confidence in the opinions they gather from reading the Scriptures, and remain strangers to the necessary knowledge of Christ within the hope of glory.

"Not Understanded of the People."

Under this heading, the *Cornhill Magazine* gives some amusing illustrations of the ignorance shown by some of the illiterate classes in England, of the meaning of many parts of the Book of Common Prayer, which they have been accustomed to hear read in the Episcopal Church service. "Its phraseology is so familiar to them that they never stop to ask what it is all about."

"It is not long ago since a Yorkshire incumbent, dwelling in a valley where the people are supposed to be particularly long-headed, told me of a mournful experience which befell him when visiting a sick parishioner. The Yorkshireman was ill, very ill, but doggedly opposed to spending a penny upon the doctor. He had found, he thought, a more excellent way, and was accordingly conducting, with very alarming result, some experiments upon his constitution. Excessive devotion to a cheap, but far from innocuous quack medicine was fast bringing him to a state in which medical aid and the infallible pill would be alike superfluous.

"'My dear Mrs. ———,' said the vicar to his obstinate parishioner's wife, 'your husband is really killing himself with those pills. It's a case of suicide—a downright sin.'

"'Yes, sir,' replied the tearful partner, 'I know it, and many and many's the time I've prayed against it in the Church service.'

"'In the Church service?' said the vicar, a little doubtfully; 'you mean when we pray for the sick?'

"'Oh no, sir,' was the reply; 'I mean where we always say in the Litany—isn't it?—'From all *false doctoring* [teaching] good Lord deliver us.'

"Mistakes of this kind are not perpetrated in Yorkshire alone. The London poor have erred, and do still err, with equally strange results. During a sojourn of some three years in East London I had, for example, excellent opportunities of observing the way in which the marriage service is misunderstood by the unlearned. Our parish was not lacking in intelligence of a kind. But the language of the Prayer Book was above us.

"The marriage service from first to last is full of pitfalls for the unlearned man. In some cases it becomes painfully clear that the contracting parties recognize but few of the words they are bidden to say, and merely imitate the sound with such accuracy as their imperfect knowledge will permit. The words 'to have and to hold' ought to be simple enough, but, as a matter of fact, they are the subjects of some astounding blunders. I remember one bridegroom who had brought a very charming young bride to church, and perhaps regarded her as a thing of beauty to be in his home a joy forever, rendering, 'to have and to hold' as 'to have and behold.' Another struck out an entirely new version, and faithfully promised 'to have and be told.' 'To love and to cherish' is another frightful stumbling-block. 'To love and be cherries' was the nearest to the original of many variations popular amongst the males of that parish. The brides were happy with the familiar rendering 'to love cherries and to bay.' 'Plight thee my troth, and give thee my troth' were, I imagine, words of foreign sound, and I well remember one young person, who was wedding a most villanous looking fellow, changing her statement into 'thereto I give thee my throat.'

"In the clause 'with all my worldly goods I thee endow,' they were content to produce a similiar sound with a sublime indifference to sense. 'I thee and thou,' 'I thee do bow,' 'I thee allow,' were the most popular of these versions."

Natural History, Science, &c.

An Intelligent Parrot.—The Journal of the Trenton Natural History Society contains some notes by Dr. T. S. Stevens, on a parrot which seems to have been an unusually intelligent bird. The doctor says:

"About four years ago a friend gave me a beautiful grey African parrot (*Psittacus erythacus*). She was but a few months old when I received her, and I have found her to be not only an affectionate and tractable pet, but an interesting object of study. I have watched her with a great deal of interest, with a view of ascertaining whether her imitation and articulation of words are purely mechanical, or whether she has any degree of intelligence as to their meaning. The parrot's memory, power of imitating sounds, and of articulating words, are really astonishing, and with it all I am satisfied there is connected a superior degree of intelligence. There are no words which she cannot be taught to articulate, and scarcely any sounds that she cannot imitate. The barking of a dog, the mewing of a cat, the crowing of a rooster, the cackling of a hen, the whistle of any bird or boy, a cough, a sneeze, the creak of a door, the street-car whistle, and all such sounds she will mimic with a startling degree of perfection. She can so closely imitate the voices of persons with whom she is familiar, in accent and inflection that the hearer sometimes starts, expecting to see the person standing before him. She imitates my own voice and that of my wife so closely that when about the house and out of sight of each other, we are both often deceived by her answering for us. If my wife asks me a question, or requests me to do something, Polly 'What do you say?' will often cause her to repeat the question, while her 'Yes,' 'No,' 'All right,' are in such perfect imitation of my voice as to entirely mislead into the belief that I have answered her questions and received her messages; and Polly's call of my name in my wife's voice often sends me off on a fool's errand to see what is wanting.

"She also possesses ventriloquial powers of a mean order. She can reproduce a distant sound just as it falls on the ear. The hooting of a distant owl, the barking of a dog in the distance and similar sounds are reproduced with such effect that it is hard to realize that their author sits within a few feet of you. Her power of learning words and sentences is remarkable; all commonplace words that she hears about the house, she readily picks up and uses. She recognizes the milkman, the butcher's and the grocer's boys, and will give the stereotyped salutation of each with laughable mimicry and effect."

"She will imitate a running conversation between two or three different persons, interspersed with exclamation and laughter. If she hears two or three ladies chatting together, she may keep silence until they have departed, and then she will begin to imitate their different voices so naturally that you might imagine they were still in the room chatting and laughing together in the most energetic manner. Of course she does

ot articulate the words properly, but her chat-
r sounds to you just as their talking and laugh-
g would if you were just far enough away to
ear the conversation without distinguishing the
ords. This gibberish, no doubt, conveys as
uch meaning to her as if she could repeat
ord for word the whole conversation. It is only
imitation of what she hears."

"Then again, she sometimes uses language
at she has before learned when it accidentally
ppens to fit the occasion, and to this I think
ight be attributed some of the startling things
at have been credited to parrots. On one oc-
sion Polly looked on with interest while an old
dy was paying me some money, and while it
as being counted out, but just as it was handed
me, she exclaimed, 'That's the way the money
es.' The lady thought that the bird surely
new that she was parting with her money,
hile the fact is that the sight of the money had
thing to do with it. She only happened to
ter at the proper time a sentence she had
arned. On another occasion a young lady
ked Polly to sing for her. After pressing her
quest several times she was answered by the
mmon excuse, 'Polly has got a bad cold,' ac-
mpanied with a violent fit of sneezing. The
ung lady was just as fully satisfied that she
d the answer as an excuse for not wishing to
ng as if she had given it herself, while in reality
e parrot only happened to say at the right
me something she had previously learned,
ithout the least intention of making an ex-
se."

"There are words whose meaning she has
arned to understand and to use in intelligently
pressing her wishes, as a young child would.
e is very fond of coffee and will say, 'Polly
ants some coffee,' and she expects to get coffee
thus asking for it. If she sees a person pour-
g water or taking a drink, she will say, 'Polly
ants a drink,' and stretch out her neck expect-
gly and persists in asking until she gets it."

"Nothing gives her more pleasure than to be
lowed to sit a while after supper on my should-
as I am reading, and she will be as delighted
d as ready as a child to have a little romp if
will but give the signal by laying down my
per and pulling her red tail. She will retali-
e by playfully pulling my hair or whiskers, or
viug me a little pinch on the ear or cheek or
snatching my lead pencil or cigar out of my
cket, and throwing it on the floor. Then she
ll swing herself over, hauging out of my reach;
d if I attempt to get hold of her tail or foot,
e will threaten: 'Polly will bite! Polly will
te!' at the same time getting hold of my fin-
r and giviug it a gentle pinch. If I pull my
nd away as if hurt, and place it over my face,
etending to cry, she will try to remove it, and
ead in a most tender manner, 'Oh, don't cry;
n't cry; kiss me; kiss me!' and when she
ts my hand from my face she will give a kiss
two on the cheek, consider everything made
, and be ready for another tilt."

"I am satisfied that in asking for a drink, for
ffee, for her dinner, her supper, to be taken
m her perch, and for many other things, she
derstands the language she uses. She knows
thing about the syntax, but she knows that
using such and such verbal formulæ, she will
aiu certain definite ends."

"She seems to recollect and recall things of
e past by the same mental process that a
man being would use, and by the association
ideas. The summer months she spends in
e country, and when there she will soon learn
e names of the men, the boys and the dogs
about the farm. She will call and scold the chickens and ducks, drive the horses and the cows, squeal like the pigs, cackle like the hens and crow like the roosters. When she returns to town she will, in a few days, drop all this and take up the talk that she has been used to at home. If, in a week or two, or a month, it may be, some one whom she knows comes in from the country, the sight of him recalls to her mind the country and its associations, and for the remainder of the day the household will be entertained by all the noises, sounds and calls that she learned in the country, as one after another she recalls and repeats them, thus showing that one thing will suggest to her mind other things associated with it."

Items.

The Indian School at Carlisle.—The Ninth Annual Report of this institution, for the year ending Sixth Month 30th, 1888, gives the total number of pupils connected with the school as 637 belonging to 42 different tribes. During the year 108 new pupils had been received, 27 had been returned to the different agencies, and 21 had died. Of the deaths 16 were Apache children, who had arrived at the school in a low physical condition, many of them suffering from chronic disease. All the deaths were from tubercular consumption or kindred disease. During the year 436 of the pupils had been placed for a longer or shorter period in families and on farms. The reports received from those under whose care they had been placed were generally favorable.

Theological Training.—The Chicago correspondent of *The Presbyterian* of Philadelphia, gives the following advice on the subject of the training of ministers to the Methodists. It is of peculiar interest to those who hold the views of the Society of Friends on the qualifications which alone are necessary for the exercise of Gospel ministry.

"At a recent Monday meeting of our Methodist ministers, a paper was read by one of their number advocating the necessity for a theological and classical training for the Methodist ministry. Brethren, just let that subject alone. You have already drifted far enough away from your old landmarks, and if outsiders can be allowed to express an opinion, you have lost by the drift. If you have kept the run of current discussions you have seen that the Presbyterians, after a long and thorough experience with Theological Seminaries and the literary training of our ministers, are now trying to find some way by which, while continuing some of our seminaries, of which we now have too many, we can get men into the ministry around the seminaries and with more of a practical than a literary and theological training—men of sound sense and earnest piety, and who are 'in touch' with the people. Perhaps we have had more Hebrew, and Church History and such things, and too little training for practical and successful work among the people. Call a halt, brethren, and if you do not wish to stay where you are, just go back to your old lines of work and wait for us to join you."

Sectarian Appropriations.—Of the taxes to be levied during the current year in the City of New York, $1,142,232.61 is appropriated to charitable and benevolent institutions. Of this sum $632,130.23 is designed for institutions under the special direction of Episcopalians, Roman Catholics and Hebrew Jews. In reference to such appropriations *The Independent* remarks:

"We have no objections that Catholics, Episcopalians, Presbyterians, Congregationalists, Jews, and even infidels, should organize as many private charities as they choose, and in the same teach their own religious tenets, provided always that they will be content to foot the bills thereof out of their *own* funds. This is their unquestionable right. But when religious sects seek to use the funds raised by general taxation for the support of their sectarian charities, either in whole or in part, then they in effect ask the people, through the system of compulsory taxation, to aid them in their work of special religious propagandism. To this we do most decidedly object, and would not appropriate a single dollar of public money for any such purpose. Every dollar thus appropriated in aid of a private sectarian charity, or in aid of a private sectarian school for the education of children, is misused and diverted from the purpose for which it was raised by taxation. The fundamental principle of our institutions is that the friends of religion must pay its bills by *voluntary* contributions, and that the public money shall be used only for purposes in which all the people have a common interest.

"To compel a taxpayer to help support Catholicism, whether he wishes to do so or not, by using for this purpose a part of the money collected from him as a tax, is to him a gross injustice. This injustice is avoided only by leaving all the religious sects to pay all the bills of their special propagandism. There should be no departure from this rule in a solitary instance or to the amount of a dollar."

THE FRIEND.

SECOND MONTH 9, 1889.

In connection with the efforts now being made in the limits of Philadelphia Yearly Meeting to spread a knowledge of the spiritual principles of the Gospel of Christ, and to invite the people generally to submit to his government in their hearts, we have renewedly felt how important it was that the members of our own religious Society should dwell in such close communion with the Father of spirits, and live so "holily, justly and unblamably" as to show forth the practical fruits which true religion is designed to produce.

Our Saviour said to his disciples, "Ye are the light of the world. A city that is set on an hill cannot be hid." "Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven." And He gave a serious warning to those who cause others to offend by their evil example, when He uttered the solemn language, "It were better for a man that a millstone were hanged about his neck, and that he were drowned in the depth of the sea," than that he should offend one of these little ones which believe in Him.

If the members of a religious Society are redeemed from the spirit of the world, and seeking *first* (above all else) the kingdom of heaven and the righteousness thereof, they will, in the nature of things, attract those who are visited by the same Divine Spirit that is dwelling in them. Their whole course of life will say to such, "Come and have fellowship with us, for truly our fellowship is with the Father, and with his Son, Jesus Christ." Thus, they will be "preachers of righteousness," even although they may seldom express much in words to others. On the other hand, whatever profession they may make, if their lives do not come up to the gospel standard, they will have little or no influence in drawing others to the Source of all good, or inducing them to yield obedience to the Spirit of Christ—the only way in which they can experience redemption.

May we all be duly sensible of the responsibility that rests upon us for the influence we exert over others; and bear in mind the truth, that if we would be instruments in the Lord's hands to promote his blessed cause among men, we must walk in the Light of his Holy Spirit.

SUMMARY OF EVENTS.

UNITED STATES.—The President has sent to Congress additional correspondence relative to Samoa. The papers show that, in conformity with representations from Secretary Bayard, the German Government has exempted foreigners from the operations of martial law in Samoa, and has ordered the German Consul there

to relinquish his command of the administration of the islands.

The Secretary of State has received from Prince Bismarck a proposition for the continuance, in Berlin, of the sessions of the conference on the subject of Samoa, held in Washington in 1887.

During the First Month the reduction in the public debt amounted to $12,216,284. The cash in the Treasury amounts to $617,910,483.

The Twentieth Annual Report of the Board of Indian Commissioners, was, on the 1st instant, submitted to the Secretary of the Interior. It asks, among other things, that the appropriation for educational work among the Indians be increased to $2,000,000 for the first year, $3,000,000 for the second, and $4,000,000 for the third year. Education among the Indians is stated to be making substantial progress.

The United States wear out annually 160,000,000 pairs of shoes, of which New England makes and sells 100,000,000.

On the morning of the 2nd instant, the *New York Herald* was published simultaneously in the three greatest cities of the world — New York, London and Paris. After months of preparation the London edition was successfully issued. It is an eight-page sheet, not quite so large as the New York edition, but typographically as nearly like it as a due regard for English tastes and traditions could permit.

In the Senate of Pennsylvania, the joint resolution proposing to submit the Prohibitory amendment to a popular vote has been passed by a vote of thirty-three to two. The resolution has been signed by the Governor, and the election will take place on the 18th of Sixth Month, next.

Advices from Alaska say the winter there has been a very discouraging one to the people, owing to severe storms. The heaviest snow storms since 1875 occurred this winter, and traders and hunters have suffered great hardships and much delay in preparing for the coming hunting trips.

A destructive fire started in Buffalo, New York, early on the morning of the 2nd instant, and burned fiercely for four hours, doing damage estimated at over two million dollars. Two firemen were killed.

The street car drivers and conductors' strike in Brooklyn and New York, almost totally prevented travel on the surface railroads of both cities during last week. In the latter city they were mostly running again on the 4th instant, the places of many of the men being supplied from Philadelphia, and other parts.

Dr. Kenworthy, City Health Officer, of Jacksonville, Florida, in his report for the month, notes only twenty-two deaths, from sixteen different causes, and not one of them from fever of any type.

Deaths in this city last week numbered 399, an increase of 44 over the previous week, and a decrease of 61 compared with the corresponding period of last year. Of the foregoing 209 were males and 190 females: 55 died of pneumonia; 51 of consumption; 27 of old age; 25 of typhoid fever; 23 of convulsions; 22 of diseases of the heart; 12 of Bright's disease; 12 of casualties and 10 of debility.

Markets, &c. — U. S. 4½'s, reg., 108; coupou, 109; 4's, 128; currency 6's, 120 a 130.

Cotton advanced ⅛c. per pound. Small sales at 10¼ cts. per pound for middling uplands.

Feed.—Winter bran, choice, $17; do., fair to prime, $16 a $16.75; spring bran, $15 a $16.

Flour and Meal.—Western and Pennsylvania super, $2.75 a $3.00; do., do., extras, $3.00 a $3.60; No. 2 winter family, $3.75 a $4.25; Pennsylvania family, $4.60 a $4.75; Pennsylvania roller process, $5 a $5.25; Ohio, clear, $4.75 a $5.00; do., straight, $5.00 a $5.25; Indiana, clear, $4.75 a $5.00; do., straight, $5.00 a $5.25; St. Louis and Southern Illinois, clear, $4.75 a $5.00; do. do., straigbt, $5.00 a $5.25; winter patent, fair to choice, $5.40 a $6.00; Minnesota, clear, $4.25 a $5.00; do., straight, $5.00 a $5.87½; do., patent, $6.00 a $6.75.

Beef cattle.—Extra, 4¾ a 5 cts.; good, 4¼ a 4½ cts.; medium, 3¾ a 4 cts.; common, 3 a 3½ cts.

Sheep.—Extra, 5¾ a 6 cts.; good, 5¼ a 5½ cts.; medium, 4¾ a 5 cts.; common, 4 a 4½ cts.; culls, 3 a 3¾ cts. Lambs, 4 a 7½ cts.

Hogs.—Western, 6 a 7⅛ cts.; State, 6 a 6¾ cts.

Milch cows were not much sought after, at $25 a $50.

Foreign.—It is stated that Sir Julian Pauncefote, Permanent Under Secretary of State for the Foreign Office, has been appointed British Minister to the United States. Although the report is not officially confirmed, it is credited at the Foreign Office. The appointment is creating intense irritation in British diplomatic circles, as a departure from the rule of succession in appointments according to rank in the service.

D. Sheehy, member of Parliament for Galway, has been sentenced to four months' imprisonment, without hard labor, for making speeches at Ballynett.

Joseph Cox, M. P., and Tully, editor of the Roscommon *Herald*, have each been sentenced to four months' imprisonment on a charge of conspiracy. They have entered an appeal.

William O'Brien was arrested in Manchester on the 29th ultimo. He was taken to Ireland and lodged in Clonmel Jail to undergo the sentence imposed upon him at Carrick-on-Suir, for offences under the Crimes act. When ordered to remove his civilian clothing and don the prison garb, W. O'Brien refused to obey the order, whereupon he was seized by warders and his clothing was forcibly removed. His beard was then shaved off. He made a desperate resistance, and was exhausted by his efforts to prevent the removal of his clothing.

The Manchester *Guardian* says that Lord Salisbury, yielding to great pressure, will withdraw the English vessels from the blockade on the East African coast as soon as Germany commences to operate on shore.

Confidence in the French Government has passed the Chamber of Deputies on the 31st ult., by a vote of 300 to 240.

The London correspondent of the New York *Tribune* says:

"Thursday's events in Paris do not seem to have changed the situation. The Boulangists practically acquiesced in the vote of confidence given by the Chamber to the Floquet Ministry. They had little to gain by turning them out. They could not carry immediate dissolution, nor put in a Ministry of their own. Their policy for the present is to keep quiet.

"Paris, in truth, is alarmed by its own act. Not the Anarchists, of course. They are only alarmed when things are going well. But the commercial classes, who gave General Boulanger a great deal of support, now see that they have injured the prospects of the Exhibition. Nobody knows what will happen this summer. Many foreigners have left Paris, many who meant to come will stay away. There is uneasiness in every European capital. The press is asking whether France means to celebrate one revolution by another. The syndicate which is runuing General Boulanger has large commercial interests to think of. Its leaders know that France would bitterly resent anything which should lessen the expected profits of the Exhibition."

The journals of both parties in England condemn the German action of Samoa. The *Daily News* declares that this country cannot sanction the German policy until some clearer justification for it appears. The *Standard*, which cannot be suspected of friendliness to America, discusses the whole subject in an elaborate article, moderate in tone, most strenuous in substance and entirely hostile to the Anglo-German policy in Samoa as against America. Articles of this kind in the leading Tory journal are often supposed to be inspired by the Foreign Office. They sometimes are, but more often are wholly independent of official influence.

Commenting upon the action of the United States Senate in voting a credit for a coaling station at Pago-Pago, the *National Zeitung* says: "America obtained the right to establish a coaling station from Malietoa, but she did not take advantage of the privilege withiu the specified time. The establishment of a station now would appear to be an American protest against German annexation."

On the 30th of last month, Archduke Rudolf, the Austrian Crown Prince and heir apparent to the throne, died suddenly at Meyerling, near Baden, about 12 miles from Vienna. A bullet wound was found in his head, but whether he died by his own hand or by that of another, is not known to the public.

George Kennan says in his article on Siberia, in the Twelfth Month *Century:* "There are thirty rum-shops to every school throughout Western Siberia, and thirty-five rum-shops to every school throughout Eastern Siberia, and in a country where there exists such a disproportion between the facilities for education and the facilities for intoxication, one cannot reasonably expect to find clean, orderly or prosperous villages."

NOTICES.

A Friend in New England is desirous of obtaining a woman Friend as housekeeper, &c., his wife being an invalid. Further information can be obtained by addressing The Friend, No. 116 N. Fourth Street, Philadelphia.

Concord Quarterly Meeting.—For the accommodation of Friends attending Concord Quarterly Meeting, a special train will be run from West Chester to Media on the 12th inst., leaving West Chester at o'clock, and stopping at intermediate stations to take on passengers, about 20 minutes ahead of the regular train.

Friends' Institute Lyceum—An organization of Friends in Philadelphia, is now holding its meetings fortnightly on Sixth-day evenings. For each meeting some literary exercises are arranged, after which there is time for social intercourse. The average attendance so far this year, has been about 125 on each occasion. It is the desire of those who are active in the management of the Lyceum, that Friends generally should feel that they are always welcome at its meetings. The next meeting will be held in the lecture room of Friends' Select School, No. 140 North 16th Street, on Fourth-day, Second Mo. 13th, at 8 o'clock. Notice of subsequent meetings, which it is expected will be held on *Sixth-day* evenings, will be posted on the bulletin board in the Institute Rooms, No. 130 Arch Street.

Westtown Boarding School.—At a meeting of the Committee charged with the care of this Institution, held in Philadelphia on the 11th instant, it was decided that the minimum age at which children shall be admitted to the school hereafter, shall be *eleven* years, instead of *nine*, as heretofore. This rule to apply to future *new* admissions, and not to those who are, or have been there, and are desiring to return.

Jonathan G. Williams, *Sup't.*

First Month, 1889.

Westtown Boarding School Stage.—During the Winter term the stage will be at Westtown Station on the arrival of the 8.53 and 2.47 trains from Philadelphia, to convey passengers to the school, and at other times on timely notice to

J. G. Williams, *Supt.*
Westtown, Pa.

Westtown Boarding School. — A competent teacher of Mathematics will be wanted in the girls' department, at the opening of the next session, Fourth Month 30th. Application may be made to

Elizabeth Allen,
3216 North 16th St., Phila.,
Ann Elizabeth Comfort,
Fallsington, Bucks Co., Pa.,
or Rebecca Evans,
P. O. Box 129, Moorestown, N. J.

Died, at her residence in the 6th concession of Pickering, on the 2nd of the Eleventh Month, 1888, Rebecca Hughes, relict of the late Wing Roger, aged 86 years, 10 months and 28 days. She was a member of Pickering Monthly Meeting of Friends. Her funeral was largely attended by persons of different denominations. On this occasion, several testimonies were borne on the necessity of a preparation for that life which is to come, while time and opportunity are afforded. This dear Friend left to her numerous relatives and friends the consoling evidence that her end was peace. She was of a meek and quiet spirit, lived in peace with all, and was generally beloved. She was a true helpmate to her worthy husband, who often was absent from home for weeks together, performing sometimes long and arduous journeys with his own horse and carriage, leaving the care of the farm and family to his beloved wife, who faithfully discharged her part, and shared in the sheaves of peace on his return. Their friends have reason to believe they have been gathered as shocks of corn fully ripe, ready for the heavenly garner, through the mercy of Christ Jesus our Lord, whom they loved and served.

——, Twelfth Mo. 29th, 1888, near Dupont, Kansas, Cyrenius Emmons, aged 68 years, a member of Oskaloosa Monthly Meeting, Iowa, giving to his family and friends ample evidence that he was prepared for the final change.

——, First Month 24th, 1889, at her residence in Exeter, Berks County, Pa., Lydia Lee, widow of James Lee, in the 82nd year of her age, a member of Exeter Monthly Meeting. She was a consistent member of our religious Society, and was of a meek and quiet spirit. She felt that her day's work was accomplished, and as the end drew near, frequently asked to be released, and has, we doubt not, entered one of the "many mansions" prepared for the righteous.

THE FRIEND.

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FOR "THE FRIEND."

The Diary of Mary Coates.

(Continued from page 220.)

"11th. The fore part of the day engaged in eading some epistles, one of which in particu-ar, affected my mind to some profit. In the fternoon, took a ride with Deborah Ferris; had ome communication concerning meetings of iscipliue, and such not giving up to put a hand o the work who might have a concern, but hrough fear or looking at their own weakness, ell short of performance; which, at that time, thought, appeared to me not only a hurt to articulars, but hurt the cause."

"14th. Was much disordered in my health, so hat when meeting time drew near, was doubt-ul whether I had best go, not knowing but I ight have to leave it before it was concluded, ut having a desire to go, I went, and think I as better part of the time (my pain not in-reasing in my breast) and have cause to be hankful for the opportunity, having to feel in ome degree longings of soul for renewed help, nd that I might witness Him who had from me to time visited my soul, still to be near, but ne humbling consideration of my unworthiness owed my mind, and this secret cry was raised o the Father, '*leave me not*,' Thou knows, Oh! y God, that the desire of my mind is towards hee; that I may be an object of Thy continu-d mercy, and whether Thou may see meet to engthen out my days or not, yet let me be hine, whether in life or in death! and if it ould stand good with Thy Will to take me ence, before my dear mother, be Thou near to pport her under the trial, and sanctify it to er, and in Thine own due and appointed time ive us to meet again in Thy Glorious King-om, where we may ever live to sing praises to ather, Son and Spirit, who is worthy both now nd forever, Amen!"

"19th. Let me remember and be encouraged y it, He who said, 'in this world ye shall ave trouble,' also graciously said, 'but in me e shall have peace.' Not much conversation assed at this time, yet hope it was spent to rofit. My spirit being measurably tendered nder the consideration of some things, past nd present, and this cry repeatedly ran through y mind to the Lord (with a degree of life) Let me be thine.' Manifold are Thy mercies, h, my God! to me an unworthy creature! nd what returns have I made? humbling consideration indeed; having nothing to plead but infirmities, a back-sliding daughter, but Thy compassion faileth not toward that seed which thou hast quickened. Oh! that Thou might be pleased still to preserve it; and re-visit my soul with sanctifying grace, that so I may be strengthened to put in practice those good desires which have been raised, and are best known to Thee who knows the secrets of all hearts!"

"21st. Took a ride; divers subjects were discoursed on, worth remembering, with a particular hint to me by way of caution, which I received well, and desire to remember. After I returned, went to the weekly meeting, and here it may not be amiss to note the exemplary care I have observed in some of this family that they may all attend meeting, both children and servants, week-days as well as First-days. It put me in mind of the good resolution of one formerly who said,' Let others do what they will, as for me and my house, we will serve the Lord.' The meeting was silent as to the outward, but my mind seemed unstable as the waters most part of the time; towards the conclusion some feeble desires were raised that if [I] could not go towards Jerusalem, I might not go towards Jericho, but stand still."

Eighth Month 2nd. This day came my uncle Reynells and cousin R. H., being on their return from Nottingham to Philadelphia. In the evening had some reason to think the increase of my disorder will prove the intermittent fever. If it should be the case, desire I may be patient under it, though far from home, yet amongst kind friends, and if I am but favored with his presence who can make hard things easy and bitter things sweet, hope I shall be enabled to resign myself up to his all-wise disposal."

"11th. Was not well enough to attend their week-day meeting. My mind much in the same situation as yesterday, most part of this. The evening was a time of favor, may I thankfully say, my spirit being deeply bowed, and my heart melted in humble contrition before Him who regardeth the cries of the poor and needy. I was led in a particular manner to desire the preservation of the visited youth. Oh! that you may stand faithful; gird up the loins of your mind, watch and be sober; think not that you may abate of that care and watchfulness you found necessary in the beginning, but keep on your Spiritual Armor, and fear always, that you may be preserved from the snares of death; look not out to the example of such who have not been faithful, but are leaning to this and the other wrong thing, gradually falling away into the spirit of the world, baulking their testimony and becoming stumbling blocks in the way of tender inquirers; plead not the example of these, neither be discouraged by them, but study to be quiet, and mind your own business, love retirement, often get alone to wait upon the Lord, that ye may renew your strength, to persevere in the Spiritual Warfare, to the pulling down of strongholds of sin and Satan, both in yourselves and others.

"12th. Some conversation passed this day from which I think there may be a little instruction gathered, respecting moderation which is too much departed from by us as a people. Oh! that the eyes of many might be opened to see the wrong things which have crept in and now prevail amongst us to the dimming of the beauty of Zion. The evening spent to some satisfaction.

"14th, and First-day of the week, am prevented by indisposition from attending meeting, which has often been the case of late, and would, I believe, be an affliction to me now I am frequently deprived of that benefit, if I had been negligent in time of health, which I hope I have been preserved in a good degree from, the last twelve years of my time, and have cause to be humbly thankful for the many blessed opportunities afforded in time past. And now, my brothers and sisters, I would recommend it to you to be diligent in attending meetings; be retired therein, and observe the time appointed, which many are deficient in. It bespeaks a careless, indifferent mind. If such knew the value of them, when rightly improved, it would stir them up to more diligence; they would not need to be called upon by others to attend, but would be glad when meeting day came, and not let small matters hinder them. I would have my dear brothers and sisters be concerned to seek first the Kingdom of Heaven and the righteousness thereof, and other things will be added. Let not the world, nor the things of it, which perish with the using, engross your time and attention beyond due bounds; it will afford more joy and comfort on a sick bed, or in a dying hour, if you can have the evidence of peace, than all the world can give. Press after this righteousness, although the way to obtain it be strait and narrow; and you must give up your whole hearts and bear the cross, which, if you faithfully do, you will have cause to say, 'Thy ways, O Lord! are ways of pleasantness, and all Thy paths are peace! May this be your happy experience is the desire of your sister, who expects to be unclothed of mortality when you may read these lines."

"16th. Employed part of the morning in reading; the subject was weighty, and led my mind into some profitable considerations; it proved a heart-tendering season."

"21st. Was at the First-day morning meeting, great part of which was to me a hard, dry time, (yet willing to hope it fared better with others) till near the conclusion Ancient Kindness touched my heart and tendered my spirit, in some measure, and though sorrow and lamentation was my portion in the prospect of things, I then had, yet have cause to be thankful, in that I had to feel the arisings of life, in which there were breathings of soul to the Father who hears the secret cries of those who have no helper like unto Him who is the all-sufficient Helper of his people."

"25th. In the afternoon had a profitable season in retirement (and reading some passages of Scripture) feeling the renewed extendings of Divine Kindness, which affected my heart."

"28th, and First-day of the week, attended both meetings; the first was to me, a humbling, baptizing season, under a sense of my weakness and great unworthiness, with an apprehension or fear that all was not right, or it would not be thus with me, not only at that time, but many others. Oh! I want to be deeply grounded and established in the life of religion, to grow in the root and not to sit down at ease, or trust to former experience: it will not do, being sensible it is not what I was, but what I am, the Lord looks at. Oh! strengthen my faith in Thee, whose power is above every other power, Thou that art touched with a feeling of our infirmities, increase my hope and confidence in Thee, who art the Great Shepherd of Israel, that I faint not. The afternoon meeting was a heavy distressing time, great poverty and leanness being my portion, but I do not judge of the state of the meeting by what I felt, yet fear there is too great indifferency prevails with some to their own loss, and the increasing of the burdens of the true burden-bearers."

(To be continued.)

For "The Friend."

A Geological Excursion into Maryland.

(Concluded from page 219.)

At the conclusion of the last number of this article, we were approaching a serpentine quarry on Broad Creek. Here we found much to interest. The quarry has been opened for some time and worked to a considerable extent.

Serpentine is one of the softer rocks, about equalling limestone in hardness, so that it may be scratched with a knife or file, which is not the case with the Granite, Gneiss and Quartz which we met with in our excursion. These are all harder than steel. It is generally of a green color; often of various shades intermingled, and from this it derives its name, from a fancied resemblance to the markings on the skin of a snake. It is composed principally of Silica, Magnesia and Water, and often contains Iron and Chrome, to which the dark color of some varieties is attributed.

The Serpentine in this quarry is massive in character, that is does not appear to lie in any regular beds or strata, though it is often intersected with joints or crevices. In quarrying, it is thrown out by the explosion of powder in large, irregular or rounded masses. Those of these which are suitable are taken into the mill and then cut into slabs in the same manner as blocks of marble are in a marble mill. A frame containing as many blades of soft iron as are sufficient to cut the whole of a block into slabs, swings back and forth over the block, on which a small stream of sand and water steadily flows. The sand, pressed against the stone by the iron blades, cuts its way into it, and, if the process is continued long enough, eventually cuts through and converts the block into separate slabs of whatever thickness the manufacturer has decided to make them. These slabs are then cut into whatever shape is desired and polished, just as the marble tops of bureaus, tables, &c., are polished.

The irregular shapes of the pieces thrown out, causes an enormous amount of waste stone, which there seems no way to prevent. The refuse stone would be valuable for building purposes, if it were nearer to a market, but the distance to be hauled before reaching railroad or canal is too great to permit such a use of it. So the quarrying operations are restricted to the preparation of ornamental articles, whose value is large in proportion to the weight. The stone takes a fine polish, and in this form is very beautiful. The foreman of the works kindly gave us polished specimens, which are by far the most beautiful of the objects we collected during this excursion.

Professor Genth of the University of Pennsylvania, who made an examination of this deposit, says, that in addition to the Silica, Magnesia and Water of which all Serpentines consist, this stone contains Chrome, Iron, Manganese and Nickel. To some of these metals he attributes the dark shades of green which diversify its appearance. It is a stone on which the weather has but little influence, and when polished so as not to admit of the absorption of atmospheric influences, he regards it as practically unalterable.

We noticed in different parts of the quarry, thin scales of what is called Precious Serpentine, a light green, almost translucent form of the mineral. In other parts we observed veins compactly filled with Serpentine crystallized in needle-like fibres; and at one place there was a long vein, nearly vertical in position, filled with Feldspar. It was evident that after the Serpentine had been formed, a crack had taken place, and the narrow opening thus made had been filled with water holding in solution the materials contained in Feldspar, which had there crystallized and thus cemented together the separated faces of the original stone.

I have already spoken of Feldspar as one of the minerals present in Granite and Gneiss. Indeed next to Quartz it is the most abundant material in the rocks of the earth. All of its varieties contain Silica and Alumina, but they differ in having different alkalies, as potash, soda and lime, added to these constant ingredients. It has a pearly lustre on the broad smooth faces of its crystals.

In speaking of the mill which we visited on this excursion, where the lumps of Quartz were powdered for the use of the porcelain manufacturers, it was mentioned that the first process was to heat these in a kiln. The object of this is to render them more easy to be pulverized. The effect of heat is to expand bodies subjected to it. The outside of the blocks of stone exposed to the flames in the kiln receive the heat first, and expand with irresistible force, before the inner parts can partake of the same effect. This expansion tends to break loose the layers of particles on the outside from those within to which they were before joined; and thus to form a series of cracks, which extend through the whole mass as the process of heating goes on. This effect is increased by the reverse process of cooling in which the contraction, which always accompanies it, is different in different parts of the lumps, and so still further weakens the cohesion of the parts.

There are few housekeepers who have not witnessed the effect of these sudden changes of temperature on crystalline substances, such as vessels of glass, which are often broken by hot water coming into contact with them when cold, or by being suddenly chilled when hot. This method of pulverizing is sometimes applied to the slag issuing from iron furnaces, which is an impure glass, and which is reduced to powder by pouring a stream of cold water over it while still red hot. In the manufacture of soluble glass, which is generally sold to consumers in a state of solution, the former process was to reduce to powder by mechanical means the solid mass that was poured out from the furnace, and then to dissolve this in water. A great improvement has been effected by receiving in a vessel of water the glass as it issues from the furnace in an intensely heated condition. This reduces it into the state of a coarse powder, and greatly facilitates its subsequent solution in water.

The Quartz, Feldspar and perhaps other minerals with which we met in our excursion have been spoken of as *crystalline* substances. Among the most common of crystals are those beautiful forms of Quartz, which are termed Rock-crystal, and are familiar probably to most of my readers. In their perfect state they are very transparent, so that they illustrate the force of the comparison, "clear as crystal;" and they have regular shapes. Originally, indeed, the term "crystal" was applied only to Quartz which the ancient philosophers believed to be *water* hardened by a very intense cold, and so gave it this name, from the Greek word for ice. Ice itself is one of the most common forms of crystal; and during the winter season, every one may witness its formation when a vessel of water is exposed. The crystals will be seen starting from the side of the vessel, or from any object floating on the surface, and shooting out in regular lines till they interlock and entirely cover the surface; and if the exposure is long enough continued, converting the water into a solid mass. Though the ice which is thus formed is a mass of crystals, yet in a lump of it we are not able to see the individual crystals of which it is formed. Such is the condition of most of the masses of rock found on the earth, whose structure we know to be crystalline. It is only rarely that the crystals are found isolated from other material, so that we can see their real shape.

Crystals are found of all colors, and many of them are opaque; so that transparency is to be regarded as an accidental circumstance, but the regularity of form is an essential character. In their formation, the particles of matter arrange themselves in certain definite lines; but it is mostly the case that the process is interfered with by some disturbing cause, so that the crystals are imperfect in shape. Professor Dana states that the greater part, and probably all, of the rocks and minerals that occur on our globe are collections of imperfect crystals. Even those whose structure seems to show the least trace of it, he believes, are probably composed of crystalline grains.

This tendency of the particles of matter to arrange themselves in certain definite lines, and to cohere in those positions (which is the meaning of crystallization) is the cause of the solidity of the earth's crust. Without it, those particles might be free to move among each other, and there would be no solid matter, no rock, nothing more stable than the waves of the sea. Whether this tendency is to be regarded as an ultimate law of matter; or whether the researches of science may so connect it with other facts, as to show their mutual dependence on some more general principle; in either case the Christian philosopher, who recognizes in all the works of Nature the hand of the great Architect of the Universe can reverently ascribe unto Him the praise of his own works. J. W.

"Nothing short of the work of grace in the heart, the new birth, and the washing of regeneration by the word, can make a sound and right Christian, and a true minister, for we must be born again, before we can see the kingdom of God."—*S. Bownas.*

An uninspired ministry cannot be edifying to the hearers in a spiritual sense. It is like a cistern that will hold no water.

For "The Friend."

A Letter from Ebenezer Worth.

The following letter has been forwarded by a Friend in Ohio. It was written by that dedicated servant of Christ, Ebenezer Worth, of Chester County, Pa., whose memory is precious to many who knew and loved him. He was at the time residing at Tunesassah, endeavoring to carry out the concern of Philadelphia Yearly Meeting for the improvement of the Seneca Indians, and this letter gives evidence that the promotion of religion among them was a subject near to his heart.

The allusion in the early part of the letter to the state of things then [1845] existing in the Society of Friends, refers to the disputes and discussions which arose out of the writings of the late J. J. Gurney, of England.

"Reading thy token of brotherly kindness, has brought feelingly and solemnly to my recollection days that are past, when we were brought to sympathize with our elder brethren, whilst they were passing through that deep and sore trial, occasioned by a sorrowful departure in many of our members from the precious doctrines and testimonies which our early friends in Christian love and boldness promulgated to the world and suffered for. I have of late, at times, felt much sympathy with my friends, on account of the present truly distressing state of things in society. I believe, dear friend, these trials evidence in our own experience the great necessity of being engrafted into Him who is the true vine, who would be our life, light and strength, and preserve us from the dividing and scattering of the enemy, to be one people to the praise of his great and excellent Name.

"O was this our happy situation! is the breathing desire of my heart. Would it not be so with us at the present, had we, as a society, more generally kept near to Him who gathered our forefathers to be a people, and who can alone preserve us?

"As thou hast expressed a wish to hear how the Indians were getting along, I will endeavor to give thee some account. The Seneca Indians, as others, have been much wronged and injured by the whites. Previous to the year 1838 the Senecas owned four reservations in this State, containing 114,869 acres of land as follows: Buffalo Creek Reservation, 49,920 acres; Cattaraugus, 21,680; Alleghany, 30,469; Tonnewanda, 12,800.

It is said the Ogden Company (they hold the prescription right) obtained the treaty of 1838 very dishonestly, by bribes, and in some instances gave the Chiefs intoxicating drinks in order to get them to sign the treaty. In 1842 there was another treaty made that is called the compromise treaty, in which the Ogden Company agreed to give up the Cattaraugus and Allegany Reservations, and I understand the majority of the chiefs signed away their rights to the other two. I think I have been told the Tonnewanda Chiefs never signed either; and that the first was not signed by a majority of the chiefs. It seemed hardly to have the shadow of legality about it. In the first, the company was to have all the land and improvements for $202,000; $100,000 for the soil, and $102,000 for the improvements; in the last treaty, the priee was proportioned according to the one fixed upon in the first. The Ogden Company, according to the last, is to have possession next spring. The Tonnewandas have always stood opposed to these treaties, and have said they would not leave theirs until they are forced. They appear strongly attached to the homes of their forefathers. There is said to be about twenty-five hundred Indians living on the four—about eight hundred on this. The Allegany Reservation is about twenty-nine and a half miles long, commencing at the lower end at the Pennsylvania line; and follows the river to the upper end. In some places along the river there are some fine flats; back from the river, the country is mountainous and rough. The natives generally improve but slowly in agriculture, a number of them keep oxen, cows and hogs; and some, horses and sheep. There are a few that have pretty good farms, and raise grain to sell; but a number of them have not land enough cleared to raise provisions for their own families, and are quite poor. They appear naturally lazy. I think the women are rather more industrious than the men. They both appear to learn readily anything they undertake. The men generally build their own houses and barns, and a number of the women cut out and make clothes well. I got a pair of trousers made by one, some time ago, they fit well and appear to be well made; since then the same woman has made two or three pair for the white family that lives on Friends' farm, where I board.

"The natives appear rather mild in their dispositions, and have been very friendly to me; I have had a good deal of satisfaction in talking with some on the subject of religion. They appeared to give evidence of a good deal of tender feeling and concern on the subject. A number have, upon their death beds, expressed their willingness to die, with a comforting and consoling hope they were going to the Great Spirit. In two instances they expressed a wish to be gone; one of these was the daughter of old Cornplanter, and the wife of a Chief, a woman about fifty. A short time before her death I talked with her; the interpreter told me she thought the time long, she wanted to be with her Saviour. She was a member of the Presbyterian Society. The other did not belong to any Society. I frequently called at the house where she was during her sickness. I think the first time I talked with her about her situation, she spoke in this way, that she had been a great sinner; that there was a great debt of sin resting against her, which she did not feel able to pay; that her mind and body were sinking together; that when she had strength she used to pray (I suppose during her sickness); that she then hardly had strength to pray. I told her that it was not always necessary that prayer should be spoken aloud; that the Lord knew the desires of our hearts and could understand secret prayer as well as that spoken aloud; and mentioned the parable of the prodigal son, setting forth the mercy and loving kindness of the Lord to sinners, and that our Saviour could remove that debt of sin, and I believed would, if she would look unto Him and be faithful to what is required of her. I felt it a serious matter to express so much. It remained with me after I had left the house, but believing that I had spoken from a sense of feeling, I felt satisfied. I believe the poor woman was much favored with a feeling sense of her own situation. Before her death she expressed her resignation to the will of her Divine Master, and the day before she died I understood she appeared to be happy and expressed a wish to be gone.

"There was a young man died near Tunessasah, whose disease was a lingering one. The latter part of his time he appeared quite serious, I understood the day before his death, he talked with his father, mother and two sisters; expressed his willingness to die; that he believed that he was going to the Great Spirit; advised them to be good, and warned them of the uncertainty of time. I have attended some of their funerals, they were conducted in a solemn and becoming manner. There is only one thing very singular about them, that is, before leaving the house, the women seat themselves near the corpse (or I may say a number of them) and draw their blankets about their heads and make a kind of mournful singing cry, I allude to the old party.

"I have had two schools in operation the most part of the summer and fall; one at Cold Spring, the other about fourteen miles further up the river near to Great Valley. I taught the one at Cold Spring myself, and hired a white man to teach the other. Schools amongst the natives are rather poorly attended during the pleasant seasons of the year, and better attended in the winter. There are some of the children that read in the Testament and write pretty well, and are learning the arithmetic. I expect to continue the schools through the winter. A year ago I had three schools, one on Cornplanter's Reservation. This reservation is in Pennsylvania, on the Allegany River, about four miles below this. It is about two miles long and half a mile wide; besides, they have two islands that I think contain about one hundred and forty acres. The land is of a good quality, and is mostly occupied by the descendants of old Cornplanter. He was a chief, a man of talent and great influence.

"In regard to leaving, I am not able to fix the time, but desire to be preserved in patience and resignation until our Divine Master shall make it known to me. Please write when thou feels it right so to do, for thy letters are very aeceptable. In sincere love, I remain thy friend,

Ebenezer Worth.

For "The Friend."

Settlement of Meetings in New Jersey.

(Continued from page 221.)

The Friends settled on the Rancocas or "Northampton River," very soon set up meetings for worship at their dwellings, as follows, viz: "A six weeks meeting was held at Joshua Paine's on Northampton River; a meeting was also held at the house of Daniel Wills in the forks of said river. Another was very early settled at the house of Daniel Wills, ('not that in the forks' of the river.")

"Meetings for worship on First and Fourth-days, were also settled at Northampton, to be held at the house of Thomas Harding," &c., as is shown by the following minutes of Burlington Monthly Meeting. "It is agreed that the meetings on Ancocas (or Ankokas) be held at the house of Thomas Harding."—1681.

"The meeting that used to be kept at Thomas Cline's, and John Woolman's, is now ordered to be kept at Daniel Wills' house, weekly."—1687.

In 1703, a meeting-house was built upon ground given by John Wills, called Northampton Meeting-house; the meetings before alluded to were then discontinued. This house which stood quite near the present burial ground, was replaced by another upon nearly the same site, in 1722, which continued until the new brick house was erected in 1772, about half a mile north of it, which was enlarged as it now stands in the village of Rancocas.

CHESTERFIELD.

A meeting for worship, held on First-days, was continued from the first settlement by the English (1677) at the house of Thomas Lambert,

until the building of the meeting-house and settlement of the Meeting at Chesterfield, about 1680, at which time the Monthly Meeting was established, but it was not always held there as is shown by the following minute:

"At our Monthly Meeting at Francis Davenport's house, near Crosswicks Creek, the place now called Chesterfield, ye 2nd of ye 8th month, 1684. It is agreed that a week day meeting be kept every 4th day of ye week at ye house of Matthew Watson."

The meeting-house at Crosswicks was built in 1692, and the first Monthly Meeting held in it 6th of Eighth Month, 1693. Meetings were held here until 1706, at which time a new and more commodious house was erected near the former one. This house was of brick, and enlarged in 1753. Another account says, "About 1738–9, it was found desirable to have a larger meeting-house, and a large brick building was built upon land given by Samuel Bunting; this house was enlarged in 1773." This building was occupied as barracks by the American troops in 1778, and a cannon-ball was lodged in its walls. On First-days, however, the benches were arranged and meetings held in it as usual.

In 1831, a frame meeting-house was built near this, which was occupied until 1853, when a brick structure succeeded it.

OLD SPRINGFIELD.

1682.—"It is ordered that Friends at Esiskunk Creek have a meeting at the house of Thos. Barton, on First-days, for the winter season."

1687.—"A meeting for worship was set up at Esiskunk Creek, and held by turns at the houses of Thomas Barton, John Day, and John Curtis."

"A three weeks meeting for worship was established to be held circularly at Old Springfield and at Burr on the Rankokas."

1694.—"It is agreed that the meeting-house of Springfield be built on the hither side of Mattacopany bridge."

The meeting-house was built in 1698, on ground given by Richard Ridgway.

MANSFIELD.

1731.—Mansfield Meeting was settled in 1731, and a meeting-house built the same year on ground of Francis Gibbs. It was a long narrow frame building, and was replaced by a more modern brick structure, upon the same site, in 1812.

MANSFIELD NECK.

1753.—A meeting was allowed to be held near William Folwell's on First-days, once in three weeks during the winter. In 1783, it was established with the privilege of a Preparative Meeting.

UPPER SPRINGFIELD.

As respects the origin of this meeting we find the following minute:

"A meeting for the winter season hath been for several years past, held in part of Upper Springfield, at a house provided for the purpose, nigh Shreeve's Mount." In 1728, the meeting of Upper Springfield was established, and their meeting-house built the same year upon ground of Joshua Shreeve.

In 1783, the Monthly Meeting was organized, being parts of Burlington and Chesterfield Monthly Meetings, and was composed of the Meetings of Mansfield, Arneytown, Upper Freehold and Upper Springfield.

MOUNT HOLLY (*or Shreeve's Mount.*)

In 1704, a Meeting was settled at Restow Lipincoats (Restore Lippincott's) to be held for the winter season, which was discontinued as the following minute of Burlington Monthly Meeting shows.

1716.—"Whereas there was one little meeting kept at two places, one at Restore Lippincott's, and one at Daniel Wills', which hath been for a considerable time; but now there is a meeting-house built at Mount Holly for the accommodation of those two meetings."

The Mount Holly meeting-house was built upon ground given by Nathan Cripps, on the northern slope of the mount, and on the site of the Cemetery on Wood Lane. It was standing in 1776, and used by the British troops as a stable.

1742.—"The Friends at Mount Holly, alias Bridgeton, requested of this meeting to hold a First-day evening meeting in Bridgeton, for the winter season, which is allowed by this meeting." (Burlington M. M.)

1743.—"The Meeting having considered the application of sundry Friends belonging to the upper part of Mount Holly Meeting, do consent that they hold a meeting according to their request." (B. Mo. Meeting.)

In 1762, a new meeting-house was built in the more central part of the town, for an afternoon meeting. It was used by the British during the Revolutionary war, as the head-quarters of their Commissary department, and the benches for cutting meat upon; the hacks and marks of both cleaver and knife are still to be seen upon them, as well as the marks of the British musket barrels upon the floor.

Mount Holly Monthly Meeting was constituted in 1776, by a division of Burlington Monthly Meeting, and was composed of the Meetings of Mount Holly, Shreeve's Mount, Old Springfield and Upper Springfield.

VINCENT TOWN.

1765.—"A written proposal from sundry Friends, for keeping an afternoon meeting during the summer at a school-house lately erected near William Bishop's, was now read and agreed to." (Min. Burlington Monthly Meeting.)

A meeting was afterwards established at Vincent Town, and a meeting-house built; but the meeting has been discontinued some years.

(To be continued.)

A Remarkable Negro.—A negro, one remarkable for literary attainments, was recently discovered in one of our Chicago Police Courts. When an interpreter was needed on the trial of a disorderly Italian, this negro was brought into Court. He spoke the Italian language with the fluency and correct emphasis of a native. And then the wonder began to grow. It continued to grow. It reached its climax when it was discovered that this negro, who professed to work around the city at "chores," although entirely uneducated in other branches, could speak the German, Spanish, French, Italian, Greek and several Indian languages fluently and correctly. He was born in Spain, had wandered over a large portion of Europe and of this country, and had picked up his linguistic knowledge in the countries he visited without acquiring any thing else of more service to him than that knowledge was. Probably, for the first time in his life, the Professor held a *levee*. He was honorably discharged and went his way in search of more chores after receiving a fairly liberal contribution.—*Correspondent of the Presbyterian.*

When the creature and its works are in the grave, when self is entirely dead, then the Creator is the most glorified.

Selected.

THE DYING MOTHER.

A mother lay on her dying bed,
Beside her stood her son.
With one hand placed on his youthful head,
She prayed to the Holy One.
Her cheek was pale, and her eyes grew dim,
And faintly she drew her breath;
She had labored well through life for him
And she strove for him in death.

"I come, I come from the scenes of care
To a world where all is love;
Oh! that I in my arms could bear
My child to the realms above.
I have sown good seed in his tender heart,
I have taught him from sin to flee,
But, oh! the summons has come to part,
And I leave him now to Thee.

"A mother's care, he may know no more,
But Thou canst her place supply;
Oh! keep him safe, and when life is o'er,
May she meet her boy on high."
Her spirit fled to a better world,
And a wail rose over the dead;
And the daisy springs on that mossy tomb,
And the grass waves o'er her head.

But think ye, no marks of her life remain,
Because she has passed away?
Or that her efforts were all in vain,
Lost like the ocean spray?
Nobly her mission was finished here,
And well has she won her rest;
But think ye no fruits of her toil appear!
Are there none by her efforts blessed?

Go, mark that man who is bowed with age,
Who wears the wreath of frost,
Long hath he travelled the world's broad stage,
Ask him if her life was lost.
For he, though changed, was the self-same child
That stood by her dying bed,
That sobbed aloud in his sorrow wild,
When he found his mother dead.

Go mark his reply, "I have travelled far,
I have swerved from duties' track,
But she has served as a guiding star,
And her prayers have led me back.
And often in the festal hall
When I have heard the wicked scoff,
Would thoughts of her on my spirit fall,
And I could not shake them off.

And often, too, in the solemn night,
When all around me slept,
In dreams once more she has blest my sight,
And I awoke and wept."
A high degree have her efforts won,
And soon 'twill be hers to meet,
Where all is love, with the darling son
She led to the mercy seat.

Selected.

BY-AND-BY.

What will it matter by-and-by,
Whether my path below was bright,
Whether it wound through dark or light,
Under a gray or a golden sky,
When I look back on it, by-and-by?

What will it matter by-and-by,
Whether, unhelped, I toiled alone,
Dashing my foot against a stone,
Missing the charge of the angel nigh,
Bidding me think of the by-and-by?

What will it matter by-and-by,
Whether with laughing joy I went
Down through the years with a glad content,
Never believing—nay, not I—
Tears would be sweeter by-and-by?

What will it matter by-and-by,
Whether with cheek to cheek I've lain
Close by the pallid angel, Pain,
Soothing myself through sob and sigh;
"All will be elsewise by-and-by?"

What will it matter? Naught, if I
Only am sure the way I've trod,
Gloomy or gladdened, leads to God;
Questioning not of the how, the why,
If I but reach Him, by-and-by.

What will I care for the unshared sigh,
If, in my fear of slip or fall,
Closely I've clung to Christ through all,
Mindless how rough the path might lie,
Since He will smooth it by-and-by?

Ah! it will matter by-and-by
Nothing but this: That Joy or Pain
Lifted me skyward, helped to gain,
Whether through rack, or smile, or sigh,
Heaven—home—all in all, by-and-by!

—*Margaret J. Preston.*

Selected.

THANKSGIVING.

BY IRVING BROWNE.

Upon the frozen, fruitless ground,
Above a treasure he had found,
A robin sang;
Such rapture swelled his slender throat
The dull air quivered with his note;
The silence rang
With melody so high and long
He seemed to be incarnate song;
He seemed to thirst—
So tame he was as I drew near—
That all the heavens and earth should hear
The grateful burst.
No alderman at turtle feast
Nor hungry man o'er smoking beast
Such bliss could know;
No parching traveller on the sand,
Discovering water near at hand,
More joy could show.
No juicy fruit nor dainties ripe
Had thus attuned his little pipe
To thank the Lord;
'Twas but a bunch of withered berries
Or unnutritious, starving cherries
That spread his board!
That robin's rapturous merriment
Exposed man's selfish discontent
In its true feature;
That day a sermon rare and good
Was preached in aisle of somber wood
By feathered creature.
And often when I bow my head
In thankfulness for bounties spread
And look on high,
I walk once more as in my youth
And hear again in very truth
That robin's cry.

Albany, N. Y. —*The Independent.*

The men employed about the dome and roof f St. Peter's are called San Pietrini. They well upon the roof. Most of them were born ere, as were generations of their kind gone efore. There are forty-one of them—twenty egular employés, seventeen supernumeraries, vo aspirants to the place of supernumerary, and vo who do only sweeping and cleaning. The lumination of the dome and cupola used to ake over 300 men. Extra hands were hired r the occasion from trades and occupations in hich labor is done at dizzy heights, and they ere set to work under the direction of the San ietrini. Every precaution was taken against cidents. The writer's informant, a San Pietrini own old and gray in the service, said that though oftentimes some of the men employed ere careless, yet, during the forty-four years receding 1870, only three men, all of them San ietrini, had lost their lives by falling. One fell om the roof while repairing an arm of the atue of St. Andrew; the other two fell while uminating the dome.—*Exchange.*

"When a stranger treats me with want of spect," said a poor philosopher, "I comfort yself with the reflection that it is not myself at he slights, but my old and shabby hat and oak, which, to say the truth, have no particur claim to adoration. So, if my hat and cloak noose to fret about it, I let them, but it is noth- g to me."—*Christian Age.*

For "The Friend."

The instances given in a late number of The Friend of some mistakes in the meaning of words made by the Indian children at Carlisle, are not unlike those which are frequently met with by persons who have the care of the instruction of children.

In a class on United States History, a boy was reciting the adventures of Sir Walter Raleigh, in his attempts to establish colonies in this country. The teacher inquired whether Queen Elizabeth had in any way rewarded him for what he had done.

"O, yes," said the boy, "she gave him a *night-cap.*"

The book said she had rewarded him with *knight-hood;* and this was the interpretation of that word which the child had given to it.

T. N. Rawlins of Delaware, who relates the above anecdote, also says that one of the teachers in the public schools of that State was in the habit of giving her small pupils talks on various subjects, and calling upon them at some subsequent time to repeat what they had heard. One day the State Superintendent came in, and among other classes called was the class of little fellows to whom she had been giving these talks. She had but recently given them the story of the capture of Quebec, and, as they had all seemed to be much interested, she concluded to have one of the little fellows give her the story. She had asked for this particular story because she wanted the little fellows to do their best. So one of them began, telling all about the situation, and how the English had stealthily scaled the Heights of Abraham.

"And," said he, "when the French saw what had been done they were struck by lightning."

"Struck by lightning?" exclaimed the truly amazed teacher.

"Yes, marm," said he, "you told us that they were struck by *thunder.* But then you know you told us one day that thunder never struck any body. So we concluded you made a mistake and meant they were struck by lightning."

She had told them that the French were *thunderstruck.*

The *Sunday School Times* states that a teacher asked a bright boy in his class, what was the meaning of the expression in reference to our Saviour, that "They were astonished at his *doctrine?*"

The boy promptly replied: "They wondered that he could cure the people." That boy had confounded "doctoring" with "doctrine."

In another case, a teacher asked one of his scholars, "What is a wilderness?" Promptly the answer came back, "A little house." That scholar's ignorance was appalling to his teacher. Yet it was not thoughtlessness on that boy's part which prompted that answer. The boy had been told of the Israelites going out from their Egyptian homes to live in the wilderness, and of their living forty years in the wilderness. He naturally inferred that a wilderness—as a place to live in—was a house; and as he was told that it was a privation to the Isrelites to live there, instead of in their Egyptian home, he took it for granted that a wilderness was not a capacious house, but a small one.

This answer showed that the child had an active mind, and that he had reasoned on the use of the word, although he had drawn an erroneous conclusion. And it must be borne in mind, that the main source of our knowledge of the meaning of words is, the manner in which they are used.

For "The Friend."

The White Ant as an Agriculturist.

Henry Drummond, in his "Tropical Africa," adduces some reasons to show that in parts of Africa, the White Ant or Termite, performs the same function for which Charles Darwin has shown that other portions of the globe are indebted to the common earthworm.

In order to produce a succession of crops, the lower layer of soil, exhausted with bringing forth, must be transferred to the top for change of air. The upper film, restored, disintegrated, saturated with fertility and strength, must next be slowly lowered down to where the rootlets are lying in wait for it, deep in the under soil. Man performs this work with the plough, turning up the crust and turning down the refreshed soil. And nature does it by natural ploughmen, millions of whom are at work in every part of the globe, slowly turning over the earth's crust from year to year.

According to Darwin, the animal which performs this most important function in nature is the earth-worm. He calculates that on every acre of land in England, more than ten tons of dry earth are passed through the bodies of worms and brought to the surface every year. He says: "The plough is one of the most ancient and most valuable of man's inventions; but long before he existed the land was, in fact, regularly ploughed by earthworms. It may be doubted whether there are many other animals which have played so important a part in the history of the world as have these lowly orgauized creatures."

In the central plateaus of Africa, during the greater part of the year, the worm cannot operate at all. "The soil," says Drummond, "baked into a brick by the burning sun, absolutely refuses a passage to this soft and delicate animal. All the members of the earthworm tribe, it is true, are natural skewers, and though boring is their supreme function, the substance of these skewers is not hardened iron, and the pavement of a tropical forest is quite as intractable for niue months in the year as are the frost-bound fields to the farmer's ploughshare. During the brief period of the rainy season worms undoubtedly carry on their function in some of the moister tropical districts; and in the sub-tropical regions of South America and India, worms, small and large, appear with the rains in endless numbers. But on the whole the tropics proper seem to be poorly supplied with worms. In Central Africa, though I looked for them often, I never saw a single worm. Even when the rainy season set in, the closest search failed to reveal any trace either of them or of their casts."

Its place in those regions seems to be taken by the White Ant. This insect "lives almost exclusively upon wood; and the moment a tree is cut or a log sawn for any economical purpose, this insect is upon its track. One may never see the insect, possibly, in the flesh, for it lives underground; but its ravages confront one at every turn. You build your house, perhaps, and for a few months fancy you have pitched upon the one solitary site in the country where there are no white ants. But one day suddenly the door-post totters, and lintel and rafters come down together with a crash. You look at a section of the wrecked timbers, and discover that the whole inside is eaten clean away. The apparently solid logs of which the rest of the house is built are now mere cylinders of bark, and through the thickest of them you could push your little finger. Furniture, tables, chairs, chests of drawers, everything made of wood, is

inevitably attacked, and in a single night a strong trunk is often riddled through and through, and turned into matchwood. There is no limit, in fact, to the depredation by these insects, and they will eat books, or leather, or cloth, or anything; and in many parts of Africa I believe if a man lay down to sleep with a wooden leg it would be a heap of sawdust in the morning."

The White Ant is never seen, and yet it cannot procure its food until it comes above the ground. "How does it solve the difficulty? It takes the ground out along with it. I have seen white ants working on the top of a high tree, and yet they were underground. They took up some of the ground with them to the tree-top; just as the Esquimaux heap up snow, building it into the low tunnel-huts in which they live, so the white ants collect earth, only in this case not from the surface but from some depth underneath the ground, and plaster it into tunnelled ways. Occasionally these run along the ground, but more often mount in endless ramifications to the top of trees, meandering along every branch and twig, and here and there debauching into large covered chambers which occupy half the girth of the trunk. Millions of trees in some districts are thus fantastically plastered over with tubes, galleries, and chambers of earth, and many pounds weight of subsoil must be brought up for the mining of even a single tree."

"The extent to which these insects carry on their tunnelling is quite incredible until one has seen it in nature with his own eyes. The tunnels are perhaps about the thickness of a small-sized gas-pipe, but there are junctions here and there of large dimensions, and occasionally patches of earthwork are found embracing nearly the whole trunk for some feet. The outside of these tunnels, which are never quite straight, but wander irregularly along stem and branch, resembles in texture a coarse sandpaper; and the color, although this naturally varies with the soil, is usually a reddish brown. The quantity of earth and mud plastered over a single tree is often enormous; and when one thinks that it is not only an isolated specimen here and there that is frescoed in this way, but often the whole of the trees of a forest, some idea will be formed of the magnitude of the operations of these insects and the extent of their influence upon the soil which they are thus ceaselessly transporting from underneath the ground.

"In travelling through the great forests of the Rocky Mountains or of the Western States, the broken branches and fallen trunks strewing the ground breast-high with all sorts of decaying litter frequently make locomotion impossible. To attempt to ride through these western forests, with their mesh-work of interlocked branches and decaying trunks, is often out of the question, and one has to dismount and drag his horse after him as if he were clambering through a woodyard. But in an African forest not a fallen branch is seen. One is struck at first at a certain clean look about the great forests of the interior, a novel and unaccountable cleanness, as if the forest-bed was carefully swept and dusted daily by unseen elves. And so, indeed, it is. Scavengers of a hundred kinds remove decaying animal matter—from the carcase of a fallen elephant to the broken wing of a gnat—eating it, or carrying it out of sight, and burying it in the deodorising earth. And these countless millions of termites perform a similar function for the vegetable world, making away with all plants and trees, all stems, twigs, and tissues, the moment the finger of decay strikes the signal."

"But the works above ground represent only a part of the labors of these slow-moving but most industrious of creatures. The arboreal tubes are only the prolongation of a much more elaborate system of subterranean tunnels, which extend over large areas and mine the earth sometimes to a depth of many feet or even yards.

"The material excavated from these underground galleries and from the succession of domed chambers—used as nurseries or granaries—to which they lead, has to be thrown out upon the surface. And it is from these materials that the huge ant-hills are reared, which form so distinctive a feature of the African landscape."

"Some idea of the extent to which the underlying earth of the tropical forests is thus brought to the surface will have been gathered from the facts already described; but no one who has not seen it with his own eyes can appreciate the gigantic magnitude of the process. Occasionally one sees a whole trunk or branch, and sometimes almost an entire tree, so swathed in red mud that the bark is almost completely concealed, the tree looking as if it had been taken out bodily and dipped in some crystallizing solution.

"On one range of forest-clad hills on the great plateau between Lake Nyassa and Tanganyika I have walked for miles through trees, every one of which, without exception, was ramified, more or less, with tunnels."

Items.

African Slave Trade and War.—The recent fighting with the Arab tribes near Suakim, on the Red Sea, by English troops is condemned by the advocates of peace in England; as well as the attempts to stop the slave trade by military blockade of the East African Coast. The *Herald of Peace* states that the Slave Trade carried on by the Arabs is worse than ever, and that the most effectual means of checking it, is by the application of civilizing influences to Turkey, Barbary, Egypt, Persia and Asia Minor, which are the principal markets for the slaves. In the House of Commons Sir William Lawson and others strongly protested against the slaughter at Suakim.

Undercurrents in Favor of War.—In speaking of the influences which tend to neutralize the efforts of the friends of peace, the *Herald of Peace* mentions among others the following:

"There are in every country a great multitude of persons, including a large proportion of the upper and most influential classes, whose special interests and prospects of honor and wealth, are inseparably bound up with militarism. This single circumstances renders them willingly blind, not only to human intercession, but to Divine commands. They are like the man who obstinately arguing, on merely selfish grounds, for his own interests, in spite of religious considerations, was at length simply answered, by his opponent taking a sheet of paper, writing on it the word 'God,' and then putting a piece of gold over that word, 'Now do you see the word God?' 'Of course not,' was the reply. 'Just so,' responded the other, 'your own temporal interest blinds you to the Divine claims in regard to your duty.'

"There are myriads in European and other nations, whom honors and emoluments similarly blind, and willingly so, to God, where the welfare of humanity and the peace of the world are concerned. This vast force of vested interests, in the highest ranks especially, furnishes, at present, incalculable resistance to the effectual promulgation of Peace and Arbitration. To suppose that the presentation, to such persons, of schemes for Mediation and Arbitration, however ingenious and however reasonable, will avail to overcome their present attachment to militarism, is to expect that the tides of the ocean will retire at human command."

Church Discipline. The Arkansas *Churchman*, in speaking of the Protestant Episcopal Church in that State, says it has suffered much from various causes, "such as unwise financiering; foolish ritualism, false teaching, unworthy ministers and disreputable laymen." But yet it thinks the outlook is good, for they propose to get their juridical machinery into such a shape as speedily to depose any "unworthy ministers." If, to this proposal they should add a determination to exercise such a religious oversight over their "disreputable laymen" as would lead to their reformation or expulsion from membership, there would be still greater ground for hope; for, as a contemporary remarks, "Any Christian church can afford to be small—it cannot afford to be impure. It will live with few members, but all vitality may fade out of it, even if its sanctuaries are crowded to their doors, if ungodliness is suffered to rule."

Changes Among Roman Catholics.—A conference of Roman Catholics was recently held in London at which one of the papers read bore the title, "The Best Way of Inspiring a Love for Holy Scripture.' Let no one say that the Roman Catholic Church never changes. How many of the Saints have been burned at the stake, beheaded, imprisoned and otherwise persecuted for reading the Bible and teaching it to their children. In many Roman Catholic countries the people are not allowed to read a copy of the Scriptures now. The example and influence of Protestantism have compelled the Catholics in England and America to adopt religious customs which they denounce and forbid in lands where Protestants are few. Even in Catholic Mexico the effect of the presence of Protestantism has become manifest within a few years. C. W. Drees, who for years was superintendent of Methodist Missions in that country, says that when he first went to Mexico, some twelve years ago, there was no preaching in Catholic churches. The people heard the Protestant Missionaries preach and expound the Bible, and teach their hearers religion and began to inquire why the priests did not preach and in many places a preaching service was introduced which bids fair to become general.

Deaconesses.—A writer in *The Christian Advocate* (Methodist) refers to the action of the last General Conference in instituting an office of Deaconesses in the Methodist Episcopal Church, and regards this not as an innovation, but as a revival of an office recognized in the early Christian church—certainly as early as the third century. They were not public teachers, but were expected to look after the sick, poor and helpless, and to exercise supervision over the women members. The duty of these primitive deaconesses seem to have been very similar to those which, in the organization of the Society of Friends, are assigned to the woman "overseers," and to the committees who have charge of the poor. In the west of Europe the office was abolished by the Council of Orleans, A. D. 533. In the Eastern Church it appears to have been continued to the Twelfth Century.

Of the use and spread of deaconesses in Europe in modern times, the article in *The Christian Advocate* gives the following account:

"In the early part of this century there was a Kaiserwerth, a little village about six miles from Dusseldorf, a devout evangelical pastor, Theodor Fliedner. While in England he became interested in E. Fry's efforts at prison reform. On his return he asked permission for a time to be imprisoned, in order to look at prison life from the inside, as German prisons then were poor indeed. This was refused, but he was allowed to hold services in the prison at Dusseldorf, and through his efforts the first prison society of Germany was formed. One day a discharged female convict came to him asking for shelter and work. In the parsonage garden was a little summer-house twelve feet square. This was made habitable by Fliedner and his wife (who was truly a helpmeet to him in all his work), and offered the poor woman as a home. Another came and then another, and the little house became too small. Fliedner called to his aid the pious women of the church, and they responded to his call.

"In 1836 he bought a house, fitted it as a hospital and training-school for Christian nurses. It was found desirable to organize these devoted trained women into a distinct band, so statutes were drawn

p and a Society of Deaconesses formed. Such was he humble beginning of the Kaiserwerth of to-lay. The little garden-house is still standing, to e held in perpetuity as a monument of God's rovidence. Building after building has been added s the circle of practical philanthropy has been en-arged. First of all is the Mother House and Hos-ital, to which a dispensary is attached; near by he Refuge for discharged female convicts; the Normal School Girl's Orphanage; Insane Asylum or Protestant women; Home for invalid women of Protestant faith, and a publishing house, which ssues religious books and tracts. Outside of Kais-rwerth there are twenty-four branch houses, and numerous affiliated stations, such as hospitals at erusalem, Alexandria, and Cairo, and girls' schools t Smyrna, Beirut, and in Italy.

"There are Deaconesses' Institutions in Holland, France, Switzerland, Denmark, Sweden, Finland, Russia, England and Austria. None are received s members save unmarried women and childless idows. As a rule, they must be between eighteen nd forty years of age, giving proof that they are levout Christian women entering on this service rom pure motives and with a willing heart. The eriod of probation varies from a few months to wo or three years according to the experience and bility of the applicant. Before she becomes a sis-er, all the Deaconesses at the Mother House have a ight to vote upon her acceptance. Each Deaconess s expected to perform her duties gratuitously, not ven accepting gifts from patients. All are dressed like in a simple garb of blue with white cap and ollar; all are boarded by the institution, and have small amount of money for personal expenses. If Deaconess engages in outside or foreign service, he institution still continues to care for her, and eceives the money paid for her services. Of her wn property she has entire control."

Beer vs. *Food.*—Among modern millionaires, rewers have in recent years become conspicuous. low their wealth is accumulated by impoverishing he poor is well illustrated by the Holyoke (Mass.) *Transcript*, which in a late paragraph, headed Meat or Beer," says: "On a recent cold morning he very smallest size of a small boy went into a narket and asked for five cents' worth of salt pork. t was portioned out, and then the child showed wo cents more, and said it was for a soup-bone. The bone was produced, and as the marketman anded it to the child, who was barefooted, though now and ice were on the ground, he observed that e held in one hand a large pail, and inquired what e was to get in it. 'Beer,' said the small boy. To ll that pail with beer would cost fifteen cents, hich was double the sum appropriated for the mily's food for that day. This happens daily.—*Tat. Temperance Advocate.*

"THOUGH we may have known our natural mpers subdued in a great degree, at our first tting out in the ministry, by the cross and ower of Christ, yet if there be not a daily biding under that power our natural inclina-ons and tempers may prevail again to our urt, and the blessed effect of that subjection to he spirit, spoken of by the prophet, we shall ot experience, 'They shall not hurt nor destroy all my holy mountain, for the earth shall be ll of the knowledge of the Lord, as the waters over the sea' (Isaiah xi: 9)."—*S. Bownas.*

THE "*Indian Witness*" says: "When a nker fails in China, all the partners and em-oyees are beheaded.,' If this law existed in e United States, and were faithfully executed, ere would be a wilderness of headless trunks, a vast improvement in the financial condition bank patrons.—*Selected.*

THE severity of a man's condemnation is in roportion to the light against which he sinned, d to the clearness of recognition of a duty to sist the temptation to which he has yielded.

THE FRIEND.

SECOND MONTH 16, 1889.

The efforts which have been made of late, and which are still making, to obtain possession of additional slices of Indian territory, bring to mind the remarks of the Editor of the *National Gazette* in 1831, when the State of Georgia was most unjustly endeavoring to force the Cherokees to vacate their possessions in that State, and remove to their present homes on the west of the Mississippi. The Editor then said:—

"Whithersoever they may go, the whites, if their lands be of any value, will form settlements about them, will covet their farms and hunting grounds, will organize themselves into States, and set up those pretensions which are now acknowledged as just and irresistible on the part of Georgia. The dilemma will recur, the sad catastrophe be acted over. They never can be able to proceed unmolested in the interesting experiment of gradually advancing a community of American Indians from barbarism to the habits or enjoyments of civilized life."

This prophesy seems likely to be verified, unless the better feelings of the people of the United States, or the interposition of Divine Providence, should check the unscrupulous efforts of some persons, who are seeking to set aside or evade the contracts which our Government made in former years with different Indian nations.

Our readers will, we think, be interested in the following extracts from a letter, received by a friend, from a Chickasaw Indian, G. W. Harkins, an attorney at law, at Tishemingo, Indian Territory; the Chickasaws were one of the five Indian nations, who thirty or forty years ago were compelled to remove into the Indian territory, from the Southern States.

"I failed in getting money for my people last session of Congress:—[The bill] passed the Senate and failed in the Conference committee. It does seem hard indeed for the Government to sell our land, place the money of the sale in the U. S. Treasury for the land, then force the Indian to go to the Court of their own creation, get judgment, then Congress cut it off, because they don't want to pay."

"There is not an Indian man, woman or child, among my people, who do not wear citizens clothing, in most cases after the 'improved modern style'—I feel too much attention paid to dress, [more] than comfort and economy require."

"My nation is growing in agriculture daily and yearly—See well arranged farms, good dwelling-houses, barns all over the country. Churches and school-houses are growing in number yearly; and my people spend more money for education than any other people *in the world, according to population.* This last scholastic term, we spent over $54,000 for about six hundred scholars, It's too much money for the benefits realized, but the money was spent with good will and intentions for the good of our children. The U. S. Government don't furnish one cent to aid us. The money comes from our invested funds and local taxes. The Chickasaws (my people) are the only Indians whose chief magistrate is styled Governor, with a Legislature and judiciary modeled after the State of Mississippi, the people being better acquainted with that State form of government.

"We have a brick State-house, four large academies for males and females and about twenty primary schools, with a large number (say sixty) going to school in the States. For this privilege we feel thankful to our Heavenly Father, and *ask to be let alone to work out our own salvation*—while Congress wants to pass the Oklahoma bill to destroy the autocracy of the Indian Government, [which] they have built up (in a wild country, in fifty years) without aid or help."

"Give the five tribes, the Chickasaws, Cherokees, Creeks, Choctaws, and Seminoles, a little time, they will prove to the world they are capable of self-government, and will compare favorably with the adjoining States. Is this too much to ask for a long-suffering people who own their own lands that they bought and have patents for from the United States Government?"

We are aware that there are differences of opinion among those who have the best interests of the Indians at heart, as to the line of policy which will most promote their true welfare. But we believe that all lovers of them and of our country ought to be united in the conviction, that right or justice should prevail, that our Government should faithfully adhere to its own covenants with them, that no force or fraud should be permitted to be used by its agents in the formation of new agreements, and that whatever changes in their relationship to the general government are desirable, should be brought about, not by the exercise of arbitray power, but by the slower, but more salutary process of education and conviction.

We fully believe that "righteousness exalteth a nation, but sin is a reproach to any people," that every violation of equity incurs the displeasure of the Great Ruler of the Universe; and that in our treatment of the Indians, as in all other cases, we should do to them as we would in similar circumstances, wish to be treated by others.

SUMMARY OF EVENTS.

UNITED STATES.—Secretary Bayard has notified the German Minister at Washington that our Government accepts the proposition for a resumption at Berlin of the conference begun in Washington in 1887, in regard to Samoa.

The President on the 8th instant sent to Congress Prince Bismarck's proposal for a resumption of the Samoan conference, and the President's response. The basis is "native independence and equality of rights among the treaty powers." In accepting the proposal Secretary Bayard requests a truce, and that the German officers at Samoa be directed to cease belligerent operations pending the decision of the conference. The Governments of Germany and Great Britain have consented to the publication of the protocols of the last Convention.

A bill making the head of the Agricultural Department a cabinet officer has been signed by the President, who has also nominated Norman J. Coleman, the present Commissioner, to be Secretary of Agriculture.

Six nuns from Syracuse, N. Y., have gone out to nurse in the leprosy colony in the Sandwich Islands, and there has arrived here from Liverpool an English woman, named Fabian, who is on her way to act as a nurse in the same colony. Damien, the priest in charge of the colony, has caught the loathsome disease, and nurse Fabian does not expect to escape the same fate, but she does not shrink from her heroic task in what is probably one of the most terrible places on earth.

On the 6th instant a blizzard from the northwest had for two days raged throughout the upper peninsula of Michigan. Traffic has been stopped on some of the railroads, but lumber hauling is facilitated by the freezing of the swamps. At Sand Beach the temperature was 6° below zero. A telegram from that point says: "The air is full of fine frozen particles, and it is almost impossible for man or beast to move. Twenty inches of snow has fallen, but it is heaped in drifts by the gale and all travel and business is suspended."

The Iowa Supreme Court on the 7th instant, decided the original package liquor case, appealed from the

Keokuk Superior Court. The decision was against the liquor men on every point, on the principle laid down by the United States Supreme Court in the Bowman case. That Inter-State shipments to parties, not authorized to sell, cannot be prohibited, is admitted, "but," says Judge Reed, in his opinion, "it by no means follows that the owner has a right, after the property has been delivered to him in the State, to use or dispose of it in a manner different from that prescribed by the laws of the State for the sale or use of such property generally."

Speaking of the closing of the saloons in Topeka, Kansas, County Attorney Curtis said recently: "At one time there were 140 saloons open in Topeka; their average sales per day were not less than $30 each, which would make $5,200 spent daily for liquor; this amount came largely from the working people; to-day there is not one dollar of that amount spent for whiskey. Where does it go? It goes for food and clothing, for children and wife. I know of scores of instances where families were suffering for food, because their father gave his wages to the saloon-keeper. Now they are living in a cozy home of their own; they have all the necessities of life, and indeed a few of the luxuries; the children, who were once poverty-stricken and living in rags, are now attending public schools, and the father will tell you he was saved by Prohibition."

The Massachusetts House of Representatives has adopted the proposed constitutional prohibitory amendment by a vote of 161 to 69.

The prohibition or high license question will be submitted to the people of Nebraska at the next State election.

The mild weather of Twelfth, and the first half of First Month, had its effect on the maple trees of New England. In Maine and Vermont and other sections, trees yielded a good flow of sap, and sugar was made in midwinter, a very unusual occurrence.

Jacob I. Tome, the millionaire banker of Port Deposit, Md., has given $2,500,000 to a board of seven trustees to found a training school in that town, to be called "The Tome Male and Female Seminary of Port Deposit." The sum of $500,000 will be spent in erecting buildings, and $2,000,000 for the maintenance of the school.

Deaths in this city last week numbered 408, an increase of 9 over the preceding week, and a decrease of 18 as compared with the corresponding period of last year. Of the foregoing 210 were males and 198 females: 53 died of consumption; 42 of pneumonia; 22 of diseases the heart; 20 of old age; 18 of inanition; 18 of typhoid fever; 17 of convulsions; 14 of inflammation of the brain; 12 of apoplexy; 12 of Bright's disease; 11 of scarlet fever; 11 of debility and 10 of diphtheria.

Markets, &c. — U. S. 4½'s, reg., 108; coupon, 109; 4's, 128¾; currency 6's, 120 a 130.

Cotton was quiet but firm at 10⅜ cts. per pound for middling uplands.

Feed.—Winter bran, choice, $16.75; do., fair to prime, $16 a $16.50; spring bran, $15 a $16.

Flour and Meal.—Western and Pennsylvania super, $2.75 a $3.00; do., do., extras, $3.00 a $3.60; No. 2 winter family, $3.75 a $4.25; Pennsylvania family, $4.60 a $4.75; Pennsylvania roller process, $4.75 a $5; Ohio, clear, $4.60 a $4.90; do., straight, $4.90 a $5.25; Indiana, clear, $4.60 a $4.90; do., straight, $4.90 a $5.25; St. Louis and Southern Illinois, clear, $4.60 a $4.90; do. do., straight, $4.90 a $5.25; winter patent, fair to choice, $5.40 a $6.00; Minnesota, clear, $4.25 a $5.00; do., straight, $5.00 a $5.87½; do., patent, $6.00 a $6.75. Rye flour was dull at $3.00 per barrel for choice.

Grain.—No. 2 red wheat, 95½ a 96 cts.
No. 2 mixed corn, 41⅛ a 41⅜ cts.
No. 2 white oats, 33¾ a 34 cts.

Beef cattle.—Extra, 4½ a 4¾ cts.; good, 4 a 4¼ cts.; medium, 3½ a 3¾ cts.; common, 3 a 3¼ cts.

Sheep.—Extra, 5¾ a 5⅞ cts.; good, 5¼ a 5½ cts.; medium, 4¾ a 5 cts.; common, 4 a 4½ cts.; culls, 3 a 3¾ cts. Lambs, 4 a 7¼ cts.

Hogs.—Western, 6½ a 7⅛ cts.; rough fat Western, at 6 a 6¼ cts.; State, 6 a 6¾ cts.; State sows and stags, 5½ cts.

Milch cows were not very active, even at $25 a $50.

FOREIGN.—A paper on "The Amount and Incidence of Imperial Taxation in Different Countries," by J. S. Jeanes, was read some days ago, in London, before the Royal Statistical Society. J. S. Jeans described in very general terms the sources of revenue of most of the countries of the world, and gave figures showing the great increase during the last twenty years in the amounts levied by taxation upon their peoples. He pointed out that this increase was mainly due to increased expenditure for war purposes, and said: "The present annual expenditure in Europe for war purposes, including armies, navies and interest on war debt, is over £350,000,000 per annum. Thirty years ago the same expenditure was not more than £110,000,000 annually. Nothing can justify such an utter waste of resources. What is there to show for it? No single nation is one whit the happier, the better, or the more secure. We have at this moment nearly 4,000,000 of men under arms in Europe. Add what these men ought to earn as producers—taking the moderate average of £20 per man per annum, or about £80,000,000 sterling in all—to the war expenditure already stated, and we have a total waste of £430,000,000 per annum."

On First Month 8th, London experienced a fog, that, even there, was almost unprecedented. As a consequence, the consumption of gas on that day reached the highest point ever recorded—namely, 105,046,000 cubic feet.

It has been ascertained beyond doubt that a steamer which was sunk in collision with the British bark Largo Bay, off Beachy Head, on the night of the 4th inst., was the Glencoe, belonging to the Glen Line, of Glasgow. The Glencoe was bound from Liverpool for London. She carried a crew numbering 52 men, including 23 Chinamen, all of whom were probably drowned. She had no passengers.

The action brought by C. S. Parnell against John Walter, registered proprietor of the *Times*, for libel came up before the Court, at Edinburgh again, and the case was dismissed, the costs being taxed against the plaintiff. The judgment was given on the ground that Walter, being one of the copartnership owning the *Times*, arrestments against him as an individual would be invalid. Parnell will appeal from this decision.

Le Caron, an English spy, has given damaging evidence before the Parnell Commission, against several of the Irish Nationalists. Le Caron joined the most important Irish Secret Societies in this country, and made himself prominent by his assumed extreme views. It is worthy of remark, however, that several of the prominent Irish leaders of high character in this country who have been implicated by the informer's evidence have stoutly denied the truth of every part of it relating to them.

Nothwithstanding the fact that a heavy snow storm prevailed in London on the 10th instant, the demonstration announced to be held in Hyde Park to denounce the Government's coercive measures in Ireland and to express sympathy with William O'Brien was successfully carried out. Thousands of citizens, chiefly from the workingman's and Radical clubs attended the meeting, marching to the park through the storm with bands and banners. Speeches were delivered from twelve platforms. The speakers denounced the Government generally and Balfour especially.

Thomas Condon, member of Parliament for East Tipperary, has been sentenced to two months' imprisonment for inciting boycotting. Kilbride, member of Parliament for South Kerry, has been sentenced to three months' imprisonment, without hard labor, for breach of the Crimes act. Both of them have appealed, and been admitted to bail.

On the 11th instant the Scrutin d' Arrondissement bill was passed by the French Chamber of Deputies, by a vote of 268 to 222.

De Lesseps has sent a circular letter to the subscribers of the new Panama Canal Company, in which he says: "The law regarding the formation of companies requires the deposit of one-quarter of the share capital. This condition has not been fulfilled by the subscribers for the new issue of shares. I cannot, therefore, constitute a company for the completion of the Panama Canal. It will now be necessary to leave to the liquidator the care of our interests and the destiny of a work which must yet be completed. We will show our confidence by calmly awaiting the decision of the liquidator."

Two French physicians, Drs. Roux and Yers, members of the Pasteur Institute, have discovered a way of isolating the crop microbe, and they furthermore have inoculated the disease in rabbits and pigeons. This is considered in Paris a great step towards the discovery of a method of vaccinaton against diptheria, which carries off so many children in that city.

A storm of exceptional severity was raging throughout Holland on the 10th instant. The rivers are greatly swollen, and Rotterdam, Dorderect, Scheidam, Zwolle and Kampen are inundated. Many shipwrecks with great loss of life, are reported.

Naples, Second Month 11.—A shock of earthquake was felt in this city to-day. Vesuvius is again active.

The abnormal severity of the season and the extraordinary heavy snowfalls have made wolves exceeding aggressive in Southern Russia. A native paper says that "issuing from the Podolian and Volhynian and Lithuanian forests, they have assembled in formidable numbers, compelling the inhabitants in the smaller towns and the steppe hamlets to observe a constant watchfulness. On the Nicolaieff post-road a pack of some two hundred wolves appeared some days ago. They were partially dispersed by an organized raid, but such travellers as have the temerity to proceed by that route in sledges are officially warned to see to their weapons."

Much distresss prevails in the Chinese provinces of Yangtze and Anhui. A native paper reports that many hundreds of thousands of people are in a condition bordering on starvation; and that the Chinese authorities, being unable to supply the great demand for food, have appealed for assistance, not only to their own countrymen, but to foreigners as well. The severity of the winter is increasing the distress caused by the famine in Shang-Tung and Manchuria. It is estimated that 250,000 persons are starving in Chen-Kiang.

Christmas Island, the latest annexation of Great Britain, is the highest coral island known, rising three or four hundred feet from the sea.

The annual report of the Indian Department of the Dominion Government, which has been issued, says that there is certainly cause for encouragement at the advancement toward that status which, when attained, must result in the amalgamation of the Indian element with the general population of the country. The various tribes, on the whole, are enjoying prosperity. The Indian population of the Dominion is 124,589.

RECEIPTS.

Received from Henry Bell, Agent, Waterford, Ireland, £4, 10s., being 10s. each for himself, John Adair, William White, Thomas R. White, John H. Colvin, S. Fayle, Daniel Alesbury, and John E. Southall, vol. 62, and 10s. for Benjamin Bishop, to No. 27, vol. 62.

NOTICES.

WESTTOWN COMMITTEE ON INSTRUCTION.—A stated meeting of the Committee on Instruction will be held in Philadelphia on Seventh-day, the 23rd of Second Month, at 10 A. M.

GEORGE M. COMFORT, *Clerk.*

BUCKS QUARTERLY MEETING. — Bucks Quarterly Meeting will be held on the 28th of Second Month at *Fallsington* instead of at *Buckingham*, as heretofore.

GEORGE M. COMFORT, *Clerk.*

WESTTOWN BOARDING SCHOOL STAGE.—During the Winter term the stage will be at Westtown Station on the arrival of the 8.53 and 2.47 trains from Philadelphia, to convey passengers to the school, and at other times on timely notice to

J. G. WILLIAMS, *Supt.*
Westtown, Pa.

WESTTOWN BOARDING SCHOOL. — A competent teacher of Mathematics will be wanted in the girls' department, at the opening of the next session, Fourth Month 30th. Application may be made to

ELIZABETH ALLEN,
3216 North 16th St., Phila.,
ANN ELIZABETH COMFORT,
Fallsington, Bucks Co., Pa.,
or REBECCA EVANS,
P. O. Box 129, Moorestown, N. J.

A Friend in New England is desirous of obtaining a woman Friend as housekeeper, &c., his wife being an invalid. Further information can be obtained by addressing THE FRIEND, No. 116 N. Fourth Street, Philadelphia.

MARRIED, at Friends' Meeting-house, Germantown, 13th of Twelfth Mo. 1888, HENRY ECROYD HAINES, of Philadelphia, son of Jesse and Mary W. Haines, of Muncy, Pa., and ANNE MARRIS WISTAR, daughter of the late Thomas Wistar, Jr.

DIED, Tenth Month 1st, 1888, at her residence, Reading, Pa., LYDIA HARTZ, wife of Elias Hartz, in the 70th year of her age, an esteemed member of Exeter Monthly Meeting, Pa. Although not residing near the meeting of which she was a member, she always manifested a lively interest in its welfare, and attended it whenever able to do so. She was of a meek and gentle spirit, and bore the suffering meted out to her with Christian fortitude. Her friends feel the language to be applicable to her, "Blessed are the dead who die in the Lord."

THE FRIEND.

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FOR "THE FRIEND."

Historical Review of the Society of Friends.

The period of the arising of our Society, about the middle of the Seventeenth Century, was one of much religious excitement in England. Many people had become uneasy with dependence on forms and ordinances, and were earnestly seeking to experience the real virtue and saving efficacy of the Gospel of Christ. The ears of the people were open to hear, and when George Fox and his fellow-laborers showed them the way of salvation which they themselves had been taught of the Lord, the message was received with gladness of heart. Many of their hearers were persons who had long mourned over the dominion which they felt sin had over them, but yet knew not how to escape from its bondage; and when they were told that the same Holy Spirit which showed them their sin would enable them to forsake it, if they would hut listen to and obey its Divine teachings, they rejoiced that the way of deliverance was thus pointed out to them. Great was the convincement that followed. Meetings of Friends were established in many parts of Great Britain; and it was estimated that in and around London alone, the number of members soon exceeded 10,000; while the whole membership of the Society within fifty years of its rise, was probably not less than 60,000, and may have far exceeded that number.

The severe persecution to which Friends were exposed in those early days, tended to keep them in a healthy spiritual condition—and this necessarily, in time, won the esteem of sensible and thoughtful men; for however public opinion may be misled for a season, it generally in the end, forms a true estimate of the characters of those who are brought prominently into view. As persecution subsided, the zeal and devotion which characterized the early members were somewhat relaxed. Having won, in considerable measure, the favor of the world, and grown in wealth and influence through the practice of those self-denying virtues which true religion teaches, it no longer required a man to take his life in his hand in order to be a consistent Quaker. But the tendency of these altered conditions was to make it easy for a person to be a professor among Friends, while not subject in heart to the crucifying, regenerating power of the Spirit of Christ. Hence we believe there was an ebbing in the flow of vital religion among us in the earlier and middle portions of the eighteenth century.

But in his wonted goodness, the Lord raised up in different parts of the Church about that time, many noble instruments who labored earnestly and extensively for a revival of primitive zeal and faithfulness, and whose labors were widely useful. Such were John Churchman, John Griffith, Samuel Bownas, John and Samuel Fothergill, and many more, whose journals contain much information as to the state of society in their day, as well as much deep instruction in religious things. As the century drew towards its close, many were raised up with Gospel authority, and sent to and fro to preach its glad tidings. At one time no less than seven ministers from Philadelphia Yearly Meeting alone were so engaged beyond the ocean.

In the latter part of the eighteenth century, the Society of Friends began to be more conspicuously known as advocates of the rights of man, and promoters of those reforms in which the happiness of mankind is so much involved. In examining the records of its history, it is interesting to notice how one concern after another came prominently before it, in addition to the never-ceasing exercise which belongs to every religious body for the preservation of its members in the life of religion, and for the spread of the Redeemer's kingdom in the earth. If we take, for instance, the Yearly Meeting of Philadelphia, at that period much the largest and most influential body of Friends on this continent, we find that up to about 1755, the civil government of the then province of Pennsylvania was largely in the hands of members of our Society. The troubles growing out of the war between France and England, in which some of the American Indians were induced to take part, by the agents of the contending parties, brought so heavy a pressure in favor of military measures to bear on the colonies, that Friends generally withdrew from the management of public affairs. Our Meeting for Sufferings was established at that time, originally to watch over the interests of our Society and its members, especially those dwelling in remote districts and exposed to hostile movements, during the intervals of the Yearly Meeting. It was found so convenient and useful a committee, that it has been continued to this time, and additional duties have been assigned to it by the Yearly Meeting.

For several years after its appointment much of the time of the Meeting for Sufferings and of the active members of the Society was occupied in the relief of those driven from their homes by warlike movements, in contending against militia laws which violated the rights of those who were conscientiously opposed to war, and in endeavoring to bring about a peaceable settlement on a just basis of the disputes with the Indians, so as to put a stop to the murderous work on the frontiers. This course naturally exposed them to much unjust censure and ridicule from those of a different spirit, especially in places which had been subjected to hostile incursions, where an unchristian and murderous spirit was easily excited, as it still is in such localities at the present day. As an illustration of the feeling towards Friends at that time, Watson, in his Annals of Philadelphia, quotes the following lines:—

> "In many things, change but the name,
> Quakers and Indians are the same.
> I don't say all, for there are such,
> That honest are—e'en of the Dutch;
> But those who the Indians' cause maintain
> Would take the part of bloody Cain,
> And sell their very souls for gain."

A mob of Irish Presbyterians in Lancaster Co., about the beginning of the year 1764, gave sad evidence of the prevalence of this spirit by murdering in cold blood the feeble remnant of a band of inoffensive Indians who had lived all their lifetime as peaceable neighbors of the white settlers—and with whom they had grown up in friendly relations. Yet these bloody-minded fanatics killed every man, woman and child of the race they could find, under the crazy notion that it was a religious duty to extirpate, as Proud says, "the heathen from the earth, as Joshua did of old, that these saints! might possess the land alone."

Notwithstanding the many discouragements, Friends, aided by divers other well-disposed persons, persisted in their efforts to redress the grievances of which the Indians complained, and by liberal presents out of their own pockets to those who had been wronged, and by patient, prudent, persevering labor, did much to open the way for the restoration of peace.

After these Indian troubles had passed away, the disputes between the Colonies and the British Government, respecting the right of taxation; and the war which grew out of them; furnished ample occasions for concern and labor to those who felt bound to watch over the flock for their preservation. The members of our Society were alive, as well as others, to the importance of the political questions involved; and they were liable to be carried away with the current of popular excitement. To guard against this the Meeting for Sufferings, in 1769, issued an epistle of caution and advice "To our Friends and brethren in these and the adjacent provinces," containing an earnest exhortation "to guard against promoting or joining in any measures proposed for the support of our civil liberties, which, on mature consideration may appear not to be dictated by the wisdom from above which is pure, peaceable and gentle." From this time onward, for a number of years, there was a frequently recurring necessity for the extension of care to prevent the more impulsive members from violating their allegiance to the government under which they were placed, by taking part in revolutionary measures; and to preserve them from becoming infected with a military spirit.

In the Sixth Mo. 16th. 1774, the following minute was adopted, and was subsequently sent down to the Quarterly and subordinate meetings: "A considerable time was spent in this meeting in a weighty consideration of the fluctuating states of peoples' minds under the situation

of public affairs, and it appeared to be the sense of this meeting, that it would be safest and most consistent for us, as a religious Society, to keep as much as possible from mixing with the people in their human policy and contrivance, and to forbear meeting in their public consultations, as snares and dangers may arise from meetings of that kind."

In the First Month, 1775, 3000 copies were directed to be printed of a "Testimony" prepared by a committee consisting of Anthony Benezet, David Evans, John Morris and James Pemberton. This "Testimony" recognizes the duty of demeaning themselves as peaceable subjects of the king; declares their entire disapprobation of many of the late political writings and addresses as contrary to the nature and precepts of the Gospel, and destructive of the peace and harmony of civil society; and laments that in endeavoring to ascertain and establish the just rights of the people "modes of proceeding have been pursued which have involved the colonies in confusion, and appear likely to produce violence and bloodshed."

(To be continued.)

Along the Route of the Nicaragua Canal.

The great basin of the Nicaragua, which is about three hundred and fifty miles long and about one hundred miles wide, is what first attracted the eyes of the engineering world toward the section as probably the best point for an inter-oceanic canal. The basin drains Nicaragua from every direction, and has but one outlet to the Atlantic—the River San Juan, whose waters will be utilized by the canal company. After some days delay at Moabita, at the northern end of Lake Managua, I secured the services of two bright Indians to accompany me as sailors through the lakes and down the San Juan to Greytown, on the Atlantic. I managed to hire a large, safe canoe, and, with the aid of a native tailor and carpenter, to rig her as a cat boat.

I had not intended to touch at any point to buy the solids for food until reaching Greytown, and the bow was pretty well steadied by the canned stuffs laid in at Moabita. The unavoidable delays of preparing early breakfast on shore induced me to put a small petroleum stove amidship, so that at the dawn of day we were often scudding along while our coffee was cooking. The trade winds come from the northeast and sweep the lake and continent until they meet the conflicting currents of the Pacific and use themselves up on the coast in revolving breezes, which a landsman would say "blew from every quarter." Making use of these trades, we had not to make a tack until we reached Fort San Carlos, at the head of San Juan.

The volcano of Momotumbo is of black lava, and is warm to the feet when one has left the thin soil at the base. A thin line of smoke still escapes from the summit, and the base is surrounded with hot sulphurous springs. The Indians regard this volcano with superstitious awe, and claim that no human foot has ever pressed the summit. However true that may be, I prevailed upon one of my Indians to go with me to the sulphur springs, and to the edge of the bare and blistered lava flow; but no money could induce him to go further. The few sulphurous springs we visited were larger in volume than that of Saratoga, and uncomfortably hot to the touch and very strongly impregnated with sulphur. Where they trickled down over the rocks into the lake the deposit of sulphur was in some places from twelve to fourteen inches thick. Passing further into the timber at the base, crowds of paroquets rose, frightened at our approach, and it was no doubt the first appearance of a human being in their solitude. Thousands of small rabbits scampered here and there when disturbed by our footsteps. Many gorgeously-plumaged birds were darting about in a frightened way, and we were ourselves sometimes startled by the sudden rustling of leaves in the heavy foliage.

In our two hours' walk through the jungle we passed many varieties of the beautiful native orchids, and with American instinct I sighed as I appreciated the impossibility of placing them in the New York market. In the soil between the lava streams innumerable wild flowers were growing, and, as we proceeded farther up, they gradually disappeared till not a green sprig was seen and the heat of the volcano could be felt through the soles of my shoes. My guide, wearing only sandals, was taking more rapid steps, and I soon found he was very willing to return. We had ascended far enough to obtain a view of the whole of the lake, down to the river Tipitapa, which connects it with Lake Nicaragua. With my glass our little boat could be distinctly seen, and, as I could discern the Indian we had left behind busily engaged in her bow, where the provisions were stowed away, I gave up the beauty of the scenery to hurry back to the boat.

Toward evening the breeze freshened and our canoe fairly cut through the water. Due to the heavy breeze—and it is always fresher at night—the surface of the lake ahead of us seemed to be piled up higher than behind; and, in fact, it was. The early explorers in the southern end of these lakes noted the fact that at night the water rose up on the shore further than during the day, and not knowing that the trade winds were stronger at night, they imagined that the ocean tides affected the lakes through subterranean connections, and so asserted in their letters; but this phenomenon is undoubtedly due to the intermittent "trades." We camped for the night on the shore, just south of a small river which comes down from the mountains of Segovia and Matagalpa, which are rich in minerals, and where the early Spanish explorers found the aborigines washing gold. Segovia and Matagalpa, both large provinces of Nicaragua, are wilder to-day than when the Spaniards came. Their greed drove the Indian tribes out of the country, the location of many of the "washings" was lost, and characteristically the Spaniards "killed the goose that laid the golden egg," and after years of unprofitable "prospecting" for the lost mines they, too, abandoned the section.

During the day we passed the island of Momotombita, which is almost a perfect cone. It is undoubtedly of volcanic origin, as its lava shores testify, but it is now covered with dense forests. The cone is about one thousand feet above the lake, and was originally a place of worship of the Toltecs. There are many caves, natural and artificial, in which were kept the images of their gods, and but thirty years ago many of these images were there. In the days of the conquest the Spanish priests destroyed many of these interesting relics, and from then until now these gods have, one by one, found their way to the different museums of the world.

Toward evening on the second day we arrived at the connection between Lakes Managua and Nicaragua, where I met the surveying party who have lately obtained a concession to canal it and to establish a navigation and transportation company on the lakes. I fancy they regarded me with suspicion as a rival to their enterprise, for it is very difficult to persuade any one who has lived in Central America that you have come solely for pleasure, and these gentlemen were very chary in speaking of their plans and intentions, and I have no doubt that they felt a relief next morning when our queer-looking little party pulled down stream to the great lake, though any fool could have discovered their business at a glance, from the number of surveying instruments that lay scattered about. The Tipitapa has an average depth of five feet, and is about fifty yards wide, with only a few dangerous rocks that could be easily removed. By noon we had reached Lake Nicaragua, and with a spanking breeze to push us along and to relieve us from the intense heat, we arrived at a point on the western shore, nearly opposite the island of Ometepe, at eight o'clock P. M.

I wanted to run across the lake, for it was a beautiful moonlight night, but you can do nothing with sleepy Indians, so we prepared to camp on shore. I noticed swarms of gnats and mosquitoes, and, after two hours' vain effort to sleep, during which I had smeared my face and hands with petroleum, I got my two companions into the boat, allowed them to sleep in the bottom while I took the helm, and with the wind abeam, put her for the island, upon which the two volcanoes stood out against the moonlit sky beyond. It was a very pretty sight, the wind was fresh enough to brush up white caps, and our true little bark fairly sped along, now and then giving graceful plunges, only to rise and recover herself on the next wave, and seemingly shake the spray off her wet nose. It was midnight when we left the shore, and at five o'clock A. M., before any of the inhabitants of the island were stirring, our keel scraped gently on the shore of a well sheltered cove. My men slept so soundly that our coffee was ready before they awoke. The pleasure, novelty and excitement of the beautiful night sail made me feel no want of sleep, and, after a heavier breakfast than usual, and securing our boat, we all three started out to see the island. My men, I discovered, were all natives of the island, and had many relatives and friends to see.

The islanders live in the most primitive way. Their small herds of sheep and fields of corn and uncultivated tropical fruits furnish them with food. These Indians are said to be purer Aztecs than any other to be found in Central America; and, while universally kind and obliging to foreigners, they do not allow them to settle and live among them. The climate is hot, and the thatched hut is the only habitation on the island. The children run around naked up to eight or ten years of age, when the girls wear a skirt without a waist and the boys get their first pantaloons. In complexion these natives are darker than the native tribes of Arizona. As a rule they are tall and beautifully proportioned, resembling the Mojave Indians one sees between Fort Yuma and Fort Mojave, along the Colorado River.

There are many cool and delicious springs on the island, and the inhabitants do not depend on the warmer waters of the lake. The supreme Government exercises but little control over this small cluster of families, and contents itself with the appointment of "Alcaldes," a sort of Indian Justice of the Peace, selected from amongst themselves. The office is but a sinecure, for the streets and lanes of the villages are quieter than those of Brooklyn appear to the average New Yorker. Very seldom can one hear Spanish among these people, and while it is not apparent in their bearing, I presume they feel a pride in

preserving their native tongue, which is very euphonious and sweet in tone.

I would willingly have remained longer among these quiet, peaceful people, where, during my two days' stay I saw not one drunk, and where every face seemed to say "welcome," instead of expressing the usual suspicion; but wishing to reach Fort San Carlos in one day's sail, we left at four A. M., but not too early for my men's friends to load our boat with fruit. In the centre of the lake the depth runs from forty to fifty fathoms, but along the shore it is shoal, and there are few places where vessels of any draught can approach close in. Near the San Juan it shallows down to from five to seven feet in depth for some miles from the shore, though the central flow of water, which takes the river's channel, has formed a channel in the lake, so that the canal company will have little or no dredging to do at that point. The San Juan is about one hundred and twenty miles long, and, though a very fine stream, its capacities have many times been exaggerated. As it is now, vessels of five feet draught can run its whole length, but to make it navigable for greater depth would cost much money.

We passed the night on a high bank below the fort, building fires to windward of us to smoke away the clouds of mosquitoes, who left us in peace—not that they "loved us less," but that they disliked the smoke more. Early next morning, with our sail furled and with but little else to do than steer our canoe, we drifted between dense walls of verdure, so thick in many places as to resemble banks of moss. The shores are lined with palms of every variety, tall canes, whose leaves furnish material for the basket-makers, and nearly every class of tropical timber. In the open spots the morning songs of the birds welcomed us as we approached, only to be frightened away as we came in sight. Some large trees were so covered with parasitical growth that the bark of the tree from the ground to the summit was completely hidden. Many of the larger plants thus living on trees dropped their tendrils down to the ground as if for food or water, and these tendrils in many cases were from 60 to 100 feet long and an inch in diameter.

We passed the Toro Rapids without any difficulty, but before camping I had determined to run the Castillo Rapids, which are much shorter, and where the water rushes over an abrupt drop and falls about nine feet in seven or eight yards' distance. Some distance above we engaged the services of a native who called himself a pilot to take us over, and, shifting a few heavy weights aft, we gave the helm to our pilot. As we drew near the water seemed to have a convex surface as it rose up to the ledge of rock and disappeared below. I had stripped down to shirt and drawers in case of accident. We drew nearer and nearer, and the current seemed slower. Below where the water broke over the rocks was but a foamy mass, but in the channel there was not a ripple, indicating a good depth of water. As we rose to the edge our bow and half our length were out of water only for an instant, when we shot down the smooth decline so suddenly and rapidly that one could scarcely breathe, and with no other accident than the overturning of our stove.

The hardest part of the journey was about twenty-two miles of rowing through the delta of the San Juan. This delta is very low ground, and does not differ much in appearance from the Jersey Flats between Jersey City and Newark. In some places and on higher ground we started up thousands of waterfowl. I saw some beautiful pure white cranes, which stood fully four feet high, and myriads of that bird so detested by duck hunters, the shelldrake.

The sea cow is said to live in this region. I saw none alive, but in Greytown I was shown a cane which was made by merely twisting a strip of the tough hide of the animal into the desired shape. At nearly every turn of the stream we saw alligators, many running to 20 feet in length, which simply raised their heads with an inquiring look as we passed. It was 5 P. M. when we arrived at Greytown and put up at what is called the hotel, and after the first meal I did not regret that the steamer for the south would sail the next day.—*Letter from Greytown to the N. Y. Times.*

For "The Friend."

Settlement of Meetings in New Jersey.

(Continued from page 228.)

STONY BROOK.

1710.—This was a meeting indulged by Chesterfield Monthly Meeting, to be held once in three months, and it was afterwards at the house of Joseph Worth and others.

In 1724, a committee for the purpose, reported that "a (meeting) house may be built of stone, 34 by 30 feet."

In 1726, the meeting-house was built on ground given by Benjamin Clark for the use of Friends, and the Meeting was established there the same year.

The Preparative Meeting was laid down in 1878, and the members joined to Trenton Meeting.

"TRENT TOWN."

1734.—We find the following minute of Chesterfield Monthly Meeting: "Our Friend Isaac Hanam, with other Friends, requested liberty to keep a meeting for worship at Trent Town, on First-days," which was granted.

In 1740, the meeting-house at Trenton was built, and a meeting for worship settled there. The week-day meetings were established in 1756, and the Preparative Meeting opened in 1786, but was closed for some time, and re-opened in 1797, and again laid down in 1836, and re-established in 1848.

BORDENTOWN.

The Meeting at "Bordens Town" was settled in 1740, and a meeting-house built the same year on ground given by Joseph Borden.

The week-day meetings were established in 1759, and the Preparative Meeting set up in 1804.

AMWELL.

In 1727, a meeting was allowed to be kept every First-day, at the house of John Stephenson, at Amwell, which appears to have been discontinued in 1786.

About this time (1727) there was also a meeting held at Allentown, under the direction of Chesterfield Monthly Meeting. The Preparative was opened in 1797, and called "Robins' Meeting." In 1804, it appears in the Minutes of the Monthly Meeting as "East Branch." It was laid down in 1833, and the members joined to Crosswicks Meeting.

UPPER FREEHOLD.

1739.—From the minutes of Chesterfield Monthly Meeting we learn that "Isaac Foreman, Joseph Arney and others, requested liberty of this Meeting to keep a meeting every First-day at Joseph Arney's house, and this meeting gave consent that they have liberty to keep a meeting for one year."

1740.—"This Meeting gives liberty to the inhabitants near Thomas Woodward's to make application to the Quarterly Meeting for a meeting-house, according to their request."

The Meeting at "Woodward's," held at Joseph Arney's house was settled in 1742, and the meeting-house built the same year on ground given by Joseph Arney.

BETHLEHEM.

In 1746, the meeting-house at Bethlehem was built, but a meeting for worship was settled there some years before, and the Monthly Meeting was first held in 1744. The meeting-house being accidentally burned; it was rebuilt in 1752.

GREAT MEADOWS.

The meeting-house at the Great Meadows was built in 1751; but their meetings for worship were held at each others houses from the time of Friends first settling there, about 1740.

A meeting for worship was held at Amboy from 1680 to 1689, during which time a Monthly Meeting was established there.

A meeting was held at Woodbridge, and alternated with that at Amboy, every third First-day, until 1704, when, by direction of the General Meeting at Shrewsbury, it was ordered to be held at Woodbridge, where the meeting-house was built in 1709.

A Meeting was early settled at Manasquan; Friends met at each others' houses until 1730, when their meeting-house was built: it was of frame with shingled sides, and stood until about 1885.

A meeting-house was built at Freehold about the year 1683; but the meeting being chiefly established through the influence of George Keith, who then resided there, by the same influence it ceased upon his defection from Friends.

UPPER FREEHOLD.

"In 1739–40, a small number of Friends being seated together in Upper Freehold, built a meeting-house nigh Moses Robius, where a meeting was sometimes held."

PLAINFIELD.

"A meeting was held at the house of Nathaniel Fitz Raudolph, in Woodbridge, Ninth Month 16th, 1704, and continued to be held there until 1713, when reference is made to a meeting-house."

In 1721, John Laing of Plainfield, on behalf of himself and the Friends settled near him, requested leave of the Monthly Meeting of Woodbridge to hold a meeting for worship among themselves at his house, which was granted them for three months.

In 1725 they had liberty to hold a meeting weekly, which was thence continued till 1731, when they built their meeting-house on land given by the said John Laing. "Said house not to exceed 24 foot square and 14 foot between joynts." Which was occupied until 1788, when the house was replaced by another, which is still standing.

About 1750, the Monthly Meeting was transferred from Woodbridge, and held alternately at Rahway and Plainfield.

Meetings were held at Rahway, at the house of William Robertson, in 1707, and in 1742 at the request of Friends of Rahway, leave was given by the said Monthly Meeting (Woodbridge) to hold a meeting for worship on the first days of the week, at the house of Joseph Shotwell, for three months in the year, which was continued till 1745, when it was ordered that a meeting should be held on First and Fourth-days for the winter season.

LITTLE EGG HARBOR.

Egg Harbor Meeting was first settled in 1704, at Tuckerton. In 1708, Edward Andrews conveyed to Friends two acres of land, on which a meeting-house was built, and completed the following year (1709), and stood for over 150 years; it was hip roofed, with shingled sides, there were four windows about four feet square with nine panes of glass 7 by 9 inches. The original windows were imported from England, the panes were small, and diamond shaped, and the sash was of lead; during the Revolutionary war the windows were concealed to prevent their appropriation by the army, and the lead being run into musket balls. This venerable structure was taken down in 1863, and replaced by a more modern building. It was believed to have been the first-meeting-house along the Jersey coast, and was known far and near as "the Egg Harbor Meeting-house."

In 1714, the Preparative Meeting was opened, and in 1715, the Monthly Meeting was established.

The Yearly Meeting was first held there in 1729, and continued for some years. John Churchman, in his journal, speaks of attending it in 1772, where he says there was a large concourse of people.

A Meeting was settled at Barnegat in 1767, and a meeting-house built the same year.

At an early date Friends built a meeting-house in Bass River Neck.

Burlington Quarterly Meeting was established Ninth Month 29th, 1681–2. The first meeting was held at the house of William Biddle at "Mount Hope" on the Delaware River, opposite Biddle's Island, and near what is now Kinkora. It continued to be held there until 1712, when it was removed to Burlington, and after a few years held alternately at Burlington and Chesterfield (now Crosswicks). In time it was settled permanently at Burlington.

In 1681–2, Shrewsbury Monthly Meeting, which had previously belonged to Long Island, was annexed to Burlington Quarter.

(To be continued.)

Meaning of Sincerity.—In the palmy days of Roman prosperity, when her merchants lived in their marble palaces on the banks of the Tiber, there was a sort of emulation in the grandeur and artistic adornment of their dwellings. Good sculptors were eagerly sought after and employed. But tricks were sometimes practised then as now; thus, if the sculptor came upon a flaw in the marble, or chipped a piece out by accident, he had a carefully prepared wax with which he filled in the chink, and so carefully fixed it as to be imperceptible. In process of time, however, heat or damp would affect the wax, and reveal its presence there. The consequence was, that when new contracts were made for commissioned works of art, a clause was added to the effect that they were to be *sine cera*, or without cement.—*J. Tesseyman.*

One cannot speak lightly of wrong without indirectly harming the cause of right. One cannot be really and wholly right without being seriously, earnestly, and actively right. The moment you are willing to trifle either with the right or with the wrong, that moment you *are* wrong.

So long as we fancy ourselves the mere creatures of a day, at liberty to please ourselves, and do what we will with our own, we must necessarily be triflers.

Selected.

A VERY QUEER MAN.

"The queerest man we ever knew,"
His neighbors said to me,
"Though if one give the man his due,
A right good heart has he;
But then he's known both far and near,
And everybody thinks him queer.

"We've often known that man to go
When others were in bed—
He never wants the folks to know—
And fill old Perkins' shed
With wood enough to last him through
The winter, and with good wood too.

"They say he has a favorite trick
He plays upon the poor—
He goes to those who're old and sick
And talks their troubles o'er.
Of course, sir, when he goes away
He knows their needs as well as they;

"Then he will go to town and buy
Whatever's needed most,
And creep up to the door as sly
And still as any ghost,
And knock, but when the door swings wide
No visitor is seen outside;

"But on the doorstep there will be
The very things they need;
And though no face or form they see,
They know the gen'rous deed
Was done by Jones—queer Jones," they say;
"God bless the man and his queer way!

"No one from him would ever hear
Of these good deeds of his;
That's one thing why we think him queer.
Queer? Why, of course he is."
'Twere well, thought I, if we had more
Queer men to play tricks on the poor.

—*Our Youth.*

Selected.

REDEEM THE TIME.

I sometimes feel the thread of life is slender,
And soon with me the labor will be wrought;
Then grows my heart to other hearts more tender.
The time,
The time is short.

A shepherd's tent of reeds and flowers decaying,
That night winds soon will crumble into naught:
So seems my life, for some rude blast delaying.
The time,
The time is short.

Up, up, my soul, the long spent time redeeming;
Sow thou the seeds of better deeds and thought:
Light other lamps, while yet thy light is beaming,
The time,
The time is short.

Think of the good thou might'st have done, when brightly
The suns to thee life's choicest seasons brought;
Hours lost to God in pleasures passing lightly.
The time,
The time is short.

Think of the drooping eyes that might have lifted,
To see the good that Heaven to thee hath taught;
The unhelped wrecks that past life's bark have drifted.
The time,
The time is short.

Think of the feet that fall by misdirection,
Of noblest souls to loss and ruin brought,
Because their lives are barren of affection.
The time,
The time is short.

The time is short. Then be thy heart a brother's
To every heart that needs thy help in ought,
Soon thou may'st need the sympathy of others.
The time,
The time is short.

If thou hast friends, give them thy best endeavor,
Thy warmest impulse, and thy purest thought,
Keeping in mind, in words and action ever,
The time,
The time is short.

—*From Philadelphia Methodist.*

Lines suggested on remembering the last words of Thomas Scattergood,

"OH! WHO WILL STAND!"

Oh! who will stand! the good man said,
And soon was numbered with the dead,
The happy and the just.
And didst thou see the present day,
When standard-bearers faint away,
And Friends forsake their trust?

Didst thou behold the hail-stones fall,
And buildings fair both great and small,
Come prostrate to the ground?
No wonder, then, thou didst exclaim,
And with a warning voice proclaim—
Oh! who will stand?

Did thy prophetic vision view
The mournful solitary few,
That stand on ancient ground?
And didst thou tremble for that few,
Lest they should lose their standing too
Midst dangers that surround?

And when thou drank that bitter cup,
Wast thou to seal that vision up,
And quickly pass away?
And leave those words so full and few,
To be unfolded to our view,
In this eventful day?

Yes! who will stand this sifting day,
When standard-bearers faint away,
But those whose buildings stand,
Like thine, upon that corner-stone
Which never can be overthrown—
The rock and not the sand?

Then, Holy Father, lend an ear,
In condescending goodness, hear
The fervent prayer we make;
'Tis not to ask for length of days,
For worldly honor, wealth or praise;
But, for thy mercy's sake,

Spare not thy hand 'til thou behold
Our spirits purified, like gold
Tried in the fire;
'Till every action, thought, and word,
Be holiness unto the Lord,
Whate'er it may require.

Then may we hope to stand the day,
When standard-bearers faint away,
And Friends forsake their trust;
And find at last a resting place,
Through mercy and redeeming grace,
With spirits of the just.

—*Ann Branson.*

For "The Friend."

The Glory of God, and the Glory of Man, a Little Contrasted.

The royal Psalmist, in taking a nocturna view of the heavenly bodies, and the glory and splendor of them, breaks forth in the following sublime language to God: "When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him; and the son of man that thou visitest him? For thou has made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands," &c. But where are we now, in our fallen condition! Are we still only a little lower than the angels? And are we still crowned with glory and honor? And have we still dominion over the works of God's hands? Are all worldly things put under our feet; or are they not uppermost with many of us?

If the great change from nature to grace has not been wrought in us, we are not created anew in Christ Jesus. We are not changed from the glory of man to the glory of the Lord. We cannot, like David, praise the Lord with our whole hearts, and show forth his wonderous works to

hose around us. Because we must first be made ew creatures, and have the light of the knowldge of the glory of God, which was lost in the all, renewed in us in the face or appearance of esus Christ, for He came to seek and to save hat which was lost. So if we want to come out rom under the bondage of sin, and be restored nto the glorious liberty of the children of God, e must submit to the heart-cleansing baptisms, nd to the washings of regeneration until we are hanged by successive steps, from glory to glory, ven by the manifold operations of the Spirit of ie Lord.

We must continue to walk in the light until e become children of light, and then we shall ave fellowship one with another, and with the 'ather, Son and the Holy Spirit, and witness the lood of Jesus Christ to cleanse us from all sin; nd be holy as the Lord our God is holy. But ountless thousands, I fear, do not abide the day f his coming, or stand when He appears as a efiner or purifier. But He knows the amount f impurity that has accumulated in our oft rebellious hearts, better than we do; and if He ould have to sit longer as a refiner and purifier an we may think needful, let us abide and emember that our afflictions, which are but ght in comparison to what our Holy Redeemer ffered for us, are for our profit, and designed work out for us a far more exceeding and erual weight of glory, that we might be parakers of his holiness, and the glory of man be umbled aud laid low.

It appears evident that all along from Adam Moses, before the Scriptures were written, iat God's converse with man was often imediately through his Spirit. And before the reation of man the glory and power of his Spirit ere wonderful. It is said, "The Spirit of God oved upon the face of the waters and said, let iere be light and there was light." And He ien made a separation between the light and ie darkness. And the same glorious Spirit and ower is still operating on the chaotic nature in an, saying, "Behold I make all things new." nd I believe that the same Holy Spirit of God still moving upon the unstable elements in an saying, let there be light and there is light, dependent of the Scriptures. Though I beeve that the Scriptures were written under the fluence of the same Holy Spirit of light and e, that we through patience and comfort of e Scriptures might have hope. So that now, we have the Scriptures without, and the Spirit God within, we are thoroughly furnished unto l good works, and without excuse.

But the things of men are only known by the irit of man; so the things of God are only iown by the Spirit of God; and it, (not the riptures) searcheth all things. And this searchg spirit scans every secret movement of the art, and sees us as we are, and it changes not. it we seem to be much inclined to be changed out by the various changing of doctrines, and e cunning craftiness of man, who is unstable all his ways. Now what we want and greatly ed, is to have more of the light of the glory of od shining both in our devotional meetings, d in our every day walks through life, and less the wisdom aud glory of man to depend ou d guide us. I greatly fear that many fellowofessors, while travelling from time to eternity, e under a serious mistake by taking the busy aginations of man for the Spirit of the Lord. that the deluded hearers are consoling themves with a belief that it is from the Lord, ien the Lord has not spoken.

O! for more of the Spirit of the Lord and less of the spirit of man to lead us in our religious performances, and in our every day walks of life. Then, as we were obedient to his commandments, our peace would flow as a river, and our righteousness as the waves of the sea. Then, when the Son of Man shall come in his glory, and all the holy angels with Him, and sit upon the throne of his glory, we shall hear the welcome language of "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." D. H.

Dublin, Ind., First Mo. 9th, 1889.

For "The Friend."

The Diary of Mary Coates.

(Continued from page 226.)

"31st. This morning, before I left the chamber, felt very poor and little in my own view. Oh! that mine eye may be towards Him who quickens and gives life! Draw me and enable me to run after Thee, oh! Thou who regardest the feeble amongst thy flock, with a compassionate eye. Afterwards passed some time in attending to a friend who expressed his thoughts on divers religious subjects to my satisfaction, with some hints respecting myself, which I desire may not only be for present edification, but future improvement."

"4th. Was at meeting to-day, the fore part of which was so poor I was ready to say, who is like unto me? Distressing, exercising seasons indeed I at times pass through, from a sense of my great poverty and want. What if I say it is at times like the vale of the shadow of death! yet have no cause to murmur at the dealings of my Heavenly Father, but still to trust in Him who hath led me, and fed with the Bread of Life from my youth, and often healed the breach and restored the path to walk in, and hath lifted up a standard against the great enemy of souls. The remembrance of the many mercies received, and the sense of my own unworthiness bends my mind and affects my heart at this season. The latter part of the meeting E. S. appeared in a lively testimony, part of which I was ready to take to myself, and would rather like the disciples of old be more apt to inquire, 'is it I?' than to be looking abroad, and saying this part belongs to such a one, and that to the other: these, whose eye is thus gadding abroad, and feeding on the failings of others, and their own vineyards neglected, [are] not like to thrive in religion. It is the wise man's eye is in his head."

"8th. Was at their weekly meeting and Preparative meeting, in which was favored to feel a degree of heart-tendering goodness, and breathings of soul were begotten that I might have a part and interest in Christ when that stripping time came, that there must be parting with all terrestial things; even soul and body separated —solemn thought! May it be my concern to lay up treasure in heaven! There was a burial of an ancient friend before meeting; after which E. S. appeared in testimony and had something to deliver suitable to the occasion: passed the evening to some profit, my mind being turned inward: and that I may be admitted 'where the wicked cease from troubling and the weary are at rest,' is the earnest longing of my soul at times when favored with the renewed touches of heavenly regard which is mercifully continued towards me."

"10th. Rode out in the morning, during which time had a tender season, my mind being turned to look at the trying time, which probably is near at hand, that I may be confined to a sick bed. Oh! that I may be blessed with a patient submission to the Divine Will in whatsoever He may see meet to allot; whose wisdom is unsearchable, and ways, past finding out,' by poor, finite creatures. If Thy good presence be but with me, it will sweeten every bitter cup. Support me by Thine own free Spirit, and enable me to say in holy reverence and awful fear, 'Not *my* will, but *Thine* be done!'"

"14th. Had the company of divers friends, from other parts. In the evening came several sober young folks, the company of such is pleasant. I wished their number were increased. In retiring this evening, and meditating upon a solemn subject, have a humble hope that I shall not be wholly forsaken of Him, who hath hitherto helped in the needful time, though I may have near, inward and outward trials to pass through, yet, if Thou art my Helper, I shall not faint!

"16th. Had some thoughts of going homewards, not expecting to reach it in one day, by land carriage, but the weather proving unfavorable and being much indisposed, concluded it best to defer it. The latter part of the day, heard several epistles read to some profit. In the evening, feeling a desire after stillness, endeavored to retire inward. But Oh! the poverty and weakness that covered my mind! The sense of which was cause of humbling, and in contrition of spirit, was enabled secretly to intercede for renewed help; both for myself and a young Friend, who was sitting in the room with me, whose preservation and growth in the Truth, I sincerely desire.

"17th. Was something better. Rode two miles with John Churchman and wife, who were on their way to Philadelphia. It was pleasant to be in their company, though not much conversation passed between us.

"19th. Was in less pain of body, but poor in spirit. In the evening, several came in, and after a while fell into silence, which to me seemed seasonable. I having some thoughts of leaving Wilmington next day, in order to return home, and as it was likely it might be the last opportunity of that kind I should have with them in that place; it was very affecting to me, having to feel love towards them, with a secret desire that the presence of the Great Preserver of men might be with me in my going, and also with them that staid.

"20th. In the morning, left my dear friend David Ferris' and took boat; Benjamin Ferris and sister accompanying me to Philadelphia, where we landed that evening, having had a fine passage, which I bore beyond expectation; that way of coming was easier than it would have been in a land carriage. The same evening, took leave of my friends, Benjamin and Deborah Ferris, not expecting to see them in the morning.

The many kindnesses I have received, and the tenderness and care of my dear friends, David Ferris, wife and children, towards me, I hope I shall ever gratefully remember; and although their endeavors for the restoration of my health may not have the desired effect, yet it hath been some relief to be in a clearer air, and having the advantage of very frequent riding. And I may further add, it hath been profitable in the best sense, having to remark their exemplary conduct, in divers respects, with satisfaction, and believe I shall often remember a small remnant amongst them (if I keep my place) for whom I have to feel a degree of that love which unites the fellow-pilgrims, who are travelling along through this vale of tears towards a better

country. May I, with them, be favored from time to time, with renewed strength, to keep our way through tribulations, which may and will attend all such as follow Christ in the regeneration; yet, let us not be discouraged at them, but remember that these light afflictions, which are but for a moment (in comparison of eternity) will, if we persevere to the end, work for us a far more exceeding and eternal weight of glory. And now having got safe home to my dear mother, brothers and sisters, after a long separation, for which favor, with many other favors and blessings conferred upon me, I desire to bow in humble thankfulness to the Great Author of all our mercies."

MARY COATES, Junior.

Here follow some expressions of Mary Coates, Jr., on her death-bed, about ten days before she died, taken down by one of her sisters.

On the 16th of First Month 1769, my dear sister being somewhat released from the acute pain which she had patiently endured for many weeks, with very little intermission, was concerned in a sweet, composed frame of mind to drop the following expressions, or as nearly so, as can be recollected by sister Langdale and myself, then attending upon her, viz:

"I esteem it a great favor that I am a little released from pain, although I do not apprehend from that I shall continue much longer. I am sensible, from what Daniel expressed (meaning Daniel Stanton, who visited her a few days before) that my sun is almost set; while he was speaking, I remembered my dream, when I thought I was going down from the top of a high hill about the close of the day, I saw the shades of the evening gradually advancing upon me, till I came to the foot of the hill, when I found myself in a grave yard, and so I believe it will be; but through mercy, death does not appear to me with terror. I have nothing to plead but infirmities, nothing to rely upon but Divine Mercy, and do not boast; yet have a humble trust, that when I go hence, I shall be received into the arms of my Saviour, and I hope ere long we shall meet again.

"I should have been glad if you (her other sister and brothers) had all been here, as I may not have the like opportunity again, but tell them what I say, and of my good desires for them all. The longest life is very short in this world, and it is full of snares and temptations, but, my dear sisters, choose you the better part, that part which Mary chose, which could not be taken from her: if you choose that part and keep to it (for a good beginning only will not do) then I have no doubt but you will do well as to the things of this life, and I hope ere long we shall meet again in the Mansions of the Blessed. Love retirement; seek it often: it is profitable; keep still and quiet in your minds, and clear of this new doctrine; listen not to it, any of you; for they that trust to what they call a purgatory will, I believe, find themselves woefully mistaken.

The enemy is always busy, especially in meetings. I have found it so, when I have in some good degree labored to come at that which is good, but do not be discouraged; sometimes after such seasons, I have been broken in upon very unexpectedly. And my dear mother, endeavor all you can to make her life easy to her; you will have peace in it. She has been a good mother to us; it affords satisfaction to me in the reflection, that while I was able, I did what I could for her.

"My dear sisters, you have tended me diligently, and [you] will have your reward. Now, but in a few words, I would say, as I expect I have a little while to stay, let what may be wanted for me be had in readiness, that there may be no hurry, I would be buried in a plain manner; let there be nothing put upon me that I would not have worn when living; don't be persuaded otherwise; let the coffin be of walnut; the handles not washed. Don't grieve, my dear sisters, I would not grieve you too much. Remember me often, but do not grieve for me."

Here my dear sister left off speaking, and lay for some time in great composure of mind, partaking (as I believe she had done at many other times) the sweet foretastes of that happiness, which she was going to enjoy in the fulness.

BEULAH COATES.

Natural History, Science, &c.

Counting the Motes in the Sunbeam.—Counting the dancing motes in a bar of sunlight sounds like a hopeless task. Something more than this, however, has been achieved by modern science, which is now able to count the particles floating in any given portion of the atmosphere and determine what proportion of these are dangerous germs and what are mere dust. Dr. Frankland's curious experiments have shown us how to count the micro-organisms, and now John Aitken, of Falkirk, by a totally different method, has been enabled to take stock of the more harmless but less interesting dust motes. Thirty thousand such particles have been detected by him in the thousandth of a cubic inch of the air of a room. In the outside atmosphere in dry weather the same measurement of air yielded 2119, whereas, after a heavy rainfall, the number was only 521. That this power of prying into atmospheric secrets will eventually yield very important results must be obvious to all. Among the most curious discoveries already made is the direct relation between dust particles and fogs, mist and rain.—*London Daily News.*

The Camel's Humps.—Structurally, of course, the humps are nothing—mere lumps of fat, collected under a convenient fold of the skin, and utterly unprovided for in the framework of the skeleton. When the animal is at its best and well fed, they are full and plump, standing up on its back firm and upright; but on a long journey they are gradually absorbed, to keep up the fires that work the heart and lungs, and in the caravan camels which arrive at the coast the skin hangs over—an empty bag—upon the creature's flanks, bearing witness to the scarcity of external food during the course of his long, forced march from the interior. A starved, small camel in this state of health far more closely resembles a Peruvian llama than any one who has only seen the fine, well-kept beasts in European menageries or zoological gardens could readily imagine.

But water is even scantier in the desert than food; and against want of water, therefore, the camel has had to provide himself, functionally at least, if not structurally, quite as much as against want of herbage. His stomach has accordingly acquired the power of acting as an internal reservoir, and he can take in as much water at the Bahrs or Wadys, where he rests for awhile on his toilsome march, as will supply his needs for four or five days together. There are some differences in this respect, however, between the two chief varieties of the camel. The African kind is most abstemious, and best adapted to sandy deserts; the Bactrian, a product of more varied and better watered country is larger and stronger, but less patient of hunger and thirst, while at the same time it can manage to subsist and to make its way into somewhat rockier and more rugged country.—*Popular Science Monthly.*

Cruel Children.—In the gradual development there is always a sense of pleasure in the exercise of power, but this pleasure has to be subordinate to the good of society; and this is one of the first nesessary steps to successful social growth. So the young boy who is, even among us, more frequently cruel than sympathetic, may go through a period of bullying, &c., to become a refined and sympathetic man full of generous impulses. I say this is the ordinary method, but, as might be expected, some boys never become kindly, and some, instead grow from cruel to brutal, and end as social pests. There are children who inflict torture on every kind of living thing. Thus I have known a child of tender years begin by pulling off the wings of flies, then proceed to bake frogs and next take birds and bore out their eyes, and later still try to injure any child who might fall into his power. I do not know of any age at which this brutality may not develop, as I have seen brutes of this nature as young as four. In one such vice and cunning were extreme, that though many evil and cruel deeds were done the culprit was long undiscovered. Another most serious trait is that these morally insane children will make false accusations, and will even destroy their clothes and produce the appearance of injury to support tales of assault and robbery.—*Fortnightly Review.*

Shad in Utah Lake.—On June 10th, a car of the United States Fish Commission arrived in Salt Lake, and during its stay of about twenty-four hours about 2,000,000 shad were hatched. A day or so later these were taken to Battle Creek Station, on the Denver and Rio Grande Western, and near that point deposited in Utah Lake. Yesterday A. M. Musser received a letter: "I send you by to-day's mail a shad caught in the Utah Lake, about fifteen miles from where you put them in last June. I think it has made a very good growth, and I believe they will be a success. We caught the one near the south end of the lake. I have heard of two others being caught on the west side of the lake, and another one where we caught this one." The fish referred to was a trifle over six inches in length and well proportioned.—*Salt Lake (Utah) Herald.*

Items.

Birthright Membership.—An essay on this subject was read during the present winter before Friends' Lyceum in Philadelphia, by John H. Dillingham.

In this a clear distinction is drawn between being a *society member*, a privilege secured to the children of Friends by natural birth; and being a member of the *Church* of Christ, which can only be attained by partaking of a spiritual birth, and so being admitted into the flock of Christ's companions. The distinction between *society* and *church* membership the writer states, was more conspicuous in the early years of our religious Society than it is now. "There was then, and even within the memory of Friends now living, a distinction drawn between those members (presumably *church* members) who were admitted or invited to sit in meetings for conducting the affairs of the Society; and those supposed to be yet only society-members, who were not invited. Now that *all* are admitted, it is not for the sake of confusing the distinction between the church and the world within our meetings for business, or to lose sight of the truth that 'all are not Israel who

e of Israel.' When those who were of little re-ious experience were admitted as spectators, it s in the hope of increasing their interest in the ciety, and in the principles of Truth which it ns to represent. It was not for the sake of count-g one's vote as equal to another's, or discerning e judgment of the Head of the Church, by ma-ities."

Among the advantages in being brought up from ancy as members, the Essay mentions that of aving our outward lives in youth shaped to a nsistency with the principles of the church which s hoped we will become true members of." "Our rents feel that as the inheritance is ours, so ought to be made meet for the inheritance." As the ult of this, it says,—"Unfaithful to their high st, and careless of it, as many have been in the ring of their children; still our youth in general ve been reared, I should like to believe, under re of a moral guardianship; under more of the traints of truth; under a closer inculcation of ndamental principles of right life, and under a er balancing of motives and discerning of spirit; der a more habitual reference to the searching ice of our Holy Head and witness for Truth in e heart,—just because the children were members d were expected to continue as members, than if parents had no idea of any denomination they re educating them for."

Religious Labors in Philadelphia Yearly Meeting.

n the meetings of the Committees appointed by Yearly Meeting and the different Quarterly etiugs, various suggestions have been made, look-; towards the holding of religious meetings for spreading of Truth among those who are not mbers of the Society, in different localities to ich the thoughts of individual members had been ned. Several of these have been set aside or tponed, either because it was thought the time l not fully come, or because there appeared a nt of sufficient clearness as to the Divine requir-—under the conviction that no spiritual good ld be effected without the help of the Lord, and t his guidance and direction must be waited for such undertakings.

Yet, since the last notice appeared in THE IEND, (of a meeting held in Philadelphia on the h of First Month), nine such public meetings e been held in Peunsylvania, New Jersey and aware; besides three in Philadelphia, which e designed more especially as joint opportuni-for worship for all the City Friends. A visit has been completed by a sub-committee to the ilies composing Birmingham Monthly Meeting, na.

n these varied engagements there has been ex-ienced such a measure of Divine help; and so ch of solemn feeling has covered the minds of se present; as to give evidence that a blessing rests on these efforts to promote the cause of Redeemer. In several instances, the public ac-wledgments and the private remarks of those whose sake the meetings were held, showed that labors among them were appreciated, and that were partakers of the heavenly influences iously dispensed on those occasions.

Sunday" Railroad Trains.—A few years ago a tion from locomotive engineers to one of the oad managers, asked for a cessation of trains on First-day of the week. Among the reasons n, were the health of the men which was pre-arely worn out by want of sufficient rest—the usion from church, family and social privileges ch they were deprived of by not being able to y that day of the week—the demoralizing in-ace on their families of ignoring it as a day for ious observances—and the impossibility of g their work with the same energy and success, n sufficient relaxation was not allowed.

ULIELMA MARIA, wife of William Penn, n giving her children their last tender em-e, lifted her eyes beaming with reverence hope, and said, "Lord, thou knowest I r asked grandeur for my children, but only liness." 1693.

THE FRIEND.

SECOND MONTH 23, 1889.

The Society of Friends has always believed that the First-day of the week is not the anti-type of the Jewish Sabbath; and has discarded the idea that there is any inherent holiness in one day of the week more than another; yet, while avoiding any superstitious reverence, it has always encouraged its members to observe one day in the week as a day of rest from outward labor, and as a time peculiarly appropriate for the observance of public worship and for the cultivatiou of those spiritual desires which are apt to be dissipated in the pressure of business and outward engagements. Under the most favorable circumstances, it is not easy fully to live in accordance with our Saviour's command, "Seek *first* the kingdom of Heaven and its righteousness." The earnest Christian will find by experience the necessity of watching against the inroads of worldly-mindedness, and will be taught to guard against those things which turn the thoughts too much from heaven to earth; and prevent his "conversation being in heaven."

These thoughts have been suggested by some statements recently made respecting the great increase of what are called "Sunday newspapers," their wide circulation in the community, and their effect in leavening their readers into a worldly spirit. We sincerely hope that few, if any, of the readers of THE FRIEND, indulge in the perusal of such papers; but as a caution to those who may be exposed to temptation in this matter, we condense the following paragraph from an article on this subject which appeared in the *Christian Advocate* of First Month 17th.

Prior to the Civil War there were very few such papers published in the United States, but laterly their number has astonishingly increased, till now they can be counted by hundreds. The regular issue ou First-days of three of the leading New York and three of the leading Philadelphia journals amounts to more than half a million of copies.

The atmosphere of these papers is surcharged with the very essence of worldliness. When we take up the paper, "we open the flood-gates of the world and inundate our being with doings and thinkings and feelings so far removed from godliness as earth is from the heavens. In rush the seas of yesterday's wicked world, flecked with all sorts of checks and bits and patches of evil human life, wave after wave accompanied by the debilitating breezes of frivolity and easy self-indulgeuce; aud if, after half an hour we command the tide to recede, what an ill-assorted mass of unholy odds and ends will be sure to have stranded on the borders of our consciousness! What man can preserve the freshness and purity of his soul, when these waters rush in and flood its fields?

"As Christiaus, we teach that it is the day on which we are to empty our minds of the affairs of the world, and keep them fresh for communion with God. But the news columns distribute our attention among thousands of heterogeneous facts and theories, which, though in juxtaposition, are not held together in the mind by any unifying principle. Is it any wonder that when our energies aro thus dispersed into atomistic sparkles of thought, often unlawful thought, that our morning devotions are debauched because we cannot keep the merest trifles of news from 'running in our miud?'

"It is, however, the general tone of the Sunday press that is most destructive to religion and sober morality. These papers are robbing us and our children of reverence and of earnestness. Notwithstanding their occasional gilding of weak piety, they are teaching us to trifle with what is noble, sacred and holy. Side by side with articles of the highest merit, there are always others that lower by playing, toying, joking, and these are the raciest articles, and are always read. We despise gossip, except in a newspaper.

"The newspaper does not ask, 'What is elevating?' but 'What will please?' As the human heart is stained with sin, and human eyes are allured by what is forbidden; as the fulfilment of law does not startle like its transgression, the attractive newspaper does not present a wholesome picture of human life. Not the pure but the impure, not the sound but the diseased life, not a modest but a showy and immodest demeanor, not a moral but an immoral culture insinuates itself into the bosoms of our families, and slowly stealing into our children's consciousness, robs many a cheek of its virgin blush of shame.

"The most innocent mind cannot habitually wade through foulness and emerge immaculate. To fill the mind with pictures of social and business scandals and unholy gossip, and with playful palliations of what is termed 'the frailty of human nature,' at least bluuts the moral seuse. Even the most intellectual are susceptible to moral taint. Sublimated voluptuousness deftly embodied in fine glittering phrase and clothed over with rhythmic dignity will yet creep forth into the soul and leave its mark there. Said a great secular editor, 'I have banished that papaper; I cannot associate with it without injury to myself.'"

The article called "Historical Review of the Society of Friends," which is commenced in our present number, was prepared several years ago with the desigu of presenting to the readers of THE FRIEND such an accouut of the origin of the different bodies claiming the same name, as might in some measure remove the confusion of idea which exists respecting them. Circumstances having delayed its publication, the writer concluded to include in it some notiecs of matters of historical interest with which the Society of Friends has been connected during the last sixty years.

Since the preparatiou of the Moral Almanac for 1889, Northern District Monthly Meeting, Philadelphia, has altered the times of holding its meetings. They are now held at 10 o'clock in the mornings of First and Third-days; and at 3 o'clock on the afternoons of First-days in Summer (beginning on the 1st of Fourth Month); and at 4 o'clock in Winter (beginning on the 1st of Tenth Month.)

David Marshall, of Carthage, Rush Co., Indiana, sends a sample copy of a small pamphlet containing visions of Joseph Hoag and Daniel Barker, and a prediction of war to come, uttered many years ago by Stephen Grellet. Price, 5 cents per copy, or 50 cents a dozen, post paid.

SUMMARY OF EVENTS.

UNITED STATES.—Last week the President transmitted to Congress an agreement with the Creek Indians, of the Indian Territory, by which they ceded to the United States 2,669,754 acres of land held by them under treaty. The compensation fixed upon was $2,280,857. Since the transmission of this agreement it

has come to the knowledge of the Secretary of the Interior that an attorney of Washington has a contract with the Creeks, by which he is to receive for services in negotiating this sale, 10 per cent. of the purchase price agreed upon, which in this case would amount to over $228,000. The Secretary, believing that this fee was greatly in excess of the value of the services rendered, has refused to approve the contracts, and has obtained from the attorney a relinquishment of his claim under them. The attorney must now look to the Creeks for such compensation as they may voluntarily allow him.

On the 14th instant, Senator Wilson, of Iowa, addressed the Senate on a bill introduced by Senator Frye in Twelfth Mo. 1887, which reads:

"The consent of Congress is hereby given that the laws of the several States relating to the sale of distilled and fermented liquors within the limits of each State may apply to such liquors when they have been imported, in the same manner as when they have been manufactured in the United States."

Senator Wilson dwelt at considerable length on the beneficent effects of the anti-saloon law in Iowa, quoting the opinions of judges as to the remarkable reduction of crime since the law had gone into operation. He quoted one of the judges as saying in regard to his judicial district:

"In many of the counties the jail is almost an unnecessary building. In the last three counties visited there was not an occupant of the jail." He spoke of the illiteracy of Iowa having been brought down to 12-10 per cent. Iowa being thus placed (he said) "at the head of the educational column not only of this country but of the world." Such a State might hopefully ask Congress to remove the judicial construction which alone stood as an obstruction in the way of the rightful exercise of her police powers, by which removal she could successfully suppress crime within her borders.

No action was taken on the bill, which still remains on the calendar.

The Oklahoma bill has passed the House of Representatives by a vote of 148 to 102. The bill organizes this part of the Indian Territory into a separate Territory, and opens it up for white settlement.

Senator Butler's substitute for the Oklahoma bill authorizes the Government to treat with the Indian nations for the extinguishment of their titles to the lands included within the limits of the proposed Territory, preparatory to the organization of the Territory.

On the 11th instant, the people of Nevada voted on a constitutional amendment giving the Legislature power to establish lotteries in the State. The result is not definitely known as yet.

On the morning of the 18th instant, a few minutes before 5 o'clock, the main portion of the Park Central Hotel, in Hartford, Connecticut, fell. A number of persons were burned in the débris, which caught fire. The cause of the accident is not known, but it is thought to have been the result of a boiler explosion, as windows in surrounding buildings were shattered, and a portion of the wall of the Earl House was broken. At last accounts 19 dead and 10 injured persons had been taken from the ruins of the building.

The number of deaths in this city last week were reported to have been 417—203 males and 214 females—an increase of 9 over last week, and a decrease of 31 from the number reported one year ago. Of the whole number 37 died of consumption; 37 of pneumonia; 26 of diseases of the heart; 21 of typhoid fever; 21 of old age; 21 of inflammation of the brain; 18 of convulsions; 15 of Bright's disease; 15 of croup; 12 of cancer; 11 of apoplexy; 10 of debility and 7 of uræmia.

Markets, &c. — U. S. 4½'s, reg., 108; coupon, 109¼; 4's, 129; currency 6's, 120 a 131.

Cotton.—Spinners bought sparingly on a basis of 10⅜ cts. per pound for middling uplands.

Feed.—Winter bran, choice and fancy, $16.75 a $17; do., fair to prime, $16 a $16.50; spring bran, $15 a $16.

Flour and Meal.—Western and Pennsylvania super, $2.75 a $3.25; do., do., extras, $3.25 a $3.75; No. 2 winter family, $3.85 a $4.25; Pennsylvania family, $4.70 a $4.85; Pennsylvania roller process, $5 a $5.40; Ohio, clear, $4.80 a $5.10; do., straight, $5.10 a $5.40; Indiana, clear, $4.80 a $5.10; do., straight, $5.10 a $5.40; St. Louis and Southern Illinois, clear, $4.80 a $5.10; do. do., straight, $5.10 a $5.40; winter patent, fair to choice, $5.50 a $6.00; Minnesota, clear, $4.50 a $5.00; do., straight, $5.25 a $6.00; do., patent, $6.40 a $7.00.

Grain.—No. 2 red wheat, 98 a 98½ cts.
No. 2 mixed corn, 40½ a 40¾ cts.
No. 2 white oats, 33½ a 34 cts.

Beef cattle.—Extra, 4½ a 4¾ cts.; good, 4 a 4¼ cts.; medium, 3½ a 3¾ cts.; common, 3 a 3¼ cts.

Sheep.—Extra, 5½ a 5¾ cts.; good, 5 a 5¼ cts.; medium, 4½ a 4¾ cts.; common, 3¾ a 4¼ cts.; culls, 3 a 3½ cts. Lambs, 4 a 7¼ cts.

Hogs.—Westerns, 6½ a 7 cts.; State, 6 a 6½ cts.

Foreign.—In Donegal, on the 12th instant, James O'Kelly, member of Parliament for North Roscommon, was sentenced to six months' imprisonment for inciting tenants to adopt the plan of campaign. O'Kelly entered an appeal.

On the 16th instant, in the Spanish Congress, Prime Minister Sagasta created a sensation by a speech in which he proposed a large reduction of the army estimates, in order to permit reduction of taxation without reversing the Liberal party's free trade policy.

He declared that the time had arrived when Spain must devote her whole attention to economical matters in preference to military and naval affairs, and that for a nation that harbored no warlike designs armaments were not needed. The speech is considered a good stroke of policy.

In the French Chamber of Deputies, on the 14th instant, when the question of the revision of the Constitution came up, Count De Douville Maillefeu moved that the debate on the subject be adjourned. Notwithstanding the opposition of the Government, the motion was adopted by a vote of 307 to 218.

Premier Floquet thereupon announced that the Ministry would immediately resign.

Immediately after P. Floquet's announcement in the Chamber of Deputies, all the members of the Ministry sent their resignations to President Carnot.

It is stated in Berlin, that the German Government is willing to effect a settlement of the Samoan question upon the basis of the United States Government's proposal at the Washington conference, namely, the establishment of a joint American, German and English control over the Samoan's government through the consuls of the three countries at Apia.

The question as to whether children shall receive religious instructions in the schools of Milan, was recently taken, and out of 27,000 votes 25,000 were in the affirmative.

The Russian Government has granted a concession for a period of eighty-one years to a company which proposes to join the Black Sea and the Sea of Azov. The company has a capital of 85,000,000 francs. The Grand Duke of Leuchtenberg is chairman. A famine prevails in the interior of Russia. The distress is greatest in Orenburg.

The Chilian Government is to undertake the building of about 2,500 miles of railroad next autumn. A corps of American Engineers are to superintend the surveying and the construction of the road. The railway lines will extend from coast cities to the interior, where the silver mines are located.

A large number of laborers have been discharged from the Panama Canal Works. The majority have gone to the West Indies, Costa Rica and Chili. A limited amount of work continues to be done on all sections of the canal, and total suspension is not expected until the middle of Third Month.

Immense harbor improvements are to be undertaken by the city of Montreal, Canada. The outlay is $4,000,000. Four miles of wharfage and a still-water basin of six square miles are to be built, and the street running along the river-front is to be widened from 35 to 100 feet. These improvements, along with the uniform deepening to 27 feet of the river channel from Montreal to the Gulf, will add greatly to the commercial importance of the city.

Further advices from Shanghai by the China steamer, which has arrived at San Francisco, state that the famine in Annui and Kiangsu is worse. In one province 300 families are starving, and altogether several millions are suffering from famine caused by drought.

Dr. Norman Kerr, an eminent physician of England, believing the statement of temperance people that 60,000 people died annually from the effects of strong drink to be extravagant, began as early as 1870 a personal inquiry in connection with several medical men and experts, expecting to quickly disprove the figures. According to their deductions the latest estimates of deaths of adults annually caused through intemperance are, in Great Britian, 120,000; in France, 142,000; in the United States, 80,000, or nearly a half-million each year in three countries aggregating a population of 112,000,000.

Bucks Quarterly Meeting. — Bucks Quarterly Meeting will be held on the 28th of Second Month at *Fallsington* instead of at *Buckingham*, as heretofore.

George M. Comfort, *Clerk.*

NOTICES.

Westtown Committee on Instruction.—A stat
meeting of the Committee on Instruction will be he
in Philadelphia on Seventh-day, the 23rd of Seco
Month, at 10 A. M.

George M. Comfort, *Clerk.*

Wanted—A woman to teach the inmates of t
Howard Institution (numbering from 12 to 14) to rea
The object is to enable them to read the Bible. S
should be interested in their spiritual welfare. T
compensation $3 a week. The time required, t
hours a day (First-day excepted.)

Apply to Deborah C. Leeds, Germantown,
Mary Morris, Overbrook, Montgomery Co., Pa.

Westtown Boarding School. — A compete
teacher of Mathematics will be wanted in the gir
department, at the opening of the next session, Four
Month 30th. Application may be made to

Elizabeth Allen,
3216 North 16th St., Phila.,
Ann Elizabeth Comfort,
Fallsington, Bucks Co., Pa.,
or Rebecca Evans,
P. O. Box 129, Moorestown, N. J.

Died, at the residence of her brother-in-law, Am
Evens, Marlton, N. J., on the 12th of First Mont
1889, Ann Kaighn, in the 74th year of her age,
member of the Monthly Meeting of Friends of Phil
delphia. While deeply concerned for the welfare
our religious Society, she was for many years unab
to attend our meetings. Her last sickness was of b
few month's duration, during which time she said b
little of her spiritual exercises; and though called
an unexpected moment, we have the comforting ho
she is now joined to loved ones gone before.

——, at her residence in West Grove, 21st of Fi
Month, 1889, Sidney Passmore, relict of the la
Geo. S. Passmore, in her 96th year, a member of N
Garden Monthly Meeting, Chester Co., Pa. To h
the language is applicable, "Thou shalt come to t
grave in a full age, like a shock of corn cometh in
his season."

——, at Norwich, Ontario, Canada, on the 22nd
First Month, 1889, Lydia P. Stover, in the 71st ye
of her age, a member and minister of Norwich Mont
ly Meeting. She was born the 6th day of Third Mon
1818, a few miles from Rome, in the State of N
York. Her parents' names were William and A
Flakes, who were concerned to train up their childr
in the fear of the Lord, and in conformity with pr
ciples of the religious Society of Friends. At differe
times she spoke of her thankfulness for the religi
care of her parents; and more especially for early
vine visitations to her soul; on one special occasi
she clearly saw the position she must occupy, parti
larly in the matter of dress, with the solemn admo
tion, "See that thou make all things according to
pattern showed thee in the Mount." She endeavo
to make straight steps with her feet; and profoun
considered her motives, so that her decisions were
tured before she expressed them. In the Tenth Mo
1861, she was united in marriage with Jesse Stover
Norwich, and the remnant of her days her home
at Norwich. About the time of her marriage
came forth in the line of the ministry, and was
corded a minister by Norwich Monthy Meeting in
year 1867. Her public testimonies were gener
brief, with well chosen and directed words, and
Divine unction attended them. She travelled abr
frequently in the service of the Truth; her labors w
to the satisfaction of those visited, and to the peac
her own mind. She suffered for some time from
monary and heart disease. The last few days her
ferings were very severe, which she bore with Christ
patience and fortitude. The last day she was
parently easy, for which she expressed thankfuln
and said she saw nothing in her way, but that
hopes were bright for a happy inheritance hereaf
It is believed that in the prospect of death she set
house in order in every sense of the word.

——, First Month 30th, 1889, at the residenc
her son, in Washington, D. C., Elizabeth R., wi
of John P. Balderston, late of Cecil County, Maryl
in the 87th year of her age, a beloved member
elder of New Garden Monthly Meeting of Frie
Chester Co., Pa. She bore her illness with quiet
mission to the Divine will, saying, "I can do notl
of myself, but the everlasting arm is supporting m
Leaving the comforting belief that through g
mercy she has been permitted to enter through
pearl gates into everlasting rest.

THE FRIEND.

A Religious and Literary Journal.

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Historical Review of the Society of Friends.

(Continued from page 234.)

As party heat increased, recourse to arms naturally followed the violent language and measures which were used or advocated by the leaders in the political discussions. The different bodies of Friends entered into sympathy with each other, and by frequent and affectionate epistles endeavored to strengthen one another in a faithful maintenance of the peaceable principles of the Gospel. Some of these are beautiful illustrations of that Christian love and interest which prevailed between the different branches of our Society. An epistle, dated Eighth Mo. 31st, 1775, from London Yearly Meeting, and addressed to Friends in America, exhorts them "Above all things to keep near the pure principle of Truth, not only in your meetings and in your families, but throughout your whole conversation and conduct, as the alone sure and safe guide to peace and rest." "It will add much to your safety in every respect to dwell alone, to suffer your minds to be agitated as little as possible by the present commotions, to keep out of the spirit of parties, and to cherish in your hearts the principle of peace and good-will to all. * * Dwell under a sense of the power and presence of God, all-sufficient and merciful; so will ye be preserved in peace and innocency, amidst all the various exercises ye may meet with; and if afflictions, such as neither we nor our fathers have felt, are permitted to come upon you, you will be enabled to bear a part in the general calamity, with a patience and resignation that a sense of the Lord's presence only can inspire."

In the trials attendant on the war of the Revolution, there was abundant occasion for the exercise of the "patience and resignation" which Friends in England advised. In addition to public odium, there were many cases of arbitrary imprisonment, and the imposition of fines. "Councils of Safety"—bodies which had no constitutional or legal existence assumed the power to imprison at their pleasure those who refused to join the revolutionary movements. An epistle from the Meeting for Sufferings in Philadelphia to that in London, dated Second Mo. 26th, 1778, says, "Great finings, imprisonments and various other distresses, have been inflicted upon many who cannot for conscience sake join in their measures." The minutes of the former body contain frequent notices of the efforts used to procure the release of our members imprisoned at Reading, Lancaster and other places, on this account. An epistle from New England Meeting for Sufferings, in 1778, states that in Rhode Island Government £2473 had been distrained from Friends between their two last Yearly Meetings.

Active military operations were first commenced in New England, and to relieve the suffering occasioned thereby, and by the interruption of ordinary business which resulted from them, Friends of Philadelphia remitted to their brethren in New England £2000, to be expended at their discretion. A partial report of the expenditure of this fund states that 5220 persons had partaken of its benefit, most of whom were probably in no way connected with the Society of Friends. As the desolating scourge of war extended over the country, the sympathies of Friends in Great Britain were much drawn forth towards their brethren in this country, and large amounts of money were contributed to assist those in distress. This was principally or altogether placed under the care of Friends of Philadelphia, and by them distributed in various parts of the country, as occasion required. Out of this fund were paid the expenses connected with the ransom and return of the Gilbert family, who had been taken captives by the Indians at their home north of the Blue Mountains, Pennsylvania, and carried off to Canada. A summary of the distraints and losses on military accounts inflicted on the members of Philadelphia Yearly Meeting, between 1777 and 1784, amounted to over £35,500.

The experience of the church in this case was the same as in all similar periods; it was refined through suffering. An affectionate epistle from London Meeting for Sufferings in 1779, says: "We think we perceive in your account the evident traces of Divine regard and mercy to the churches amongst you. The zeal with which many Friends from distant places, and through many dangers, attend your solemnities, the love and harmony that prevails among you, the sacred unction that is apparent in the conduct of your affairs, evidently betoken that the refining hand has not been at work in vain." The Meeting for Sufferings of New York, in 1783, thus allude to their own condition: "We believe there is a living remnant who are zealously concerned to labor in love and meekness for the promotion of our Christian testimony and the exaltation of the kingdom and government of the Prince of Peace; and that under the various exercises and difficulties which have attended, Friends have generally kept to their meetings for the performance of Divine worship, and the support of our Christian discipline, although sometimes exposed thereby to the insults of wicked men, yet we think we may say with you, 'we believe that hitherto the Lord hath helped us,' and that when we had none other to flee to for succor, He hath been our shield and our exceeding great reward." When the war ceased, and free communication with England was restored, many of the American ministers were led in the love of the Gospel to visit their brethren across the water. An epistle in 1785 gives the names of *ten* of these messengers of glad tidings then in Great Britain, and for a number of years after, these visits were of frequent occurrence.

While our Society in America had been passing through this ordeal, it had been afresh aroused to the importance of spreading abroad the journals of faithful Friends and other works calculated to promote correct views of the Christian religion, and to awaken their readers to the importance of living in conformity with its requirements. It had also in great measure completed the work of clearing its hands of complicity with the evil of domestic slavery; and was prepared to labor with others in its advocacy of the principles of justice and human rights, which are completely at variance with this system. An epistle from the Meeting for Sufferings in Philadelphia to that in London, dated First Mo. 20th, 1780, says that Friends in this country are nearly clear of holding slaves, and calls their attention to the "cruel traffic" as it is termed, in slaves, carried on by the English nation. The African slave-trade was then a profitable business carried on by British capital; and public sentiment had not been awakened to its vileness and wickedness. It was considered as a respectable branch of commerce. When the attention of Friends in Great Britain was plainly called to the subject, though not hasty in proceeding, yet they did not long delay in accepting the responsibility thus laid upon them. An epistle from their Meeting for Sufferings, in 1783, acknowledges the propriety of the call that had been made upon them from America, to apply to their government for the suppression of the slave-trade—"a work," they say, "in which whosoever should be engaged must expect to meet with the greatest opposition from the combination of interested parties." In reply to this epistle their friends in Philadelphia endeavored to strengthen their hands, and express the hope in reference to the slave-trade, that "instruments will be raised to step forth and engage with unremitted care and endeavors to extirpate the root of this inhuman commerce; for as righteousness exalteth a nation, and sin is shameful to any people, so such an enormous iniquity as to encourage and promote by lawful authority a traffic founded on avarice, theft, bloodshed and other multiplied evils, must greatly increase the weight of national guilt." An epistle from London in the early part of the year 1784, mentions that a petition on behalf of the Africans had been presented to the House of Commons, and that the subject was kept continually under their notice. Having once put their hands to the plough, Friends in England persisted in the work with noble perseverance, until such a change was wrought in public opinion in that country, that England became, as for many years she has been, the most determined enemy of slavery of all civilized nations.

The records of our Society in America for

many years after this period, contain numerous references to their labors in the same good cause. With unwearied zeal they appealed to the legislatures of the different States and to Congress, to put an end to the slave-trade, still carried on to some extent, particularly from Newport, Rhode Island; to do away with the system itself; and to take measures to protect the free people of color, who were often illegally forced into boudage. When Congress, in 1794, in accordance with the request of Friends in New England and others, had passed the bill against the slave trade, and it had become a law, an epistle from Philadelphia Meeting for Sufferings to that of New England, thus refers to this important step: "Hitherto we may humbly acknowledge the universal Father hath blessed our mutual endeavors in the cause of humanity; which we hope will encourage both you and us to a diligent attention to every future call of duty on behalf of that injured and afflicted people." Some of the minutes made in those days, are very strong and clear in their condemnation of this evil system. The Yearly Meeting of Philadelphia, in 1798, addressed the following minute to its Meeting for Sufferings:

"The *enormous iniquity* of enslaving and trading in the persons of men, which *crying abomination* renewedly impressing the minds of many Friends with very painful sensations, under the awful prospect of Divine judgment manifest in the earth, it is desired we may individually labor for qualification to offer up effectual, fervent prayer for the removal of this *unspeakable wickedness* from our land—and that the Meeting for Sufferings more especially, may suffer no season to escape unimproved, wherein there may be an opening for the relief of this grievously oppressed people, or for holding up our religious testimony against every species of this aggravated evil."

In 1808, after a struggle of nearly twenty-five years, the British Slave-Trade was prohibited by act of Parliament—in reference to which an epistle from the Meeting for Sufferings in London says: "We cannot easily avoid expressing to you our heart-felt comfort at that great, memorable, and may we not say blessed event."

(To be continued.)

A Winter Sunrise.

The waning moon was scarcely visible in the western sky and not a star shone overhead, when I ventured out of doors, at the call of the gathering crows. These noisy scavengers of the river's shore had evidently slept with one eye open, and at the first faint glimmering of the dawn signalled, in no uncertain tones, the coming day. Across the brown meadows floated their clamorous cries and roused me when my own slumber was most profound; but I responded promptly, willing at least, if not wildly anxious, to witness a winter sunrise.

I have said the meadows were brown; such was their color when I saw them last; but now, every wrinkled blade of last year's grass was daintily feathered with pearly frost. A line, too, of steel-gray crystals topped every rail of the old worm fence, and capped the outreaching branches of the scattered trees. The glint of splintered glass filled the landscape.

Knowing the view would there be least obstructed, I walked leisurely to a high knoll in the lower meadows, leaving a curiously dark streak behind me where I brushed away the frost as I passed. Not a bird greeted me. The sparrows and chicadees of yesterday were still asleep. The crackling of brittle twigs beneath my feet was the only sound I heard, save, of course, the blended voices of the distant crows. The brightening of the eastern sky proceeded slowly. Cloud above cloud threatened to shut out the light until the day had well advanced; while from the river rose a filmy bank of smoke-like fog that settled in huge masses over the intervening marshes. But still the crows were clamorous, and I had been told that their songs at sunrise augured a fair day; so, 'twixt hope and fear, I reached the high knoll in my neighbor's meadow. It was at the nick of time. Without a heraldiug ray in the whole horizon, a flood of rosy light leaped through a rift in the clouds and every cold gray crystal of the frost glowed with ruddy warmth. Then deafening loud was the din of the foraging crows, as though they exulted at the fulfilment of their prediction; and from that moment on, the day was beautiful.

And if crows could be so enthusiastic over a bright winter day, why not other birds? What of that host of arctic finches that tarry with us until spring? I listened in vain for the foxie sparrow's warble, the call of the Peabody bird, and whistling of the purple finch. These were all here yesterday and making merry; now every one was mute. The ceaseless cawing of the crows may have drowned their voices, but I think not. However, in other ways and no less cheerful ones, the vivifying effect of sunrise was soon apparent everywhere about me.

My friends, the meadow mice, were in their glory. Their grass-walled run-ways were roofed with ice and not a breath of the chilly breeze that fretted the outer world could reach them. I quite forgot the increasing beauty of the eastern sky, in my eagerness to watch the mice. I could look down upon them, through the transparent roofs of their crystal palaces, and wonder what might be their errands. Every one was in a hurry, and none stopped to nibble at a blade of grass or tarried at a cluster of seed-pods. Was it the mere pleasure of activity that prompted them? It was very warm beneath the ice and far from cold above it. But all the while I might be frightening the poor creatures, so I withdrew, at the thought, to the cover of a clump of bushes. Quiet then seemed partially restored and soon one mouse came from an opening in the roof, where many run-ways met. It picked its painful way over the frost, as though every crystal was a pricking needle. I moved and away it darted, but not to tell its fellows. Another and another came and like the one first seen, they simply ran from post to pillar and back from pillar to post. Perhaps a weasel was on their track—but, if we commence surmising, there will never be an end to it. Let me declare dogmatically, these mice were taking a sun bath, and with this thought, leave them.

As I looked about me, the crows again became the most prominent feature of the landscape. They hovered in a loose flock over all the meadows; literally, in thousands, and as the rays of the sun struck them, they too glistened as though the frost crystals had encased their feathers. Higher and higher they rose into the misty air and soon dispersed in every direction; but they will gather again as the day closes, for over the river, somewhere in the woods, they have a roosting place. I have seen this knoll now thickly tenanted by mice, black with crows day after day, within a fortnight. What then became of the mice? Surely their cunning stood them well in need to escape these ravenous birds, and yet they have done so. Stupid as they seem when studied individually, these mice must have a modicum of mother-wit, to thrive in spite of so many odds against them.

But now, as the day advanced, the wooded bluff a mile away, and the willows on the river-shore gave evidence that not alone were the crows and mice awake to the beauty and warmth of a winter sunrise. The feathered world was now astir and music from a hundred throats filled the crisp air. There was, it is true, not that volume of sound that greets the day-break in June, and no one voice was as tuneful as the thrush. This mattered not. The essential feature of a pleasant stroll, evidence that I was not alone, was present; for I cannot keep company with meadow mice. I call it a dead day, where there are no birds, and he who would know what such a day is, should be on the marshes or the river, when not a sound rises from the wild waste about him.

I stood long listening to the afar-off choir, and then, turning my steps homeward, fancied I could distinguish the different birds that now made the woods fairly to ring. There was a ditch to cross before reaching the hillside, and right glad I am that I looked before leaping it, for I saw a lazy frog slowly responding to the increasing warmth of the sunshine. All night long, this creature had been sleeping in a cozy nook, a foot deep in the soft mud which was protected here from the north and west, and has never been known to freeze. One eye and a small fraction of the frog's head was visible, but the former was bright and I was sure that no accident had happened to bring it even so far above the surface. I stood very still, expecting much, but it was like watching the hour hand of a clock. In time the whole head was exposed, then the fore-limbs and this, for many minutes, was the extent of the frog's activity. I ventured finally, to assist, and lifting up the clammy creature, placed it on a floating fence rail, whereon the sun shone as in summer. The frog was happy. Its expression showed this, its pulsing sides proved it, and could I have heard it croak, my own satisfaction would have been complete; but this it would not do. But let it be remembered, the croaking cannot be forced, either in June or January, and the voices of frogs have been heard frequently during the latter month. Even when the winter has been very severe, a typical January thaw has led them to give tongue, to croak unmistakably, although in thinner tones than during a summer's night chorus.

There were hours yet before noon, and my little adventure with the languid frog prompted me to explore the ditch in a rude way. All forms of aquatic life seemed as active as in spring. Fish, salamanders, snakes, turtles, and insects were not only active, but alert and as difficult to capture as I have ever found them. Actual sluggishness characterized the frogs only and yet these creatures are supposed to be less susceptible to cold than all the others. The truth is, the winter habits of every form of life are little known, and what impressions, if any, most have upon the subject are more or less erroneous. We have had no winter as yet, but the same conditions that I found to-day, were true of the ditch dwellers, last year and the year before, when we had not only winter, but winter intensified.

I did not enumerate the many birds aright as I approached the hillside. My attention was suddenly called from the ditch to the green briar thicket beyond, by a familiar sound, yet which now late in January, seemed quite ou

of place, if not out of tune and harsh. It was the querulous cry of a cat-bird. This familiar thrush is no *rara avis* at such a time, although probably in Audubon's day, few if any remained in New Jersey during the winter. No author makes mention, I believe, of such an occurrence. The number seen each winter gradually increases, and the disposition to remain affects apparently these birds over a steadily extending area. So, at least, from correspondence, I am led to believe.

I found but three flowers as I neared my home, a dandelion, a violet and a pale spring beauty; but earlier in the month, a friend had been more successful, and gathered not only those I have named, but others. Doubtless these superlatively early blossomings have to do with the present extraordinary winter, now more than half gone, but not altogether, perhaps. Many a plant is more vigorous than we suspect and stray flowers are hidden beneath the fallen leaves more often than we know.

When, in the forbidding gloom of a winter dawn, I ventured out of doors, it was with the anticipation of a cheerless walk, if not fear of actual discomfort; but the brilliant sunrise promptly dispelled all this; my fears giving way to hopes that were more than realized.

CHARLES C. ABBOTT.

Near Trenton, N. J. in *The American*

For "THE FRIEND."

"Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned," "strangers have devoured his strength and he knew it not."

I have been led to fear that the above language of the Prophets is applicable to too many who are members of our highly favored society. When we fall in with the ways and doings of an evil world, and give countenance in this way to that which is wrong, we gradually lose our strength, imperceptibly to ourselves, until we may be so mixed with evil that we scarcely know where we are.

It fell to my lot, in attending to my proper business, to be in our town on the day called Christmas; and the commotion and excitement that therein prevailed produced feelings of sorrow. How very far, I thought, such a way of spending the precious time was, from giving honor and glory to Him whose kingdom is not of this world. I believe that the day called Christmas is turned more to the ways of evil, by many of the inhabitants of the earth, than other days of the year; which cannot but be offensive in the Divine sight. And I have been grieved to learn that many members of our society have made it a day of feasting, and call it a holiday, as though it was a day of more liberty than others.

Every day of our lives ought to be devoted to the service of our Father who is in Heaven, and "whether we eat or drink or whatsoever we do, all should be to his glory." Again I have feared that some amongst us give more encouragement to some public exhibitions and organizations than is consistent with the will of God; and thus there is danger of becoming "mixed with the people." I do fully believe that friends are loudly called upon to be a "peculiar people, zealous of good works" so that, "our lights may so shine before men that they, seeing our good works, may have cause to glorify our Father who is in Heaven.

I have also feared that many have departed from our plain way of speaking and writing; and in their manners are conforming too much to the ways of an evil world. I am often brought under exercise and travail (according to my measure) for the welfare of our beloved society, and I have from season to season been made to believe that the blessed Head of the Church is designing to gather us nearer to himself, if we will hearken. That the language concerning Ephraim may not be aplicable to us as a people, is my fervent desire. "If we are willing and obedient we shall eat the good of the land" but if we refuse and rebel, we must reap the reward thereof. R. M.

PENNSVILLE, Morgan Co., Ohio.

For "THE FRIEND."

Settlement of Meetings in New Jersey.

(Continued from page 236.)

In 1681, a number of Friends settled on Newton Creek, in Gloucester County, near Arwamus, or what has since become Gloucester City.

In the same year, a meeting was allowed by the Burlington Friends, to be held at Pine Point on the Delaware, (now the City of Camden), as appears by the following minute: "At a Monthly Meeting held at the house of Thomas Gardiner, the 5th of Seventh Month, 1681,—It is ordered that Friends at Pine Point have a meeting on every Fourth-day, to begin at the fourth hour, at Richard Arnold's house."

In 1682, there was a meeting set up, and kept at the house of Mark Newbie, on Newton Creek, which soon increased so much that a meeting-house (of logs) was built in 1684. In 1715–16, a meeting-house was built at Gloucester.

NEWTON.

In 1801, Friends removed from the old meeting-house on Newton Creek to the present location; the brick house was built upon land given by Joseph Kaighn. The old Newton Meeting-house was burned in 1817.

"At a General Meeting held at Salem in the Province of West Jersey, the 11th of Second Month, 1682, it was ordered that Friends at Arwamus and those at Shackamaxon do meet together once a month; the first meeting to be at William Cooper's at Pine Point, at Arwamus," to which were joined the Friends settled on Woodbury and Cooper's Creeks.

The Friends of Salem and Newton Monthly Meetings constituted a Quarterly Meeting in 1686, as is shown by the following minute:

"At a Yearly Meeting held in Burlington the 8th of Seventh Month, 1686,—Friends of this meeting ordered that the Monthly Meeting of Salem, and the Monthly Meeting of Newton make up one Quarterly Meeting, called Gloucester and Salem Quarterly Meeting, to be held at Gloucester and Salem, alternately."

The Monthly Meeting of Gloucester or Newton, was held alternately at Newton, and at the house of Thomas Shackle, (near Haddonfield) from 1695 to 1721. In that year Elizabeth (Haddon) Eastaugh, procured from her father John Haddon, (in England) a deed for one acre of ground for the use of Friends, on which the meeting-house was built in the early part of that year. It was of logs, and stood near the King's Road.

In 1732, John and Elizabeth Estaugh conveyed one and a-half acres of land adjoining the meeting-house lot to Friends.

In 1760, a brick meeting-house was erected upon the same site, and the old log house removed across the "Ferry road," and used as a stable.

After nearly a century of service, that house was taken down, and the bricks used to enclose the burial ground. It was very inconveniently arranged, especially so for holding a large Quarterly Meeting. It had probably been built at two different times.

The present commodious meeting-house at Haddonfield was erected upon an adjoining lot, in 1851.

CHESTER.

In 1685, a meeting was established with the consent of Burlington Friends, at the house of Timothy Hancock, at "Penisauken," which was held on alternate First-days with one at the house of John Kay, on the north branch of Cooper's Creek, for the accommodation of Friends at Penisauken and Evesham, and those on Cooper's Creek.

CHESTER, (*at Moorestown.*)

About the year 1700, the Meeting at Chester was established, and was called the Adams' Meeting from its being located upon their land.

By a deed of James and Esther Adams, dated 9th of Fourth Mo. 1700, we learn that a meeting-house already stood there, viz: "To the Trustees of the Religious Society of Friends, for one acre of land lying and being on the west side of the King's highway, with all that house or building now erected, and being upon said acre of land, called the Quaker Meeting-house." It was of logs, and was destroyed by fire. In 1721, a house built of stone succeeded it, and was located in what is now the burial ground near the large buttonwood tree on the north side of Main Street, in Moorestown, (or Chester Town, as the place was formerly called.)

The present substantial brick structure, on the south side of the street, was built in 1802.

The frame building in the same yard, built in 1837, and enlarged in 1884.

Chester Monthly Meeting was established with the consent of Haddonfield Quarterly Meeting, First Mo. 1st, 1804, composed of Chester and Westfield Preparative Meetings.

WESTFIELD.

This was an indulged meeting for some years, and held in a school-house from 1794 to 1801, at which time the large stone meeting-house was built, which was destroyed by fire in 1859, it has been succeeded by a substantial brick building.

The frame building standing about half a mile south of the above, and occupied by our Friends, was built in 1848.

EVESHAM.

The first account we have of meetings at Evesham, is of one held at the dwelling of William Evans, in 1694—his wife Elizabeth was a minister.

A meeting-house was built in 1698, which was replaced by another, in 1760, of stone, this was enlarged in 1798, and formed the present venerable-looking structure, which stands as a mouument to the liberality of Friends of that day.

The Preparative and Monthly Meetings were established in 1760, as appears by the following minute: "Agreeable to ye direction of ye Quarterly Meeting held ye 3rd day of ye 9th month, 1760. Friends of Evesham and Chester held their meeting at Evesham on ye 9th of 10th month, 1760." Evesham and Chester composed one Monthly Meeting until 1804.

In the Third Month, 1793, the Monthly Meeting of Evesham proposed to the Quarterly Meeting held at Salem, that there be a division of that Monthly Meeting, viz: that Friends of Upper Evesham and Cropwell Particular Meet-

ings become a Monthly Meeting, which was united with, and the Monthly Meeting of Upper Evesham organized First Mo. 1794.

Upper Evesham was an indulged meeting from 1760 until 1774. In 1775, the meeting place was enlarged, which was built in 1759. The present commodious brick structure was erected in 1814, to replace the small frame building above alluded to.

The Preparative Meeting was established in 1783.

CROPWELL.

The Meeting at Cropwell was first established in 1786, as appears by the following minute of that year.

"A request by direction of the Preparative Meeting of Evesham in favor of holding a meeting for worship in a school-house lately erected near Cropwell Creek, was united with." The present brick meeting-house was built in 1812.

EASTON.

1803.—"Friends who live in the vicinity of Easton school-house request that two meetings a month be held at that place, which is allowed." The Meeting was regularly established; and the Preparative Meeting organized in 1810, and the meeting-house built the same year. It is a branch of Evesham Monthly Meeting.

GREAT EGG HARBOR.

"The first convincement of Friends about Great Egg Harbor was about 1702. Since which time Meetings have been settled and houses built." Egg Harbor Monthly Meeting established.

The first Yearly Meeting held at Egg Harbor was in 1754.

HADDONFIELD QUARTER.

In 1794, Gloucester and Salem Quarterly Meeting proposed to the Yearly Meeting to constitute two Quarterly Meetings in their limits: one of Evesham and Haddonfield, Great Egg Harbor, and Cape May, called Haddonfield Quarterly Meeting; to be held at Haddonfield and Evesham alternately, which was approved, and meetings held accordingly from that time until 1835, when the meeting circulated more generally, and was held once a year at Haddonfield, Evesham, Upper Evesham, (Medford) and Chester, (Moorestown) as at present.

For "The Friend"

Have not the special favors enjoyed by Philadelphia Yearly Meeting, been largely owing to the faithfulness of the founders and early settlers of the country over which this Yearly Meeting extends? I trust so, as the founders of the States of New Jersey and Pennsylvania were concerned that the first owners of the land should be treated justly, and all land obtained, paid for by regular purchase.

If this is so, should not *we* be equally careful to uphold the character which they bore, in the full support of all the testimonies given them, which led them to leave their European homes and attachments, and endure the sufferings inseparable from a new settlement?

As William Penn was more anxious to secure civil and religious liberty than to maintain and increase his estate, I hope we will also be more careful and anxious that our descendants should enjoy these things, than that we should be rich in *this* world's goods, and poor in other respects.

B.

Second Mo. 13th, 1889.

For "The Friend."

THE GOSPEL LIGHT OUR GUIDE.

Thou God of all light, thy candle shines bright
Ofttimes, while musing before thee;
So may I yet be more thankful to thee,
While in spirit and truth I adore thee.

If my body is weak, may I fervently seek
While yet in this world I still linger,
To be shown the right way, by night and by day,
With the pointings of thy holy finger.

And when I thus know the way I should go,
May I be willing to heed it;
And follow the light, which often shines bright,
As I, in my darkness, do need it.

Israel of old, we plainly are told,
Had a guide to show them the way—
A pillar of light to lead them by night,
And a pillar of cloud by the day.

Whilst they kept his command, and were led by his hand,
Their peace as a river would flow;
But they loved their own way, and oft went astray,
As they through the desert did go.

So truly may we, by this plainly see
That *we* need a strong spiritual guide,
To lead us aright, through our wilderness flight;
For in this dark world we are tried.

If we are made free, and continue to be,
From the power and thraldom of sin,
We will joyfully know, while on earth we still go,
That the kingdom of God is within.

And then we will find, both in body and mind,
That a peaceful reward will be given;
For God's kingdom will come, and his will will be done,
In our hearts as it is in heaven.

The wild nature then will no longer remain,
But all will in harmony blend,
No lion be there, to rend or to tear,
As all discord and hatred will end.

So, while we have light, let us use it aright,
And follow it on, though it leads far away
From the idols we love to mansions above,
'Twill shine more and more to the full perfect day.

So, what we most need, is to give earnest heed
To the true gospel light, which is given
To show us the way, from darkness to day,
And give us a passport to heaven.

DAVID HUDDLESTON.

DUBLIN, Ind., First Mo. 20th, 1889.

For "The Friend."

A PICTURE.

When years agone our country roused to claim
The homage due her century of fame,
And from afar the nations of the earth
Poured kindly greetings with their treasures forth,
As one day wandering thro' "Memorial Hall,"
Letting brief glances on each painting fall,
Viewing but lightly with no critic's eye,
Works that would seem with Nature's self to vie,
I found my gaze arrested and delayed,
Indifference broken, and my footsteps stayed
Before a picture I can ne'er forget,
Whose form and grouping lingers with me yet.
Perchance in merit it would scarce compare
With many other bright conceptions there,
But long it held me with a potent spell,
While dropping minutes in Time's hour-glass fell;
And, passing on, my steps again returned
To where those colors on the canvas burned.
Small need there seemed to read its title o'er,
"The foolish virgins at the fast shut door."
So vividly was every thought portrayed,
So faithfully each feeling was conveyed.
'Twas not the wild abandonment of grief
That in expression finds a sad relief,
But fixed, and deep, unutterable despair,
Anguish and horror, all were blended there.
A fallen lamp, that from the nerveless hand,
Whose power the will no longer could command,
Dropt idly down, while on the threshold stone
The bearer's form in agony was thrown.
In many a way, and oft unthought of hour
The heart is smitten by a secret Power,
Warned that the fervor of its love grows cold,
Led to renew the covenants of old,
Roused from the slumb'ring restfulness of ease,
Whose dreamy hope, life's greatest phantom, flees.
And through the brief remainder of that day
Close as a shadow did this memory stay—
Whate'er the scene, there rose mine eyes before,
Those foolish virgins at that fast shut door;
The awful danger that the midnight cry
Find our lamps empty and our vessels dry;
That on our ears the fatal language fall,
"I know you not," when at the door we call;
Alone was pressing upon mind and heart,
Freshly awakened by the painter's art.
Though almost sacrilege the daring seems,
That from such subjects chooses forth its themes,
Yet He who ruleth over and above,
In faultless wisdom, and in purest love,
Can make the puny purposes of man
Subservient ever to his holier plan.
And even now I never read or hear
That parable so beautiful and clear,
Told to the twelve by Him, their joy and pride,
Beyond Jerusalem on the mountain side,
Without a shudder at the doom that waits
The lamp unlighted, at the Golden Gates,
As mental vision greeteth more and more,
Those foolish virgins at that fast shut door.

For "The Friend."

In What Art Thou Trusting?

"And I saw the wicked buried, who had come and gone from the place of the holy."

My heart goes out in anxious solicitude for those to whom the above language may apply. The prophet, looking down through the vista of the coming years, saw in vision the life and departure of those who had had the opportunity to seek salvation; who had had warning after warning sounded in their ears; been again and again under the very droppings of the sanctuary; but had failed to give an attentive ear to the call.

His language may apply to a class who have been diligent church or meeting-goers, faithful in their attendance at the *place* of Divine worship, but who went away as they came; no change being wrought in the heart, no true spiritual worship having been performed. They had the *form* of godliness, but they lacked the *power*. Does it not come home to us *now*, that each one should see whether *we* have made our "calling and election sure."

We are emphatically told, that "*now* is the accepted time, and *to-day* is the day of salvation." "To-day, to-day, if ye will hear his voice, harden not your hearts."

Let none, then, settle down in a state of easy indifference; thinking if we belong to a religious body, and are faithful attenders to its general assemblies, &c., that this will give us an entrance into life and peace beyond the grave. Nay, verily! we must belong to the Church of the living God, which He hath redeemed with his own blood, in order to be heirs to salvation. We cannot enter in without the wedding garment, we must be clothed with the righteousness of Christ.

How many there are who come and go, like the door on its hinges, leaving the place of religious worship the same as they entered it, not one step nearer the Father's house. Nay; are they not farther away? for, for every opportunity of this kind does there not come to us an added responsibility? Many become, as it were, "gospel-hardened," they are continually under the sound of the message, but do not give *earnest heed*, and so "drift away" from the things which they have heard, whether it be by the external ear or the inward manifestation of God's Spirit on the heart. To these, the Divine impressions

come less and less sensible; they are hearers the Word but not doers thereof. There is no ange in heart and life; and of them it can be st sorrowfully said when they come to die,— And I saw the wicked buried who had come d gone from the place of the holy."

I would that the language may be sounded in r spiritual ears this day, "Awake thou that epest, arise from the dead, and Christ shall ve thee life." "Arise and shine," for He would ve every one to shine for Him, that others ight be led to his feet. Reader, art thou, or t thou not, a child of his? Hast thou, or hast ou not, yielded thy heart to Him in a full surnder of thy will, thine all, to Him? Art thou lling that He should use thee in the harvest ld? "The harvest truly is plenteous, but the thful laborers are few." The religion of our rd and Saviour is not a religion of dead rks, but it is one of living experience. It is it of which Paul speaks, when he says, "I e, and yet not I, but Christ liveth in me." If s be our experience, it will be shown in our ily life; we will honor Him in our walk and nversatiou. Having "tasted of the good word life" we shall "know of the doctriue" and we u say, as did the people of the olden time, in maria, "Now we believe, not because of thy ring, but because we have seen for ourselves." Yea, if we receive Him into our hearts in his ness, we shall not be content with a mere apearance of religion, but we shall earnestly seek know that we possess that of which we make ofession. We shall desire so to live, that those h whom we mingle iu life, may see that we ve been with Jesus, and that we have learned Him, and are led and guided and kept daily his Grace. Thus may all come to know the rd, "whom to know is life eternal!"

"Thus may our lips and lives express,
The pure religion we profess."

For

"Am I a soldier of the cross,
A follower of the Lamb,
And shall I fear to own his cause,
Or blush to speak his name."

J. H. Y.

J. Y. City, Second Mo. 4th, 1889.

For "The Friend."

A Circular Letter to Friends.

Dear Friends—The Lord of heaven and earth ndeed and in truth on his way, as has been etold by some of his messengers not long ago. is, I believe, near, even at the door. The nd of his footsteps, if I may so speak, is joy- in my ears, "nevertheless when the Son of n cometh, shall He find faith on the earth?" ere are many doubting Thomas' in this day, o have uot yet been able to see with an eye faith, nor to hear with their ears, spiritually, in their hearts to conceive of the good things Lord hath in store for them that love Him. ose that do love the Lord with their whole rts, that do count nothing too near or too r to part with for his great name sake, and his precious cause's sake, and that have been le willing to suffer with Him, (even all the y trials He permits to come upon them for r purification) these shall in his great and nerited mercy and favor, as they keep faithto Him, be permitted in his own good time eign with Him.

Then let these be encouraged to trust in the d, the Omnipotent Holy One. Be nothing nout Him, nor think the time long, but envor to abide in the patience and in a stayed- of mind upon Him who will keep and preserve them both on the right hand and on the left, and enable them to make straight steps with their feet in the Heavenly pathway, to his glory, honor and praise, and to their own souls' unspeakable comfort, happiness and peace. These shall know their goings to be established in and upon Him, the Rock of Ages, the Rock on which the true Church of Christ is built, (through the revelation of his spirit in their hearts), "against which the enemy or gates of hell shall never be able to prevail." "Thanks be to God who giveth us the victory through our Lord Jesus Christ;" to whom belongeth the praise of his own works now and forevermore, amen; who is God over all, blessed forever and magnified be his name. "God is not a man, that He should lie," neither the son of man, that He should repent, hath He said, and shall He not do it? or hath He spoken, and shall He not make it good? "Read Francis Howgills' prediction, and others also of the Lord's faithful servants and prophets who have prophesied of good in store for this people, the despised people, called Quakers, whom He raised up after a night of apostacy, in the days of G. Fox, R. Barclay, Wm. Penn and others, to bear a noble testimony to his name and truth. They stood faithful as a body, through grievous and sore persecutions, and became a mighty people. The same doctrines and peculiar testimonies and principles that they so faithfully maintained before a perverse and crooked generation, are as precious now as ever they were, and are worth suffering for if need be, and He who hath promised that these testimonies should never fall to the ground, nor his people become extinct, "will not forsake nor fail those that are faithfully concerned and engaged through his holy help and assistance, to support and maintain these same precious doctrines and testimonies in their primitive simplicity and purity," but will dignify them with strength, and animate them, with a holy zeal and courage in the support of them, and will also endue them with that degree of heavenly wisdom and authority which their adversaries or opponents shall not be able to withstand, gainsay, or resist.

With love, from your brother.

Charles Wood.

Jacksonville, N. Y. 2nd month, 7th., 1889.

For "The Friend."

First-day Schools.

[We have received from our valued friend, Robt. Knowles, of Iowa (formerly of New York State), a communication on the subject of First-day, or Bible Schools, as a means of instructing the childreu of Friends. His views may be gathered from what follows, which is slightly condensed from the original. They are worthy of the serious consideration of those who may be inclined to favor snch schools, as a substitute for that personal and individual care and instruction of the young which, in the ordering of Provideuce, rightly devolves on all those who are entrusted with the rearing of children.—Editor.]

Most other religious societies have adopted First-day scripture schools—and they have adopted scripture study for their ministers, and a little singiug. But have they as fully adopted the Light of Christ as their teacher? and that we need not teach every man his neighbor, but can only point them to Christ as we are moved thereto?

I am informed bible schools, (scripture classes) were first introduced in England, by Jos. J. Gurney. An old Friend, a member of Smyrna Monthly Meeting, New York, says, he attended his bible classes. And the first scripture school in America, I am told, was started in Western New York by Joseph Talcott, who published a small pamphlet, titled *Friendly Visitant*, (I think monthly) advocating scripture study strongly, and sent copies to father and others. Father saw him, and spoke about it, told him, he feared it would lead to reading the scriptures in meetings for worship. J. T. said, he expected it would, and thought it would be right to read scripture in meetings.

Now these were the great advocates of bible school study, and what has been the result but division, departure, and a wordly spirit—searching the scriptures for eternal life, but not coming to and obeying Christ, who is the only way to Life? And shall we, who have been so long tried with their wanderings and false theories, till we could bear it no longer, but resolved to leave them and follow the pure gift of God in our heart, and come back to the good doctrine and practice of our fathers; I say, shall we start again in an intellectual study and teaching of scripture?—If we appoint others to do it, or set ourselves where we are expected to do religious teaching, the result will be about the same. There is great danger of the teacher being led to depend on intellectual study, and search for something to say to those, he has assumed to teach.

It is not my place, or object to condemn others; or to say, no good has been done by scripture-schools. But I can say, that I know not one person in Iowa or New York who was essentially helped to be a consistent Friend, by attending such schools: and I have known many who have attended and who have gone far away from us.

The remedy, for ignorance of the Bible, that I would propose, is, that parents not only read the scriptures themselves, but also encourage their children to read them frequently, and if they neglect their duty, they should be advised and labored with by faithful friends; or a committee of the Monthly Meeting should endeavor to convince and restore them to faithfulness, as required by our discipline, and to unity with faithful friends. Then they could say to their children. "My son, know thou the God of thy *father*, and serve Him with a perfect heart. If thou seek Him, He will be found of thee, but if thou forsake Him, He will cast thee off forever."

I have been in the practice of having my family together, and reading a chapter in the Bible every morning after breakfast, with very few exceptions for all my married life, more than forty years; and I believe it a good, and safe practice. But reading of scriptures in public meetiugs, I feel restrained from joining with. If parents neglect their duty, shall Mouthly Meetings appoint some one to relieve them, and take the responsibility? If we do that and attend, we expect to hear words; and are we not practically saying! that it needs less of waiting, and Divine guidance to teach children, than their parents? or, that we would like a little more freedom for intellectual teaching in our meetings for worship. Does not Sarah L. Grubb speak of some, who were ready to say. "Come and see what a beautiful structure we are building up?" Instead of waiting on the Master of all rightly gathered assemblies, to know his will and guiding hand in all our religious labors.

Robert Knowles.

West Branch, Iowa, Twelfth mo. 6, 1888.

To adopt the modes and fashions of the world, is to be unchristian-like.

Natural History, Science, &c.

Mimicry in African Insects.—Henry Drummond in his travels in Africa, says, that the pitch of perfection to which mimicry has attained in Central Africa is so marvellous that one almost hesitates to utter what his eyes have seen.

One day, on the borders of lake Shirwa, "I had stopped among some tall dry grass to mark a reading of the aneroid, when one of my men suddenly shouted 'Chirombo!' 'Chirombo' means an inedible beast of any kind, and I turned round to see where the animal was. The native pointed straight at myself. I could see nothing, but he approached, and pointing close to a wisp of hay which had fallen upon my coat, repeated 'Chirombo!' Believing that it must be some insect among the hay, I took it in my fingers, looked over it, and told him pointedly there was no 'Chirombo' there. He smiled, and pointing again to the hay, exclaimed "Moio!"—'It's alive!' The hay itself was the Chirombo. I do not exaggerate when I say that that wisp of hay was no more like an insect than my aneroid barometer. I had mentally resolved never to be taken in by any of these mimetic frauds; I was incredulous enough to suspect that the descriptions of Wallace and the others were somewhat highly coloured; but I confess to have been completely stultified and beaten by the very first mimetic form I met. Take two inches of dried yellow grass-stalk, such as one might pluck to run through the stem of a pipe; then take six other pieces nearly as long and a quarter as thick, bend each in the middle at any angle you like, stick them in three opposite pairs, and again at any angle you like, upon the first grass-stalk, and you have my Chirombo. When you catch him, his limbs are twisted about at every angle, as if the whole were made of one long stalk of the most delicate grass, hinged in a dozen places, and then gently crushed up into a dishevelled heap. Having once assumed a position, by a wonderful instinct he never moves or varies one of his many angles by half a degree. The way this insect keeps up the delusion is indeed almost as wonderful as the mimicry itself; you may turn him about and over and over, but he is mere dried grass, and nothing will induce him to acknowledge the animal kingdom by the faintest suspicion of spontaneous movement. All the members of this family have this power of shamming death; but how such emaciated and juiceless skeletons should ever presume to be alive is the real mystery.

"These grass-stalk insects live exclusively among the long grass which occurs in patches all over the forests, and often reaches a height of eight or ten feet. During three-fourths of the year it is dried by the sun into a straw-yellow colour, and all the insects are painted to match. Although yellow is the ground tone of these grasses, they are variegated, and especially towards the latter half of the year, in two ways. They are either tinged here and there with red and brown, like the autumn colours at home, or they are streaked and spotted with black mould or other markings, painted by the finger of decay. All these appearances are closely imitated by insects. To complete the deception, some have the antennæ developed to represent blades of grass which are often from one to two inches in length, and stick out from the end of the body, one on either side, like blades of grass at the end of a stalk. The favorite attitude of these insects is to clasp a grass-stalk, as if they were climbing a pole; then the body is compressed against the stem and held in position by the two fore-limbs, which are extended in front so as to form one long line with the body, and so mixed up with the stalk as to be practically part of it. The four other legs stand out anyhow in rigid spikes, like forks from the grass, while the antennæ are erected at the top, like blades coming off from a node, which the button-like head so well resembles. When one of these insects springs to a new stalk of grass it will at once all but vanish before your eyes. It remains there perfectly rigid, a component part of the grass itself, its long legs crooked and branched exactly like dried hay, the same in colour, the same in fineness, and quite defying detection.

"Besides the insects which imitate grass, another large class imitate twigs, sticks, and the smaller branches of shrubs. The commonest of these is a walking twig, three or four inches long, covered with bark apparently, and spotted all over with mould like the genuine branch. The imitation of bark here is one of the most perfect delusions in nature; the delicate striation and the mould spots are reproduced exactly, while the segmentation of the body represents node-intervals with wonderful accuracy. On finding one of these insects I have often cut a small branch from an adjoining tree and laid the two side by side for comparison; and when both are partly concealed by the hands so as to show only the part of the insect's body which is free from limbs, it is impossible to tell the one from the other. The very joints of the legs in these forms are knobbed to represent nodes, and the characteristic attitudes of the insects are all such as to sustain the deception.

"A still more elaborate set of forms are those which represent leaves. These belong mostly to the Mantis and Locust tribes, and they are found in all forms, sizes, and colours, mimicking foliage at every state of growth, maturity, and decay. Some have the leaf stamped on their broadened wing-cases in vivid green, with veins and midrib complete, and with curious expansions over the thorax and along all the limbs to imitate smaller leaves. I have again and again matched these forms in the forests, not only with the living leaf, but with crumpled, discoloured, and shrivelled specimens, and indeed the imitations of the crumpled autumn-leaf are even more numerous and impressive than those of the living form. Lichens, mosses, and fungi are also constantly taken as models by insects, and there is nothing in the vegetable kingdom, no knot, wart, nut, mould, scale, bract, thorn, or bark, which has not its living counterpart in some animal form."

On one occasion he had encamped for a week near the dried bed of a stream. "A canopy of leaves arched overhead, the home of many birds, and the granite boulders of the dry stream-bed, and all along the banks, were marked with their white droppings. One day I was startled to see one of these droppings move. It was a mere white splash upon the stone, and when I approached I saw I must be mistaken; the thing was impossible; and now it was perfectly motionless. But I certainly saw it move, so I bent down and touched it. It was an animal. Of course it was as dead as a stone the moment I touched it, but one soon knows these impostures, and I gave it a minute or two to become alive—hastily sketching it meantime in case it should vanish through the stone, for in that land of wonders one really never knows what will happen next. Here was a bird-dropping suddenly become alive and moving over a rock; and now it was a bird-dropping again; and yet, like Galileo, I protest that it moved. It would not come to, and I almost feared might be mistaken after all, so I turned it ov on its other side. Now should any sceptic p sist that this was a bird-dropping, I leave h to account for a bird-dropping with six le a head, and a segmented body. Righting t creature, which showed no sign of life throu all this ordeal, I withdrew a few paces a watched developments. It lay motionless the stone, no legs, no head, no feelers, nothi to be seen but a flat patch of white—just such patch as you could make on the stone in a seco with a piece of chalk. Presently it stirred a the spot slowly slided across the boulder unti caught the impostor and imprisoned him for r cabinet. I saw in all about a dozen of these sects after this. They are about half the s of a fourpenny-piece, slightly more oval th round, and as white as a snowflake. This whi ness is due to a number of little tufts of delica down growing out from minute protuberan all over the back. It is a fringe of similar tu round the side that gives the irregular marg so suggestive of a splash; and the under surfa of the body has no protection at all. The lim are mere threads, and the motion of the insect slow and monotonous, with frequent pauses impress surrounding nature with its moribu condition. Now unless this insect with this c our and habit were protectively coloured it si ply would not have a chance to exist. It l fearlessly exposed on the bare stones during t brightest hours of the tropical day, a time wh almost every other animal is skulking out sight. Lying upon all the stones round abo are the genuine droppings of birds; and wh one sees the two together it is difficult to s whether one is most struck with the original of the idea, or the extraordinary audacity wi which the *role* is carried out."

Items.

Prohibition in Iowa.—In the consideration o bill before Congress, which enacts that the laws the several States in relation to the sale of liqu may apply to those which have been *imported* well as to those which have been manufactured the United States—Senator Wilson, of Iowa, m some interesting statements as to the experience his own State in the practical effects of the pro bition policy.

While the census reports show an increase crime in the United States greater in ratio than increase of population, the reverse is the case Iowa since it came under the influence of pro bition. From official returns it appears that number of persons in that State sent to the penit tiary and to the county jails in 1887, was 567; 1888, 323. In 48 out of the 99 counties of the St there were no convictions requiring imprisonm so that about one-half of the county jails had criminal occupants in 1888. The general testim of the Iowa Judges was, that the prohibitory had largely reduced criminal offences and the penses of the Courts.

The motive for applying to Congress for the p sage of the act proposed was, a judicial deci that although every State had an undoubted ri in the exercise of its reserved police powers to e such laws as might be necessary for the protec and welfare of its citizens; yet that this right m be exercised in submission to the power given the Constitution to Congress, "to regulate c merce with foreign nations."

Italy's Military Burdens.—About twelve y ago, the Italian Government surprised Europe launching out into the most extravagant expe ture upon their navy. Vast ships of war were c structed, one of which, the "Duilio," attained size of eleven thousand tons. These vessels w armed with guns of one hundred tons each; further, were partially covered with armor-pl

cy were built on such a scale, and so heavily ighted, that it was feared that complete armor uld cause them to sink peacefully to the bottom the ocean before they would be of the slightest p in active hostilities.

A competent native authority has just written an icle, in the Naples *Courier*, in which he shows t this new fleet, which was a source of such pride its originators at the time, has already become iquated and comparatively valueless, owing to advances in naval construction subsequently de by other nations. Had the Italians mainned cool heads upon their shoulders, and kept ir money in their pockets, instead of squandering untold millions upon these huge vessels, they uld be now in an incomparably stronger position, n from a naval point of view. For they would able to avail themselves of the latest improvents in construction instead of being limited to humiliating process of patching up their almost olete ships.

taly being a poorer nation than England, is re severely pinched by such humiliating failures. r consequently heavy taxation presses terribly n the agricultural and indigent classes. So prond is the misery amongst millions of these, that y are becoming desperate and disloyal. Thus, a meeting held last month, in Milan, the cry of ong live Anarchy" was welcomed by a large auence.

recent author and traveller, Dr. W. N. Beaurk, states in his new work, entitled "Rural Italy," t the peasantry "are always in debt," although ir food is so poor that it really consists of coarse ad (made of barley or maize), a few beans, stnuts, and vegetables. In winter the families their cattle are huddled together for warmth, l being comparatively dear. The moral conon of the peasantry, and even of their priests, earful.

he mortgages on Italian land amount to eight ndred million pounds, or more than the vast ional Debt of Great Britain. The total estied value of the property on which these mortes are effected only exceeds that amount by 160 lion pounds, so that the country is mortgaged o to the hilt," whilst the rate of interest on the t is about 8 per cent.! Hence it is no wonder misery, vice, and murder abound in Italy. the chief cause of all this woe is the madness of ding to naval and military ambition and panicngering folly.

THE FRIEND.

THIRD MONTH 2, 1889.

Since the publication of the article in No. 15 THE FRIEND — "Thoughts in a Friends' eting House"—we have received several ers and communications bearing on the same ject, which seem to require some notice. One rom a Friend in England who thinks that statement made by J. S. W. in that article, t "the Hicksite Friends as a society do not nowledge the Divinity of Christ," misrepres their sentiments. We did not understand when J. S. W. used the words, "*as a society*," meant to imply that *all* their members red that doctrine; but rather that it was not rded among them as an *essential* article of h, so that the preaching of contrary views ld subject the person so preaching to the sure of the discipline.

recent re-examination of the whole subject led to the conviction, that the doctrinal stions out of which arose the controversies that ated the Society of Friends, and led to the ration in 1827, mainly turned on three nts.

he *first* of these was the Divinity of Christ. this subject, one party maintained the views orth by Friends in the beginning—as expressed by William Penn—"I do heartily believe that Jesus Christ is the only true and everlasting God, by whom all things are made that are made in the heavens above, or in the earth beneath, or the waters under the earth; that He is, as omnipotent, so omniscient and omnipresent, therefore God."*

On the other hand, Elias Hicks used many expressions which implied that he regarded Jesus Christ as only a man eminently gifted for the work of a teacher and an example to the people; and that although He might be called Divine, yet it was in the same sense, in which *all* the children of God might be so termed, *i. e.*, because they were brought into harmony with the Divine Spirit.

The *second* of these points was the doctrine of the atonement, which E. Hicks rejected.

The *third* was the inspired origin of the Holy Scriptures, which he denied.

While we believe that a difference in belief on these subjects was the primary cause of the dissensions of sixty or seventy years ago, yet we by no means suppose that all of those who then left our Society, had imbibed erroneous views; still less, that all the members of the new organization that was then established, hold them at this day. The position taken by those who represented their Society in the New Jersey trial for the right of possession of certain funds, was, that the doctrines enumerated were *not essential* doctrines. This we suppose is still the general feeling among them; and in consequence a degree of liberty on doctrinal questions is allowed among them, which we regard as not conducive to the best interests of our meetings and members.

We make these statements and explanations, not from any controversial feeling, but through a desire to simply show the true state of the question, without exaggeration or misrepresentation.

Another communication which we have received, comes from Kansas. In this the writer, who, we believe, is not in membership with our Society, quotes from the writings of Isaac Penington to show that our early Friends made a distinction between Christ, "the eternal light, life, wisdom and power of God," and the bodily garment which he took. This is very true, but however applicable the passages quoted may be to those who give too little place to the spiritual appearance of Christ in the heart, they do not seem to us to settle the question that was at issue in 1827, *i. e.*, whether the Apostle, in stating that the Word, which was God, was made flesh and dwelt among men; meant anything of a higher nature than the visitations of the Holy Spirit, with which all men are in measure favored.

A third communication is from an esteemed Friend in Illinois, who queries, "What is the vital difference?" meaning, we suppose, between the two divisions into which Friends separated in 1827. Perhaps this has been sufficiently answered in the previous part of this editorial. This was accompanied by some earnest remarks on the necessity of Christians cultivating that love for one another, which our Saviour declared was the badge of discipleship; that obedience to Christ's commands, which entitles them to be called his "*Friends*;" and that faithful following of the leadings of the Spirit, through which they become "the sons of God." "I read," says the writer, "George Fox, William Penn, Robert Barclay, Job Scott, and all those who bore the burden and heat of the early days; and I see and feel the pulsating cord of Divine life to flow from one to another, and it comes down to even me; and I doubt not this is the experience of many others: still, there is something that separates and divides a part of the household of faith."

The concern of the writer appears to be that all should come to feel that the true fellowship does not flow so much from a uniformity of opinion, as from a partaking together of the Divine life; and walking in the Light of Christ.

We can sympathize with these views; believing that religion is far more in the heart than in the head; and that there may be a unity of feeling and of spirit between persons, who have been led by the same Divine Power into a similar experience of the regenerating process, which is indispensable to the Christian; and yet that these may differ in their intellectual conceptions and definitions of points of doctrines. At the same time, it cannot be denied that where there is a wide divergence in doctrinal belief, harmony and love are more likely to be preserved, by the coming together of those of the same sentiments into distinct organizations. The apostle queries, "How can two walk together unless they be agreed?"

* Works, vol. I., p. 165. Ed. of 1726.

Respecting the Friend whose diary was completed in the last number of THE FRIEND, the following additional information has been received:—

Mary Coates, Junior, whose diary is now being published in THE FRIEND, died, I think, at about thirty years of age. Her mother Mary Langdale, was daughter of Josiah and Margaret Langdale, who were both ministers in high esteem among Friends, and visited meetings in England, Ireland, and America. The grandmother of Mary Coates, Jun., on her father's side, was *Beulah*, wife of Thomas Coates, who came to America late in 1682, a short time after William Penn. She was an elder in the Society of Friends, and Treasurer of the Yearly Meeting from 1730 to 1741.—*Coates' Memorials.*

A communication from a Friend of New Sharon, Iowa, mentions that at a Monthly Meeting (of the Larger Body) held at that place on the 19th of First Month, nineteen new members were received, some of whom had been members of other religious societies, which practice the outward ordinances. The writer expresses his belief that if the Society of Friends "live up to their profession, there is no branch of the Christian Church better calculated to meet the masses and gather to the Truth as it is in Jesus, than ours."

We have no doubt that if, as a people, we faithfully maintained our doctrines and testimonies, and exemplified their power and efficacy by our self-denying and holy lives, and by our sincere efforts to spread the kingdom of the Redeemer among men, that the influence for good of our Society would be greatly enlarged; and that many more would be drawn into fellowship with us, from a conviction that our fellowship was with the Father, and his Son, Jesus Christ." But is there not a care needed lest any should endeavor to promote the cause of Truth by lowering the standard of our principles, and so widening the terms of admission into membership as to lose in part the characteristic features of our Society? Such a process would practically amount to little more than bringing

the Society down to the level on which others are standing, in order to include them in its fold; instead of elevating them to a true appreciation and conviction of the spiritual doctrines of Primitive Christianity which our Society ever believed itself raised up to maintain. From such a process, we see no substantial good that is likely to arise; but its tendency must be a gradual declension from the position assigned us by the Head of the Church, without a corresponding benefit to others.

We wish Friends everywhere would bear in mind, that the strength of our Society does not depend so much on the number of its members, as on the faithfulness with which it maintains its original principles; and on the experience of its members generally of that baptizing power of Christ, by which they are crucified to the world, and fitted to become as lights to others.

The illustrated Catalogues of Seeds and Plants, annually issued by several of our seedsmen and florists, are attractive publications. They abound in well executed drawings of flowers, fruits and vegetables, and are prepared with much taste. We have received three such catalogues—one from Vick, of Rochester, New York, and one each from Maule and Dreer, of Philadelphia. Their examination is well calculated to awaken a fondness for gardening, and to stimulate the reader to purchase the seeds or roots of some of the many attractive plants described in them.

Archibald Crosbie has been appointed Agent for THE FRIEND; address, Paullina, O'Brien County, Iowa.

SUMMARY OF EVENTS.

UNITED STATES.—The President has signed the bill for the admission of North and South Dakota, Montana and Washington Territories into the Union of States. The bill provides that the people of South Dakota shall vote upon the adoption of the Sioux Falls Constitution on Fifth Month 14th, and the location of the capital is to be settled by election. On the same day the residents of North Dakota, Washington and Montana may vote for the election of delegates to constitutional conventions, and for a full list of State officers. On the first Third-day in Tenth Month the people may vote upon the constitutions proposed by the conventions, and, if adopted, after the President's proclamation to that effect, the Governors of each may order an election of members of the Legislature and of Representatives in Congress. The Legislatures may meet and elect two Senators, each in time to take their seats at the beginning of the first regular session of the Fifty-first Congress in Twelfth Month next, at which time the Representatives shall also be admitted to seats. These provisions apply also to the Senators and Representatives from South Dakota.

The President has signed the Nicaragua canal bill. The Department of State has received despatches from our Consuls at Panama and Colon in regard to the situation of affairs on the Isthmus. The Consuls report that no disorders had taken place up to Second Month 13th, and that no trouble was anticipated because of the expected final collapse of De Lessep's company. The event of the collapse has been discounted by the fact that a gradual suspension of the work had been going on for the last two months, and the overflow had drifted out easily and in several directions.

An application for an injunction made in Waterloo, Iowa, to restrain the American Express Company from transporting liquors from outside the State to Independence, has been denied by Judge Mey on the ground that it would interfere with inter-State commerce. It is believed that on the strength of this decision the wholesale dealers in liquors in the river cities will establish warehouses in the adjoining States and ship liquors from them into Iowa.

A correspondent of the Boston *Transcript*, talking about cigarettes, says that "those bought by our boys are quite another thing from those comparatively innocent ones smoked by Cubans and South Americans that set the fashion. Wrappers, 'warranted rice paper,' are proven to be ordinary paper whitened with arsenic. In the 16 expensive popular brands, with one exception, were found sufficient quantities of opium to create such a craving as could only be satisfied by an incessant use of cigarettes or resort to opium alone. We see many cases of lightning paralysis, insomnia, insanity, unquestionably so produced, and the whole army of cigarette smokers show it in skin, weak eyes and weaker manhood."

Snow began to fall in Columbia, South Carolina, on the morning of the 21st ult., and by evening it was 2½ inches deep on a level, and still falling fast. It was the heaviest snow-storm within the recollection of the oldest Columbian.

A blinding snow prevailed all day on the 21st ult., at Augusta, Georgia, and was followed by heavy rain and sleet at night. Trains from upper Georgia and South Carolina came in covered with snow, and reported very cold weather. Such a storm is almost unprecedented in that section.

On the morning of Seventh-day, the 23rd ultimo, the thermometer in Philadelphia marked a lower temperature than on any previous day of this winter, or of that of one year ago.

Excitement is intense in Lexington, Va., over the discovery of an immense mountain of the richest iron ore, which rivals in quality and vast deposit the famous iron beds of Birmingham. It was discovered by persons who went out to investigate the newly opened property called Buena Vista, on the line of the Shenandoah Valley and Richmond and Allegheny Railroads, within a few miles of this town. Chemists pronounce the ore more than 59 per cent. pure, and high grade. This, it is thought, will insure the building of a new city.

A wonderful ice cave, according to the Bakima *Herald*, was discovered recently near Trout Lake, Klickitat County, W. T. It is of great size, but cannot be explored on account of the intense cold.

Deaths in this city last week numbered 347, a decrease of 70 as compared with the previous week, and of 35 with the corresponding period of last year. Of this number 175 were males and 172 females: 54 died of consumption; 48 of pneumonia; 25 of diseases of the heart; 18 of typhoid fever; 12 of debility; 12 of inflammation of the brain; 11 of scarlet fever; 11 of old age; 10 of croup; 9 of convulsions, and 9 of marasmus.

Markets, &c.— U. S. 4½'s, reg., 108; coupon, 109¼; 4's, 129; currency 6's, 120 a 130.

Cotton sold in a small way to spinners, on a basis of 10⅜ cts. per pound for middling uplands.

Feed.—Winter bran, choice and fancy, $16.75 a $17; do., fair to prime, $16 a $16.50; spring bran, $15 a $16 per ton.

Flour and Meal.—Western and Pennsylvania super, $2.75 a $3.25; do., do., extras, $3.25 a $3.75; No. 2 winter family, $3.85 a $4.25; Pennsylvania family, $4.70 a $4.85; Pennsylvania roller process, $5 a $5.40; Ohio, clear, $4.80 a $5.15; do., straight, $5.15 a $5.40; Indiana, clear, $4.80 a $5.15; do., straight, $5.15 a $5.40; St. Louis and Southern Illinois, clear, $4.80 a $5.15; do. do., straight, $5.15 a $5.40; winter patent, fair to choice, $5.50 a $6.00; Minnesota, clear, $4.50 a $5.00; do., straight, $5.25 a $6.00; do., patent, $6.40 a $7.00. Rye flour was in limited request at $3 per barrel for choice.

Grain.—No. 2 red wheat, 98¼ a 98¾ cts.
No. 2 mixed corn, 40½ a 40¾ cts.
No. 2 white oats, 33½ a 34 cts.

Beef cattle.—Extra, 4½ a 4¾ cts.; good, 4 a 4¼ cts.; medium, 3½ a 3¾ cts.; common, 3 a 3¼ cts. A few extra choice sold for 5 cts.

Sheep.—Extra, 5¾ a 6 cts.; good, 5¼ a 5½ cts.; medium, 4¾ a 5 cts.; common, 4 a 4½ cts.; culls, 3 a 3¾ cts. Lambs, 4⅛ a 7½ cts.

Hogs.—Westerns, 6½ a 7 cts.; State, 6 a 6½ cts.

Milch cows were slow of sale, at $25 a $50.

Fat cows were in poor request at 2 a 3¼ cts.

FOREIGN.—Parliament reassembled on the 21st ultimo. In the House of Commons, after the reading of the Queen's speech, John Morley gave notice that he would introduce an amendment to the address in reply to the speech from the Throne, condemning the administration of the law in Ireland as harsh, unjust and oppressive, and asking that measures be adopted to content the Irish and re-establish a real union of Great Britain and Ireland.

On the 19th ultimo, William O'Brien was sentenced to six months imprisonment without hard labor. He has since been taken to Galway jail, where he is to undergo his sentence.

During last week, before the Parnell Commission, M'Donald, Manager of the *Times*, Houston, Secretary of the Irish Loyal and Patriotic Union, and Richard Pigott were examined. The latter alleged that he obtained the Parnell letters, published in the *T* from several men who found them in a bag that been discovered in a room in Paris. When Pigott cross-examined, he was confronted with evidence w he was not prepared for, and gave such answers t questions put to him as to completely break dow credibility as a witness, and to give rise to the b that he had himself forged the letters pretende have been written by Parnell and Eagan.

On the 21st ultimo, President Carnot of the Fr Republic, signed a decree appointing a new cab of which Tirard is Premier and Minister of Comm and De Freycinet is Minister of War.

There have been heavy falls of snow in the Ber Oberland. Avalanches have destroyed many ho and caused a number of deaths at Obermatt and S thum.

The results just published of the census take Twelfth Month 1st, 1888, show the populatio Switzerland at that time to have been 2,934,057, a crease of more than 100,000 since 1880.

A despatch received in London from Berlin say statement that four German iron-clads at Genoa been ordered to immediately sail for Samoa, is offic confirmed.

A financial journal has made the discovery monarchy in Europe is in danger of dying out owi the increase of lunacy in royal families. The n paper says that more than twenty Princes and Pri ses have been under medical treatment for mental ease, and the number displays a tendency toward r increase. The trouble is attributed to close inter riage.

A China steamer which has arrived at San F cisco, brings news of a great snow storm in Chee Over a million and a-half of people in the provinc starving and riots occur daily. Missionaries have attacked by mobs of Chinese, led by the gentry. Second Month 2nd, a great fire broke out in Shidsu Japan, extending down fourteen streets, and destr one thousand houses, including temples, schools hospitals. On the following day a fire at Yok burned five hundred houses and burned to death t men. On the same day ten houses were destroye Joshiu and fifteen at Tokio.

CORRECTION.—In THE FRIEND of last week speaking of the change in the time of holding meetings for worship of Northern District Mor Meeting, Philadelphia, on the afternoons of First- the hour for Summer months should have be o'clock, and for the Winter months 3 o'clock.

NOTICES.

WESTTOWN BOARDING SCHOOL STAGE.—Durin Winter term the stage will be at Westtown Statio the arrival of the 8.53 and 2.47 trains from Phil phia, to convey passengers to the school, and at times on timely notice to J. G. WILLIAMS, *Supt.* Westtown,

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DIED, at his residence, Salem, Iowa, on 15th of Month, 1889, JONATHAN MOSIER, aged 92 years 80 days. He was zealous for the cause of Christi as practised and believed in by the Society of Fr in its primitive purity.

———, at her residence in Wellington, On Canada, Second Month 6th, 1889, after a painful i of seven months, which was borne with Chri patience and fortitude, SUSAN C. DORLAND, dau of Stephen and Ruth Moore, and widow of W Dorland, M. D., aged 78 years, 8 months and 2 d member and elder of Wellington Particular Me and West Lake Monthly Meeting of Friends. was a true mother in Israel, and a sympathizing fr ever having a loving, watchful care over the poo needy, often ministering to their needs both in and deed. To this watchful care testimony was by one who had lived in the family forty years and who spoke of her motherly counsel and kin to him, a wayward boy, which had been, through blessing, influential for good; although, until he self had children growing up, he could not under her prayerful concern and deep travail of soul for At times during her sickness she was favored wi markable views of heavenly things; especially few evenings before her final change. She app to be gone, and on reviving she said she had seen a beautiful place—beyond description; and whe quired of how she felt? she replied, "Oh! such p I never expected such a flow of peace at such a ti this. It is beyond anything I ever expected or hoped for."

THE FRIEND.

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FOR "THE FRIEND."

Historical Review of the Society of Friends.

(Continued from page 242.)

On this side of the ocean, efforts to promote the civilization of the Indians, to protect them in their rights, and to maintain peaceful relations between them and the United States Government; absorbed much time and thought. There was frequent occasion, also, to plead with the different legislatures against the passage of militia bills which conflicted with the civil rights and religious privileges of our members.

The thoughtful reader may have observed, that many of the subjects which claimed the care of Friends on both sides of the ocean, for several years before and after the close of last century, were of a nature that brought them much into contact with others in a semi-political way. Though the services were those into which they were called of the Lord, and therefore they could reasonably hope to experience his help and preserving power in the performance of them; yet they were such as the mere promptings of natural benevolence would lead to, independently of any Divine requirings. If carried to an extreme, they might readily be instrumental in withdrawing the attention of the unwary from a close adherence to that Divine guide, which whispers to the attentive soul, "This is the way, walk thou in it." This danger did not escape the attention of Friends of that day. In 1803, the epistle from the London Meeting for Sufferings contains this salutary hint: "The concerns which engage both your meeting and ours, have often much of an outward nature in them; there seems therefore the greater occasion of watchfulness, that we be not induced to suppose, that of *ourselves* we may act in them to advantage; and it is good ever to have in remembrance, that the ultimate purpose of all our meetings is to serve the cause of Truth, and that unless the Lord keep the city, the watchman waketh but in vain."

The year 1801, was a period of much distress in England owing to the scarcity and high price of provisions. Friends in America liberally contributed for the relief of their brethren (who had been so kind to them in their time of need) and forwarded moneys to the amount of £8326, of which £5798 was raised among the members of Philadelphia Yearly Meeting. This was applied to the relief of 810 persons in England who were members, and 420 who were not in membership, besides a portion used in Ireland.

We are now approaching the period when there arose within our Society the most widely spread differences of sentiment on important religious doctrines, and the most bitter controversies that had ever agitated its usually peaceful community. It is not very easy to form a clear and decided judgment as to the *remote* causes that led to the terrible convulsion of 1827, and to the separation from our organization of about 30,000 members, with all the sad attendants of alienation of friendships, loss of influence in the community, and destruction in many cases of the comfort and happiness of families. It is probable that the season of ease and prosperity which followed the termination of the war of the revolution, was accompanied with a gradual decline among our members of that watchfulness and fervency of spirit which are necessary for preservation; and that, as a body, they were more easily led to embrace speculative views than would have been the case if they had been more deeply grounded in religious experience. The *immediate* cause was the promulgation of doctrines, principally in relation to the Divinity and Atonement of our Saviour, which a large part of the Society could not accept as consistent with the testimony of Scripture, or with the long-established belief of Friends.

There are traces to be found of such sentiments in our borders about the end of last century, both in Great Britain and America. This began to develop itself in Ireland about 1795, and some in high standing in the Society became infected with these views. It was for several years the occasion of great exercise and labor to those who still held to our original principles; but eventually the leaders in the promulgation of the new doctrines were mostly disowned, and the testimony of Friends against their views was maintained. Hannah Barnard, a minister from Hudson, New York, visited Ireland from 1798 to 1800, and it was said, became an advocate of these doctrines. On going over to England in 1800, her case was taken under care, and her sentiments were found to be so at variance with those held by Friends, that her way for further labor in England was closed up and she was advised to return home. After her return she was treated with by her own Monthly Meeting, but as she continued to defend and propagate the same doctrines, was finally disowned from our Society.*

Her case is thus referred to by Stephen Grellet, a young Frenchman, who had been received as a member of our Society in 1796, and much of whose after life was devoted to spreading the glad tidings of salvation among his fellow-men. In his journal he describes a very suffering experience of which he had to partake in the Ninth Month of 1800. He says: "I was plunged into a state of doubting, and even of unbelief in the mercy of God through Jesus Christ; a dark spirit on whose account I have at times so bitterly suffered for those who have been carried away by it. I continued in such a state for some days that I could not travel. It would indeed have been presumption to go forth as an ambassador for Christ, whilst I was tempted to doubt his eternal Divinity and God-head, his meritorious sacrifice for the sins of the world, even to let go the hold of my hope in Him, through whom is the atonement, through faith in whom alone remission of sins is to be obtained." "Whilst wondering why such an exercise should come upon me, I saw I must be prepared to feel for, and enter into, the states of those that are thus variously tempted, through the subtleties and stratagems of Satan. It was but a few days after, that the account reached us of the falling away of Hannah Barnard, from New York State, while on a religious visit to England. She had become a prey to this spirit of infidelity, so that instead of advocating the cause of the blessed Redeemer, the Lord and Saviour Jesus Christ, consistently with the work of a Minister of his glorious gospel, she was disseminating infidel doctrines, even denying the Lord that bought us with his own blood, and calling in question the validity of the Holy Scriptures."

Richard Jordan, a minister then belonging to North Carolina Yearly Meeting, while paying a religious visit, was at Matinicock on Long Island, in the year 1797. Of the meeting which he attended there, he says in his journal: "Here my spirit was uncommonly baptized into feeling on account of a state of infidelity and disbelief in Christ Jesus, the Saviour of the world; and my

* The following extract of a letter from London, dated Second Mo. 16th, 1801, which has been handed to the writer in manuscript, is of interest in this connection:

"A remarkable circumstance occurred yesterday at Peel Meeting: in the afternoon, a young man who had been intimate with Hannah Barnard, and had pretty greedily swallowed her sentiments, stood up, and in an awful and tender manner expressed the uncommon agony of soul he had lately endured; that he had been tempted to doubt at first part of the Scriptures, such as the miraculous conception, the wars of the Jews, and so on, step by step, till both the Old and New Testament were doubted; from doubt he proceeded to disbelief until he became a thorough deist; and now his morality began to be tried. The obligations to strict uprightness which the religion of Jesus Christ had impressed him with, seemed gradually dissipated, and he became a perfect atheist. Here wandering in the dark, every man's hand was apparently lifted up against him, and he was brought to a state of despair; all comfort, inwardly and outwardly, left him; he found himself a vagabond upon the earth. Still Divine goodness followed him, though with sore chastenings, until he was brought to a sense of his situation; and was repeatedly warned to expose himself in that public manner as the only means of experiencing a return of Divine favor, and as an atonement for having thus forsaken his dear Lord and Master; and had he not been thus strengthened to express himself he believed he could not have existed another day. Saying, it had been sealed on his mind that at the name of Jesus every knee should bow, and every tongue confess. It brought a great weight and solemnity over the meeting; and in addition to this striking and extraordinary movement, another young man got up at the close of the meeting and expressed himself much to the same purpose, with some awful caution to any who might be under similar temptation."

mouth was largely opened on the subject, in a manner I thought strange of, amongst so many Friends; but I was afterwards informed that these principles much prevailed in that neighborhood." J. W.

(To be continued.)

For "The Friend."

Stars and Planets Visible in Third Month.

The bright gem in the western sky about two hours high is the planet Venus. The planet Mars, not near so bright, is below it. Above, some farther than Mars, is the constellation Aries; the upper and brightest star is Alpha; the other two are Beta and Gamma. The latter and dimmest one is a pretty double star, visible with a two-inch telescope.

To the north of Venus the great square of Pegasus appears to hang in a diagonal position; the lower star, Markab, not much above the horizon.

The northern star is Scheat, the southern one —next to Venus, is Algenib, and the upper one Alpha, of the constellation Andromeda, which is still above—the first star of second magnitude, nearly as far above Alpha as it is from Algenib, is Beta, and the next one, as much higher, is Gamma Andromedæ, a double star of most beautiful colors. It makes a pretty sight with a four-inch telescope.

Southerly—bearing east—from Alpha in Aries is Menkar, in the head of Cetus, the Whale—east end of the constellation. Then above, we see the Pleiades, or seven stars; and nearly an hour still above, or eastward, bright Aldebaran in the big A, or Hyades group, all in the constellation of Taurus; the second of the Zodiac. The bright gem a little north of Zenith is Capella; Menkalina being 8° east of it.

The Great Dipper will be easily recognized in the north-east, with its handle hanging downward and the Pointers above—always pointing out the North star, five times as far from them as they are apart. Then away on the other side, nearly as far from North star as it is from Pointers, we find Cassiopeia, a fine constellation. The North Pole of the heavens is a little more than one degree from the North star, on the side toward the Dipper. The North star, Dipper, Cassiopeia, &c., all seem to move in circles around the Pole, or central point of the northern heavens, every twenty-four hours. These stars never set below the horizon, and are called circumpolar stars. Others farther south, including the sun and planets, rise and set, being above the horizon less time the farther south (farther from the Pole) they are. So, all stars within about 40° of the South Pole never rise to us who are 40° or more of north latitude.

To see the stars as indicated above you should look as soon as daylight is gone, in the first week of Third Month; for those which are lowest in the west will set soon after dark. And by the last of the month nearly all the stars will appear to be two hours farther west than they do on the first, at the same hour. So, we must recognize two motions (both apparent) of the stars (I mean the "fixed" stars)—one the daily motion, causing them to rise and set, on account of the earth's rotation; the other a general westward motion of two hours a month, caused by the sun's apparent motion eastward; and this latter is caused by the actual revolution of the earth around the sun once a year.

About the 1st of Third Month the splendid constellation Orion is on the meridian at seven o'clock. It is 50° above the southern horizon, 5° more than half-way to the Zenith. The celestial equator passes just north of the Belt; so Rigel is 8° south declination, and Betelguese 7° north. Like all the other fixed stars, those of Orion set four minutes earlier every day; hence Orion will be two hours past the meridian at seven o'clock, Third Month, 31st, and the same at this time every year. The brilliant star southeast of Orion is Sirius, the Dog star. Those stars about an hour below Sirius are in the same constellation, Canis Major, Canis Minor, with its bright star Procyon, is north-east of Sirius, about as far as Betelguese; the three making a large triangle. The Twin stars Castor and Pollux are 25°, nearly two-hours, north of Procyon. They form a great triangle with Betelguese and Capella, and are four hours (60°) east of Pleides.

About the 8th of Third Month, at 7 P. M., the planet Saturn shines with its ordinary splendor, in the eastern sky, about half way from horizon to zenith. The ring is growing narlower, but it is yet a fine object through a four-inch telescope. About 15°, or an hour below Saturn, we see the fixed star Regulus, at the south end of a group of stars called the Sickle.

W. Dawson.

Spiceland, Ind., Second Mo. 20, 1889.

For "The Friend."

Friends in Tortola.

Gough tells us in his History of the Quakers that "about the year 1740 accounts were received of a convincement in some of the Virgin Islands, particularly the island of Tortola, which, by the following paragraph of the yearly epistle of that year, appears to have been the effect rather of internal conviction than of instrumental or ministerial labor, viz: 'It hath pleased the Lord by the inshinings of the Divine light, to visit the inhabitants of some islands, where no settled meetings of Friends have formerly been, to the bowing and tendering of some of their hearts, as in the first breaking forth and morning of our day, and to incline them to assemble together and silently wait in spirit and in truth upon the Lord their Redeemer, the unerring teacher who teacheth his people to profit and leadeth them by the way they should go.'"

Among others who were here convinced of the inward principle of light and grace, and submitted to profess themselves of and to pass under the contemptible denomination of Quakers, was John Pickering, Governor of the island, who continued a faithful member of this community to his death.

The subject of this convincement is referred to in the minutes of Philadelphia Monthly Meeting, under date of Fifth Month 31, 1741, when it is stated that "a letter being produced to this meeting from John Pickering, Governor of the Island of Tortola, acquainting this meeting that about thirty persons in that island had embraced the principles of truth as professed by Friends, and kept their meetings twice a week, was read to the comfort and satisfaction of the meeting," and the following month an epistle was sent from the Monthly Meeting to Friends in Tortola probably in response to the letter above referred to.

A portion of the Records of Tortola Monthly Meeting were sent to Philadelphia, and are now preserved here. Unfortunately, they disclose nothing as to the circumstances of the convincement. They show, however, that there were two meetings and probably two meeting-houses and grave yards on the island, one at Fat-hog Bay and the other at the Road. A few Friends also resided on the adjacent islands of Jost Van Dyke and Little Van Dyke, and it is likely that a meeting may have been held on one or two of those islands. The following are quotations from the records: "Thomas Chalkley, a ministering Friend, arrived here from Philadelphia the 12th day of the Eighth Month, (the year is not given, but Thomas Chalkley's Journal shows it to have been in 1741) sickened on the 29th, and died on the 4th of the Ninth Month about three o'clock in the morning and was buried that evening in Friends Burial Ground, accompanied to the grave by most Friends in the island, and many others."

"John Estaugh and John Cadwaledar arrived here from Philadelphia in John Pickering's sloop, on the 8th day of Ninth Month, 1742; and John Cadwaledar died on the 26th of the same month, of a flux, which he got on the passage, and John Estaugh died on the Sixth-day of the Tenth Month, of a fever."

"Samuel Nottingham and Daniel Stanton arrived here on a religious visit the 28th day of the Seventh Month (1749) and went from here to St. Thomas on the 22nd of the Eleventh Month, and sailed from thence to England on the 31st of the same in an English ship."

"Mary Evanes and Phiba Smith arrived here on a religious visit the 14th of the Second Month (1750). Stayed thirty-two days and had good service, and went well away."

Samuel Nottingham appears afterwards to have settled in Tortola, and was married there in 1749 to Mary Hunt. These Friends subsequently removed to Bristol, England, and about 1780 liberated their slaves from conscientious motives, and gave them their estate at Long-look, on the eastern coast of Tortola. In 1782 they addressed a letter of Christian advice to one of the negroes, which was long cherished on the property as a sort of title deed to the estate.

Dr. John C. Lettsome, of London, the naturalist, was a native of Little Van Dyke Island, and spent a part of his early life in Tortola. In his memoir of Dr. John Fothergill, he gives an interesting account of John Pickering, which is as follows:

He was in early life brought up to a mechanical employment, but by strength of genius and dint of self-exertion, he acquired a competent knowledge of English, and an extensive acquaintance with mathematics; by industry he became possessed of a large tract of uncultivated land, and by perseverance he covered it with canes and cotton, and gradually rose to be one of the wealthiest planters in the West Indies. He was about his fortieth year made Governor of the Island of Tortola, and held the rank of Major in the Insular militia. At length he publicly professed the religious principles of the Quakers and relinquished all his civil and military honors and employments. He afterwards rarely attended the courts of judicature, unless he thought some poor person, some orphan or widow was oppressed by some more powerful neighbor, when he voluntarily attended and publicly pleaded the cause of the weak, if he deemed them oppressed; and his justice and weight were such as generally preponderated. I frequently accompanied him to his plantations, through which, as he passed his numerous negroes saluted him in a loud chorus or song which they continued as long as he remained in sight. I was also a melancholy witness of their attachment to him after his death; he expired suddenly, and when few of his friends were near him. I remember I had hold of his hand when this fatal period arrived, but he had

scarcely expired his last breath, before it was known to his slaves, and instantly about five hundred of them surrounded his house and insisted upon seeing their master. With this they commenced a dismal and mournful yell, which was communicated from one plantation to another, till the whole island was in agitation, and crowds of negroes were accumulating around us. Distressed as I was with the loss of my relation and friend, I could not be insensible to the danger of a general insurrection, or if they entered the house (which was constructed of wood) and mounted into his chamber there was danger of its falling by their weight and crushing us in its ruins. In this dilemma I had resolution enough to secure the doors and thereby prevent sudden intrusion. After these precautions I addressed them through a window assuring them that if they would enter the house in companies only of twelve at a time they should all be admitted to see their deceased master, and that the same lenient treatment of them should be continued. To this they assented, and in a few hours quiet was restored. But it affected me to see with what silent, sullen fixed melancholy they departed from the remains of this venerable man. He died in 1768, aged about sixty years. His only surviving son, an amiable young gentlemau, resides in Eugland."

The minutes of Tortola Mouthly Meeting, whilst expressing the prevalence of a living spirit, frequently mentiou deficiencies, and it is manifest that for some years it was in a declining condition. The last mention in the London General Epistle of advices from these Friends was in 1764. We have seen that John Pickeriug died in 1768, and it is probable that the orgauization did not very long survive that date. Some of the families removed to England and others to Philadelphia. Richard Humphreys, who provided by his will for the foundation of the present flourishing institution, the Institute for Colored Youth in Philadelphia, was a native of Tortola.

In 1790, when Gough published his history, it was thought that few, if any Friends resided in any of the West India Islands.

It is a source of regret that so little can be learned from the existing records of Tortola Monthly Meeting. They were imperfectly kept and those which we have, cover only a part of the time during which the meeting existed.

George Vaux.

Second Month 5, 1889.

Since the foregoing was written some further information has been obtained from the minutes of Philadelphia Monthly Meeting, which points approximately to the time when meetings for discipline were discontinued in Tortola. At the Monthly Meeting held the 29th of Seventh Month, 1768:—

"Our friend Samuel Wiley attended with a certificate dated at the close of a Meeting for Worship, held at Fat-hog Bay, on the Island of Tortola, the 22nd of Fifth Month, last, signed by three men and three women Friends, setting forth that he had lived many years in that island, in which time he had seen the prosperity of the church, which it pleased Divine Wisdom to raise up there, and its present adverse state, being so far declined that no Meetings for Discipline [are] held among them; yet the small remains of Friends, desirous to siguify their regard to him, recommend him as a Friend of steady conduct, esteemed by them."

Samuel Wiley appears to have returned to Tortola the following spring, as the Monthly Meeting granted him a certifieate on the 31st of the Third Mouth, 1769, "directed to such Friends remaining in Tortola, or others in the islands adjacent who signed the certificate he produced, or any others professing the truth in Tortola."

And at the Monthly Meeting held on the 25th of the Fifth Month, 1770, it was recorded "that Thomas Humphreys, being returned to this city from Tortola, produced a letter signed by five Friends, at the close of a meeting for worship, held at Fat-hog Bay on that island, the 8th of the Fourth Month [1770] signifying his orderly behavior during his short stay there."

There has also come into my possession a bundle of loose papers relating to Tortola Friends, among which is an application for membership, which seems of sufficient interest to transcribe. It is without date, but probably written about 1750, as the births of several of the applicants' children are recorded between 1752 and 1758.

G. V.

It is as follows:

TO THE FRIENDS AT FAT-HOG BAY MEETING:

Friends:—I have thought proper to inform you of the many visitations I have had lately from the Lord (blessed be his holy name for them) and the many strivings of truth that have been in my bosom, now upwards of twelve months; and being soul-sick for want of a succorer, and as a sheep wanting a shepherd, having often been in doubt which way I was to walk to find Him whom my soul longed for. Whilst thus doubting and languishing it was the blessed will of the Almighty God, who would have none to perish, to cause me to look into some of your ancient Friends' writings, and the principles in your profession, when, after perusing them and comparing them with the Holy Scriptures, when in private, soon begot a love in me; and with duly frequenting your meeting, quickly convinced me of the truth as it is in Christ Jesus our Lord. So now, what I earnestly desire is that I may be admitted into your meeting and taken into the care of the elders of your church, that if anything more than the right walking of a true Christain be seen in me, I may have a due correction by them for it; and doubt not but it may be the second author of my salvation, who wishes well unto your Zion.

John Vascraging.

For "The Friend."

A Visit to the Cornwall Iron Mines of Lebanon County, Pa.

Having arranged with a friend to visit the remarkable deposit of iron-ore at Cornwall, I left home on the 4th of First Month, going via Pennsylvania Railroad to Conewago, in Lancaster Co., whence a railroad of about 17 miles conducts the traveller to Cornwall.

As we approached Conewago Station, we entered a district of country, where the ground was thickly covered with boulders, or loose rocks of various sizes, some of them weighing many tons. There was a tendency in them to an angular outline, which suggested that they might have been derived from dykes of trap—a volcanic rock—which had been at some period poured up in a melted state in many places through fissures in the earth's surface, extending down to unknown depths. The dark grey crystalline structure, shown by freshly broken surfaces of it, closely resembled the specimens of trap obtained from the remarkable outbursts of that rock which form the Orange Mountain in New Jersey. It was with much interest, therefore, that on examining the Atlas of the Geological Survey of Pennsylvania, I found marked on it, in the neighborhood of Conewago, a deposit of boulders of *trap*. My curiosity had been excited years before by passing through a similar belt of loose rocks, perhaps a mile or more in width, and extending many miles in length, in the northern part of Chester County, or possibly within the line of Berks County.

As we neared the limit of the limestone land of Lancaster County, unsurpassed in fertility, two ploughed fields were in view at the same time, to the northward. The one nearest us (the southern one) was of the same dark-colored soil as we had been passing through, but the more distant field was decidedly red, showing that we were approaching the red sandstone formation. On the Atlantic Slope of North America the rocks of this formation occur in long and comparatively narrow beds, parallel with the mountains or the coast line. Such a bed occupies the valley of the Connecticut River, reaching from Long Island Sound to the northern limits of Massachusetts, a distance of 110 miles, with an average width of 20 miles. From the quarries in it comes the brown-stone so much used for building purposes in New York and elsewhere. The longest continuous line of this rock is that which we encountered near Conewago, somewhere about the middle of the belt. This commences at the Palisades on the Hudson River, above New York, and extends through New Jersey, Pennsylvania and Maryland, east and south of the Blue Ridge, into Virginia. It crosses the Delaware River near Trenton, the Schuylkill 12 miles below Reading, and the Susquehanna at Bainbridge. Its whole length is about 350 miles. In some parts of New Jersey it is 30 miles wide, but becomes considerably narrower as one goes southward.

It has evidently been formed by the wearing away of an older set of rocks, which have been decomposed into gravel, sand and mud; and these materials have been again solidified into this Red Sandstone. In a former article, mention was made of the creases and folds into which many of the rocky strata in eastern Pennsylvania had been forced by the slow contraction, due to the gradual cooling of the earth's solid crust, or to other causes. Whatever may have been the cause, the effect is very obvious to any traveller through that section of the State, who may notice in the railroad cuts and other places, how the strata are tilted, twisted and bent into all imaginable shapes. If the Red Sandstone had been in existence when these folds and creases were made, it must have partaken in the movement; but instead of doing so it overlies the strata below in a manner which shows, that after they had been subjected to the forces which produced such remarkable effects upon them, a thick bed of gravel and mud had been spread over them, which formed its own layers of rock quite independent of the positions of those below.

It would be reasonable to expect the character of the rocks in this formation to vary somewhat in different parts of the belt, with the variation in composition of the rocks from whose destruction it was formed. Of the specimens which we examined on this excursion, some were largely composed of coarse pebbles, showing that the wearing process had reduced the original rocks into a bed of gravel, which had afterwards solidified. Others were made of a fine sand, evidencing that in their case the process of wearing had been more completely effected.

and had resulted in a bed of sand. In some parts of this sandstone belt the rocks are slaty in their structure; this is owing to the presence of clay in the pre-existing rocks, which has formed beds of mud, which have hardened into slate.

Among the proofs that these rocks were once beds of sand and mud, is the fact that in many places they are covered with ripple marks, and with the impressions made by rain-drops falling upon them while in a soft state; and that they contain mud-cracks, formed by the drying of the mud, such as I have noticed in the alluvial deposits on the banks of the Ohio River, and subsequently filled by fresh material, without obliterating the marks of the original crevices. In some places, especially in the Connecticut Valley, the surface of the beds is marked with the foot-prints of various animals, mostly insects and reptiles, and some birds. Hugh Miller, in describing his labors in a sandstone quarry in Scotland, speaks of these ripple marks and cracks. After a blast had been made, he says:—

"The gunpowder had loosened a large mass in one of the inferior strata, and our first employment, on resuming our labors, was to raise it from its bed. I assisted the other workmen in placing it on edge, and was much struck by the appearance of the platform on which it had rested. The entire surface was ridged and furrowed like a bank of sand that had been left by the tide an hour before. I could trace every bend and curvature, every cross hollow and counter ridge of the corresponding phenomena; for the resemblance was no half resemblance—it was the thing itself; and I had observed it a hundred and a hundred times, when sailing my little schooner in the shallows left by the ebb. But what had become of the waves that had thus fretted the solid rock, or of what element had they been composed? I felt as completely at fault as Robinson Crusoe did on his discovering the print of the man's foot on the sand. The evening furnished me with still further cause of wonder. We raised another block in a different part of the quarry, and found that the area of a circular depression in the stratum below was broken and flawed in every direction, as if it had been the bottom of a pool recently dried up, which had shrunk and split in the hardening."

The existence of foot-prints in the Red Sandstone brings us into contact with a very interesting branch of geological study—*i. e.*, the history of the plants and animals which inhabited the earth in former eras. In the oldest known rocks found in America—those north of the river St. Lawrence, and hence called the Laurentian, no clear trace of animal or vegetable life can be discerned. The same is true of the rocks of south-eastern Pennsylvania lying south of Chester Valley. But as the earth cooled from its origiually heated condition, and the play of chemical and mechanical forces rendered portions of its surface suited to the maintenance of life, life was created by that Divine creative Power who had been gradually preparing the earth for the support of countless myriads of creatures, in myriads of forms. Of the traces or remains of the ancient forms of animals and plants, which have been preserved in the rocks for our information, many thousands have been examined, studied and described. And the series of rocks which contain them have been divided into classes, according to their respective ages, and the kinds of animals and plants which most abounded in them. The Red Sandstone which we met with north of Conewago, and of which we have been speaking, comes near the middle of the series as to age, and belongs to that period when Reptiles were the most abundant and characteristic feature. Their fossil remains have been found in Nova Scotia, Pennsylvania, and North Carolina; and Professor Hitchcock has described a large number of species from their foot-prints in the stone of the Connecticut Valley. Some of these tracks are not more than one-fourth of an inch long, and others measure 20 inches, and must have been made by an animal of the frog kind of enormous dimensions. The largest of the bird-tracks which he examined, the Professor thought must have been those of a bird which exceeded the ostrich in size.

The Red Sandstone belts are remarkable for the abundance of the trap dykes and ridges which accompany them. One of these we saw when we reached Cornwall, lying alongside of the bed of iron-ore. But the fractures in the earth's crust, through which the melted rock has issued, are common wherever this rock is found. In Connecticut they are exceedingly numerous; and in many places the adjacent rocks have been baked and altered by the heat of the volcanic mass.

As has already been stated, the material of the Red Sandstone was gravel, sand, or mud, which filled the valleys and depressions among the former rocks. These deposits in the course of ages, were from 3000 to 5000 feet in thickness; and were accompanied with a gradual settling of the surface on which they rested. This sinking of the surface, under the enormous pressure of the heavy deposits, brought on increasing strain upon the rocks below, often resulting in fractures, through which the lava-like material deep in the bowels of the earth poured upwards. Such is the explanation which geologists give of the formation of these trap dykes.

J. W.

(To be continued.)

SELECTED.

TRANSFIGURATION.

Written by Louisa M. Alcott on the death of her mother.

Mysterious death! who, in a single hour,
Life's gold can so refine;
And by thy art divine
Change mortal weakness to immortal power.

Bending beneath the weight of eighty years,
Spent with the noble strife
Of a victorious life,
We watched her fading heavenward, through our tears.

But ere the sense of loss our hearts had wrung
A miracle was wrought;
And, swift as happy thought,
She lived again, brave, beautiful and young.

Age, pain and sorrow, dropped the veils they bore,
And showed the tender eyes
Of angels in disguise,
Whose discipline so patiently she bore.

The past years brought their harvest rich and fair,
While memory and love
Together fondly wove
A golden garland for her silver hair.

How could we mourn like those who are bereft?
When every pang of grief
Found balm for its relief
In counting up the treasures she had left,—

Faith, that withstood the shocks of toil and time;
Hope, that defied despair;
Patience, that conquered care;
And loyalty, whose courage was sublime;

The great deep heart, that was a home for all
Just, eloquent and strong
In protest against wrong;
Wide charity, that knew no sin, no fall;

The Spartan spirit, that made life so grand,
Mating poor daily needs
With high, heroic deeds,
That wrested happiness from fate's hard hand.

We thought to weep, but sing for joy instead,
Full of grateful peace
That follows her release;
For nothing but the weary dust is dead.

Oh, noble woman! never more a queen
Than in the laying down
Of sceptre and of crown,
To win a greater kingdom yet unseen.

SELECTED.

I MEANT TO.

"I did not rise at the breakfast bell,
But was so sleepy—I can't tell—
I meant to.

"The wood's not carried in, I know;
But there's the school-bell, I must go.
I meant to.

"My lesson I forgot to write,
But nuts and apples were so nice.
I meant to.

"I forgot to walk on tiptoe;
O, how the baby cries! O! O!
I meant to.

"There, I forgot to shut the gate,
And put away my book and slate.
I meant to.

"The cattle trampled down the corn,
My slate is broken, my book is torn.
I meant to."

Thus drawls poor idle Jimmy Hite,
From morn till noon, from noon till night:
"I meant to."

And when he grows to be a man
He heedlessly mars every plan
With that poor plea, "I meant to."

—*Emma C. Stout, in Home and School Visitor*

SELECTED.

INCOMPLETENESS.

Not he who first beholds the aloe grow
May think to gaze upon its perfect flower;
He tends, he hopes; but ere the blossoms blow,
There needs a century of sun and shower.

He shall not see the product of his toil;
Yet were his work neglected or ill-done,
Did he not prune the boughs and dig the soil,
That perfect blossom ne'er might meet the sun.

Perhaps he has no prescience of it hue,
No sight its form and fragrance to foretell;
Yet in each sun-shaft, in each bead of dew,
Faith passing knowledge tells him he does well.

Our lives, O fellow-men! pass even so,
We watch and toil, and with no seeming gain;
The future, which no mortal may foreknow,
May prove our labor was not all in vain.

But what we sow we may not hope to reap;
Perfect fruition may not seek to win;
Not till, work-weary, we have fallen asleep,
Shall blossom blow or fruit be gathered in.

Let it be so. Upon our darkened eyes
A light more pure than noontide rays shall shine,
If pain of ours have helped our race to rise
By just one hair's breadth nearer the Divine.

Upward and outward, plant-like, life extends;
Grows fairer as it doth the more aspire;
Never completed, evermore it sends
A branch out, striving higher still, and higher!

Because so great, it must be incomplete,
Have endless possibilities of growth.
Strength to grow stronger, sweetness still more sweet,
Yearning toward God, who is the source of both.

—*Chambers's Journal*

THE professor of religion who boasts of his orthodoxy and indulges in extravagant assertions concerning his personal experience, but does not pay a hundred cents on the dollar when able, is one of the most serious stumbling-blocks Satan ever invented.

For "The Friend."

"There is a spirit in man: and the inspiration of e Almighty giveth them understanding."—Job xxx.,

There was one who lived in oldeu time con-rning whom we read in the Scriptures of ruth, that such was his opinion when assem-ed with his friends, that he could say, "I per-ive great men are not always wise, neither do e aged understand judgment." But being full of the matter," he declared, "the spirit thin me constraineth me." As this Divine pirit illuminates the understanding of man d shews to him his inward condition, the up-ght in heart are euabled thereby to discern tween the false and the true—between that hich serves God and that which serveth Him t—confessiug "that I to grace a debtor am." s with matured experience the duty of teach-g others is entered upon—lessons of humility d obedience are found to be among the first edful to be taught in the school of Christ. eing furnished with Heavenly Wisdom, the eacher is enabled to say in the language of in-iration, "I will fetch my kuowledge from afar d will ascribe Righteousness to my Maker." But even these teachers have need to regard e advice of the Apostle, "Beware, lest any an spoil you through philosophy and vain de-it, after the tradition of men, after the rudi-ents of the world and uot after Christ." Jesus id, "To this end was I born, and for this use came I into the world, that I should bear tness to the Truth. Every one that is of the uth heareth my voice."

Should not every one that makes profession the Truth, give evidence by purity of life d conversation, that they are of the number o witness for Him and no other—"for Christ thin the Hope of Glory."

"Tis Jesus, the first and the last
His Spirit shall guide us safe home,
Then let us praise Him for all that is past
And trust Him for all that's to come."

P. R. Gifford.

Providence, Second Mo. 3, 1889.

The Escorial.

I have been in many a hospital, barracks, asy-n, and prison, but the gloomiest work of n on which my eyes ever rested, in which my t ever trod, is the Escorial. It is grand, but s the grandeur of darkness, vastness, despot-m, and death. Philip, less a warrior than a nk, aud less a monk than an inquisitor, built is a tomb for his father, himself, and his suc-sors, and as a monument to San Lorenzo, on ose day, August, tenth, one thousand five hun-d and fifty seven, the battle of St. Quentin s fought and won, as Philip believed, through intercession. While it was intended for a rial-place, it was also a monastery, an asylum, l a palace. For two years he looked for a t, and at last selected as wild and secluded a ion as Spain, or any other country, could af-l. Upon the lofty slope of the Guadarrama untains he erected this stupendous structure, re than one-eighth of a mile long and a tenth mile wide. It is built of huge blocks of nite, and contains one thousand one hundred l eleven windows, eighty-six staireases, eighty-e fountains, and dividing the surface into hs wide enough for the step of a man, in walk-about it, one could travel thirty-two leagues hout going over the same ground twice. ough the mountains behind it are high and n, this building is not dwarfed by the sur-roundings. The Spaniards called it the eighth wonder of the world. The numerous chapels and altars are filled with paintings by the finest artists, and the high altar made of precious marbles and inlaid jasper. The library contains an immense number of magnificently bound volumes, many of them illuminated in a very fine style. They are set upon the shelves with their edges toward the center of the room, instead of the backs as is usually the case. The palace is adorned with tapestry, whose colors rival iu delicacy, richness, and vividness those of the best paintings upon canvass.

The character of Philip, severe, melancholy, and morbid, is stamped upon every part of the structure, except where his successors of a different temperament have, at the cost of mutilation, given it a more human appearance. During the fourteen years that Philip lived there he did all in his power to transform himself into a monk, sat with the priests as they sang in the choir, finding his way to a certain corner through a secret door. The room in which he died was so placed as to give him a constant view of the high altar. There he suffered excruciatingly, and it is maintained was haunted with doubts as to whether his inquisitorial persecutions, which he supposed to be the real merit of his life, were not in reality damnable crimes. The sufferings of his last days were indescribably awful; but he died with a crucifix in his hands and his eyes fixed on the high altar.

The impression at first is oppressive. The visitor almost unconsciously looks about to see if there is a way of escape, and almost fancies that he hears great keys turning in rusty locks behind him. Monks and beggars flit across the scene and disappear through the passages, or are lost in the prodigious expanse of the main edifice. But after awhile this passes away and the visitor becomes cool, and then stolid. Only professional guides and architects are likely to go there twice.

The Pantheon, underneath the high altar is indeed a worthy sepulchre for kings. From the church, by successive flights of steps of the most polished marble, the visitor descends until he finds himself in an octagonal room, nearly forty feet in diameter and a little less in height, entirely made of marble and jasper relieved by gilt bronze ornaments.

The body of Alfonso XII., who died December, second, one thousand eight hundred and eighty-five, yet remains in a side room subjected to the action of a stream of water, by which the perishable parts are gradually removed. When this process is completed it will be placed in the urn already prepared to receive it.—*J. M. Buckley in the Christian Advocate.*

An effort to conceal emotiou aud to seem natural, wins sympathy from a beholder; but an effort to exhibit emotiou aud to seem not natural is a barrier to sympathy. No man ought to show emotion if he can help it; for it is only irrepressible emotion that is to any man's credit, or that wins him sympathy and respect from others. There is a suggestion of this truth iu the words of our Lord to his disciples: "When ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee."—*Selected.*

For "The Friend."

In attending a recent Quarterly Meeting, I was interested in the remark of a Friend, who thought we sustained a loss by not mingling more among ourselves socially, so as to strengthen and uphold each other in the support of our various testimouies, and in our efforts to keep out those things which tend to weaken us and draw us away, from that "pure and undefiled religion," professed and practised by the founders of our religious Society.

I hope Friends will consider this suggestion, and see whether some attention thereto will not contribute to our physical health, and improvement, as well as to our advantage in a religious sense.

Does not our religious strength tend to our material advantage and improved physical health? I think it does, and I find many writers of acknowledged reputation of the same opinion. I have noticed that in those neighborhoods or communities where there is the most religious strength and stability, there we see the most thrifty and successful people, and fewer of the extremes of poverty and wealth.

I hope many of our members who endeavor to get their recreation in summer, (uuder a supposed necessity) at hotels, where they are freed from their usual social and religious restraints; whether at the mountains, seashore, or elsewhere; will look closely into this matter, and see if the advantages to their physical health would not be greater, if they were more anxious to preserve their religious health also; and be willing to more frequently call upon, and visit their dear friends and relatives, who would be glad to see and entertain them, as well as to be entertained by them; I trust in these calls and visits, both visitors and visited would be strengthened and invigorated in every sense.

"As iron sharpeneth iron, so doth the face of a man, that of his friend," is as true now as ever it was. And if "they who fear the Lord, speak often one to another," there would be a blessed reward attending it, as of old.

At many of the usual summer resorts, and even at some kept by our own members, there are many things practised and permitted, which our discipline does not approve of, and which have the effect to weaken our testimony against such things elsewhere. These are the "little foxes" which I think it becomes us to be on our guard against, lest they weaken and destroy many tender and promising viues among us.

There are no doubt many iuvalids who are greatly benefitted by visits to the seashore, mountains and other places. There are also very many who get their usual recreation in such ways, who are not beuefitted in any sense, but greatly injured; and I trust these matters will claim our serious and careful attention. "Obedience is better than sacrifice;" and obedience in little things, where we feel a check or stop in our minds, will uudoubtedly lead to greater faithfulness as well as greater religious stability and strength. B.

Second Mo. 9th, 1889.

"Till the next stage of our being," says a profound thinker, "has developed the unrevealed mysteries of the Deity who made mankind, we must be contented like obedient children, to believe much that we cannot yet understand." If we limit our faith to what we fully understand, we shall believe almost nothing.—*Selected.*

James Russel Lowell on Religion.

VIEWS EXPRESSED IN AN AFTER DINNER SPEECH IN REPLY TO SKEPTICS.

"I fear that when we indulge ourselves in the amusement of going without a religion, we are not, perhaps, aware how much we are sustained at present by an enormous mass all about us of religious feeling and religious convictions, so that, whatever it may be safe for us to think—for us who have had great advantages, and have been brought up in such a way that a certain moral direction has been given to our character—I do not know what would become of the less favored classes of mankind if they undertook to play the same game.

"Whatever defects and imperfections may attach to a few points of the doctrinal system of Calvin—the bulk of which was simply what all Christians believed—it will be found that Calvanism or any other *ism* which claims an open Bible and proclaims a crucified and risen Christ, is infinitely preferable to any form of polite and polished skepticism, which gathers as its votaries the degenerated sons of heroic ancestors, who, having been trained in a society, and educated in schools, the foundations of which were laid by men of faith and piety, now turn and kick down the ladder by which they have climbed up, and persuade men to live without God, and leave them to die without hope.

"The worst kind of religion is no religion at all, and these men living in ease and luxury, indulging themselves in the 'amusement of going without religion,' may be thankful that they live in lands where the Gospel that they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution. When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square, where a decent man can live in decency comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is reverenced, infancy respected, manhood respected, womanhood honored, and human life held in due regard; when skeptics can find such a place ten miles square on this globe, where the Gospel of Christ has not gone and cleared the way, and laid the foundation and made decency and security possible, it will then be in order for the skeptical literati to move thither and there ventilate their views. But as long as these men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope, and humanity of its faith in that Saviour, who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."

Natural History, Science, &c.

Rusting of Car-rails.—The fact that car-rails in active service seldom suffer deterioration from rust, while others less used do, is susceptible of a very simple explanation. The ordinary iron-rust, is forced by the pressure of passing wheels into combination with the iron of the rail, forming a magnetic oxide which protects the rail from further action. The rust which forms on all rails during a rain or damp weather has hardly time to dry before this combination takes place on the rails in active use. In an experiment quoted in proof of this explanation, the scales on that surface of a rail which received the greatest pressure were removed by the aid of a wire brush and submitted to analysis. They were found to be composed of magnetic oxide mixed with a variable quantity of ferric oxide, and apparently a small proportion of free iron.—*The American.*

Lighting Tunnels—One of the most obvious of the advantages of the electric light is that it can be put in use when a flame of gas or oil would perish from lack of oxygen. The Hoosac Tunnel, on the Fitchburg Railroad, Mass., has hitherto been unlighted, all signalling of trains being done by means of explosion or torpedoes. The tunnel is, moreover, continually full of smoke, gas and sulphur. About a week ago, trial was made of an electric plant which will furnish the tunnel 1,200 large-sized lights. These are placed forty feet apart on both sides, and alternating thus making one lamp for every twenty feet. A small building at the west portal contains the engines, dynamos, and other necessary machinery.

Thickening Skulls by Exposure.—The Washington correspondent of *Science*, in mentioning Prof. Virchow's recent book, "Medical Remembrances of an Egyptian Journey," speaks of the theory that the skulls of negroes and others become thicker and harder by exposure to the sun. In some of the burial fields visited by Prof. Virchow, the skulls dated from Roman times and were very thick and hard. Herodotus mentions that the skulls of the slain Egyptians were hard in comparision to the brittle ones of the Persians, and attributes it to the exposure of the children to the heat of the sun. Prof. Virchow's expedition found children exposed in this way in the open fields, being put into immense clay bowls for safe keeping in their parent's absence. The theory that the proverbially hard skull of the African negro is an adaption of nature to bear the intense solar heat, in the absence of other explanation, seems plausible.

Large Trees.—In Prof. Rothrock's lecture at the Franklin Institute, Philadelphia, illustrations were given of the *Baobab* of tropical Africa. This tree has been measured and found in one instance to "girth" 75 feet, in another 85 feet. It has the most remarkable tenacity of life, actually living after the bark had been destroyed completely by fire, or by the axe, and when, at the same time, its trunk was absolutely hollow. Whence was its well-spring of life? Livingston thought that it was due to the vitality and restorative powers of the young woody layers beneath the bark. Humboldt regarded it as one of the oldest plants on earth. Livingston doubts whether it is over 1,000 years old, or, at the very outside, 1,500 years. Pickering mentions one baobab that was 112 feet around.

The Ceiba or silk cotton tree of the West Indies towers in the "high woods" over the other trees, supporting among its branches aerial gardens of creepers and parasites, as Kingsley has said. Its broad, stall-like roots are not less remarkable than its spreading top. The ignoraut negroes revere the tree, pour libations upon the roots and expect evil to happen to the man who injures a Ceiba.

Of the Tasmanian *Eucalyptus* forest, the lecturer stated, that in spite of all we heard of the sizes of these trees, the largest were not numerous, nor did they extend over any great area. It had come to be pretty generally believe that an eucalyptus grove did by some mea render miasmatic regions more healthful. Wi this object in view the tree is now largely plan ed in the island of Ceylon. While it will n endure frost, on the other hand the eucalypt species, as a rule, do not require a high tem erature.

The Oriental plane tree, which is now beco ing so popular in our parks and along o roads, was next shown. Its resemblance to o own buttonwood is quite striking. In spite all that this tree promises, it is well to bear mind that foreign trees, as a rule, are not apt be so long lived as our related native specie One famous Oriental plane tree, within a fe miles of Constantinople, has the vast diamet of fifty feet. This species of tree has been favorite from very early times, and more th once figured conspicuously in certain historic events.

Diseases Contracted from Pets.—Several ar cles have recently appeared in Medical a other journals, pointing out the danger of c and other pet animals communicating diseas to persons who fondle them. Diphtheria is o of the diseases to which cats are subject. It advised that children should not be permitt to handle sick domestic pets, especially tho suffering from skiu diseases.

Effect of Plants in Water.—In the Rep of the Massachusetts State Board of Health f 1887, reference is made to the plants which a often found in reservoirs from which water drawn for drinking purposes. Three classes these are specified. First, those which are fix in the basins, such as common-pond wee Second, those which are suspeuded in the wat but do not readily decompose; such as t Duck weeds. Third, those which are suspend in the water and readily decompose; such the Blue-green Algae. These last multiply ve rapidly and secrete a jelly, which, together wi the plants, readily undergoes decompositio and affects the purity of the water. Of auin productions, sponges are the most troubleson as they also easily decay and strongly taint t water.

Animal Instincts.—While trapping Muskr a number of winters' ago, I was surprised morning ou visiting my traps to find in one them nothing but the foot and part of the of what must have been a large sized musk I was still more surprised to find, on closer amiuation, that the animal had evidently a putated its own leg to regain its freedom. learned, on referring to a work on trappi that this was of frequent occurrence am several species of fur-bearing animals, and was necessary iu such cases, to so arrange traps (I am speaking of steel traps) as to l the animal into deeper water, where it wo be drowued before it could extricate itself f the trap. The Mink becomes very angry w taken into a trap, and will bite and tear limb in a frightful manner, but always bit that part beyond the trap. On the other ha the Otter will almost invariably go system cally to work to amputate its limb and thus cape.

Items.

Report of the Indian Commissioner for 1888.—F this Report it appears that the Indian Budge the year ending Sixth Mo. 1889, is $5,811,140. this all but about $750,000 is their own money money due them. The trust funds in the Un States Treasury belonging to the different tr

ount to $18,613,841.95. The annual interest on
s is $860,355.19, of which there remains in the
easury more than $650,000 of accrued and over
e interest which has not yet been paid.
There are about 40,000 Indian children of school
e, of whom about 15,000 are receiving education.
regard to the schools maintained by different
ssionary societies, the Commissioner repels the
arge of any discrimination having been made in
or of one denomination over another; and states
t although Catholics have received the greatest
mber of contracts for the education of children,
s simply because they have erected more school-
uses and established more schools than others.
During the past year there have been made 3,349
otments of land in severalty to Indians, covering
out 349,000 acres. On the subject of allotting
nds, the Commissioner says, that some persons
o are heartily in favor of the principle, feel that
would be unwise to force such allotments on In-
ans "before they are ready to receive, use, and
d them."
'An allotment unnecessarily delayed, deprives
Indian of just so much opportunity for, or incen-
e to, progress; but an allotment made to an In-
an before he has been made to understand its
eaning and purpose takes away from its value to
n, and he may look upon it as a worthless or as
unwelcome thing imposed upon him. It is pro-
ble that such an Indian would not only neglect
land, but that he would finally abandon it and
come a wanderer. Thus," it is said, "that which
s intended to be, and, rightfully used, would be,
benefit to the Indian, may be so used as to drive
ny of the race into vagabondage, and thus make
m what may be called the gypsies of America."

Mormon Missions.—The Mormons of Utah have
band of "elders" whose business it is to make
verts in the Southern States. The head-quarters
his mission is at Chattanooga, Tennessee; from
ich point missionaries are sent out into the ad-
ining States. The success of these is, of course,
inly among the ignorant classes. A correspond-
of the New York *Times* says, that in a period of
ut 8 years, 2,292 people have been baptized ac-
ding to Mormon custom, in the South.

The Church of Rome in French Canada.—In the
r 1760, French Canada passed by conquest into
control of the British. The population was es-
ated at 70,000. Now it is one million and a half.
the present population 200,000 are Protestants,
remainder belonging to the Catholic Church,
all the latter are French except 100,000 chiefly
n.
he increase of the French over the English has
n most marked from the first, and it threatens
extinction of the latter at no distant day in the
vince of Quebec and Eastern portion of Ontario.
he wealth of this Church is also remarkable.
small amount of her wealth is unknown; for
le she is unsparing in her denunciation of all
et societies, she practices the utmost secrecy in
ducting her own business. But her wealth is
nated roundly at $80,000,000.
n addition to this sum-capitalized, there is a
e yearly revenue of not less than $8,000,000.
sources of income are 200,000 farms under culti-
on; taxes on families not possessing land, pew
s, fees for marriages, baptisms, funerals and
ses, voluntary gifts, legacies, and income from
owned by the Church, &c.
he above items do not include the wealth of the
erous ecclesiastical orders, and it is known that
e of these are very rich. The Sulpicians own
e of the most valuable business property in
treal, and their wealth exceeds that of any cor-
tion on the continent.—*The Independent.*

w York Society for the Suppression of Vice.—
Report of the Secretary, Anthony Comstock,
ed that during the last year a large amount of
s, plates, pictures, &c., of an indecent charac-
and lottery circulars and tickets, and other
ers connected with gaming, had been seized,
ng a total of over five tons in weight. The
ber of arrests made was 94, and 101 convictions
secured—and fines and imprisonments inflicted
e guilty.

Slipping Away from the Poor.—One of the evils connected with the increase of wealth in a religious denomination, is pointed out by the *Christian Advocate* (Methodist) in the following remarks:—

"We hear a great deal in these days about the masses slipping away from the churches; but have we carefully considered the danger of the churches slipping away from the masses? In the great cities the Methodist Episcopal Church began to work chiefly among the poor. Her field was the world, but her special mission was the neglected classes. Her unpretentious church architecture, free pews, flexible and popular forms of worship, the style of preaching which prevailed, all tended to encourage the masses to come and worship and feel at home. These things were her reproach among certain classes, but glorying in her reproach she won great victories. The process of slipping away from the masses is simple and easy. First, many converts from among the poor acquire habits of honesty and industry, and soon become wealthy. Wealth naturally demands a stately style of worship and an elegance of church accommodations which repel the poor. These conditions beget formality, and then the cry begins to be heard: 'The masses are slipping away from the churches.' If there are any cases in which a separation has occurred between the people and the Methodist churches, the latter may thank themselves. If the Methodist Church shall never separate herself from the people she will never want for congregations, and never be barren nor unfruitful in the work of the Lord."

Opium Trade with China.—The London *Friend* mentions that at a Meeting for Sufferings on the 4th of First Month, the responsibility of England for the introduction of the opium trade was considered; and a committee was appointed to consider what should be done with the view of calling the attention of the Christian churches to the iniquity of the system, and its suppression.

Presbyterian Synod on Prohibition.—At the Presbyterian Synod of Pennsylvania, held in Erie, a resolution was unanimously passed, which says,—"We declare ourselves unequivocally in favor of the entire suppression of the traffic in intoxicating liquors as a beverage; and urge upon the members of our churches the duty of using every legitimate means to accomplish this result."

Resolutions of the same general character have been passed by the Synods of New Jersey, New York, and Ohio.

The Bible in Greek Schools.—In Greece, the law makes the New Testament a text-book in all the elementary schools. The text used is that of the original Greek, but this is so similar to modern Greek, that all the children can understand the Gospels.

One of the surest signs of a Christian civilization, is reverence for life, and reverence for morality. One of the worst evils attendant on war is, that, long after the guns have ceased firing, the public mind is debased by blood, and there is a dreadful harvest of crimes, of bloodshed and violence, to be reaped.

THE FRIEND.

THIRD MONTH 9, 1889.

Our friend Josiah W. Leeds, has published a protest against the passage of an Act which has been introduced into the Legislature of Pennsylvania, authorizing betting on horse-races at fairs and agricultural exhibitions, under certain restrictions. At the present time such betting is illegal. It seems to us very strange that any considerable body of respectable men can be found who will favor the encouragement of such gambling, attended as it is with demoralization of all those who become infected with its spirit.

In his protest J. W. L. says:—

About two years' ago a middle aged man committed suicide by jumping into the East River, from a Brooklyn ferry boat, leaving as a legacy to his wife and children, and to the world generally, a letter containing the charge—"Let all men take warning and keep away from horse-racing and pool-rooms." About the time that this tragic accident happened, the New York Legislature, despite the earnest protestations of a great many worthy people of the State, passed the "Ives' bill," subsequently approved by the Governor, which permits betting on horse-races at certain race tracks, during five months of the year.

A similar mischievous measure (House Bill No. 143) has been introduced into the Legislature of Pennsylvania and referred to the Committee on Agriculture, of which Representative Stevenson is chairman.

In the summer of 1886, the then mayor of Philadelphia sent a large detachment of officers to a noted pool-selling resort in the east-central part of the city, when several of the alleged principals, and upward of twenty of the patrons of the place were arrested. Upon a trial of the case, the principal, against whom alone the evidence was conclusive, failed to appear, a bench warrant for his arrest was issued, and his bail was forfeited. And who was the surety whose name appeared upon this bail-piece? It was one who has been summoned over and over again before magistrates and the courts, upon charges or indictments for gambling, though only twice (so the Assistant District Attorney informed me) committed to prison for proved violation of law.

Now, this is the business which it is proposed by legal fiat to make respectable: not to let it lurk in darkened and guarded gambling rooms, whose keepers are in daily dread of detection and arrest by the officers of the law, but to permit essentially the same thing to be carried on in the full light of day, at all incorporated agricultural and horticultural fairs or exhibitions, and driving parks, silencing the protestations of the lovers of truth and righteousness in city and country and seeking to set at rest the scruples of honest tillers of the soil, by laying a tax of five per centum on race-days' receipts to be disbursed as "prizes for improving the breed of cattle, sheep, and horses."

But what about the breed of farmers' sons? What also as to the young clerks, agents, and others in places of trust in the cities? Is the fraudulent application of funds—proved in so many cases to have been due to some form of betting, gambling, or pool-selling—grown so infrequent, that we have come to a time when it is safe to take down the bars against what reputable people have hitherto looked upon as one of the crying evils of the day, and to let it now have full course upon payment of a tax to the State? A further application of the same principle would bring us to the State regulation of vice with its "infamous acts," such as dishonored Great Britain and India, but the repeal of which was secured a year ago when their enormity became fully apparent. The warning of the wretched suicide of the Brooklyn ferry-boat may be profitably repeated: "Keep away from horse-racing and pool-rooms."

We sincerely hope that the efforts of those citizens of Pennsylvania, who have at heart the honor of their State, and the welfare of its people, will prevent the enactment of the proposed law.

SUMMARY OF EVENTS.

United States.—President Harrison and Vice President Morton, were inaugurated on the 4th inst., with the usual ceremonies. The President read his inaugural address from a platform in front of the capitol building, in the presence of a vast crowd, which had gathered notwithstanding a driving rain storm. The inaugural procession was the largest and the most imposing of the kind ever seen in Washington.

On the 5th, the following named Cabinet officers were unanimously confirmed by the Senate: State Department—James G. Blaine, of Maine; Treasury—William Windom, of Minnesota; War—Redfield Proctor, of Vermont; Navy—Benjamin F. Tracy, of New York; Post-office—John Wanamaker, of Pennsylvania; Attorney General—W. H. H. Miller, of Indiana; In-

terior—John W. Noble, of Missouri; Agriculture—Jeremiah M. Rusk, of Wisconsin.

The public debt statement shows an increase of $6,443,344 during the Second Month. Total cash in the Treasury, $607,387,571. The increase is due to the unusually heavy disbursements during the month, aggregating over $32,000,000, of which amount $21,500,000 was on account of pensions.

On the 1st instant, in the House, the joint resolution looking to the promotion of commercial union with Canada, was passed. It had been introduced by Representative Hitt, of Illinois, and unanimously reported from the Committee on Foreign Affairs. It provides for the appointment of Commissioners by the President to meet similar Commissioners on the part of the Canadian Government, and prepare a plan for the assimilation of the import duties and internal taxes of the two countries, in a commercial union, the Commissioners to report to the President, and the report to be submitted to Congress.

On the 2nd instant, Senator Blair asked unanimous consent to take up his prohibition amendment to the Constitution of the United States. Senator Harris objected. A motion by Senator Blair to take up the amendment was then defeated, the yeas being 13; nays, 33. The affirmative votes were given by Senators Blair, Bowen, Dawes, Dolph, Frye, Hawley, Jones of Nevada, Mitchell, Palmer, Platt, Quay, Sawyer and Stockbridge.

The bill incorporating the Nicaragua Canal Company, after passing both houses of Congress, has become a law through the signature of the President. The bill authorizes the incorporators to construct, equip, and operate a ship canal, either entirely through the territory of Nicaragua, or in part through the territory of Costa Rica, and otherwise to exercise such powers as have been conferred upon the Nicaragua Canal Association. The company is to have a capital stock of $100,000,000, and is authorized to increase it to $200,000,000.

The House bill providing for the taking of the eleventh census has been passed by the Senate and approved by the President. The schedules of inquiries are to be the same as those of the tenth census, with such changes of subject matter and modifications as may be approved by the Secretary of the Interior. An increase of about 30 per cent. over the population in 1880, may be reasonably looked for in 1890.

President (Cleveland) has issued an executive order in regard to the "act appropriating $250,000 to enable the President to protect the interests of the United States in Panama," approved Second Mo. 25th. The President says: "Whereas satisfactory information has been received by me that a number of citizens of the United States have been thrown out of employment and left destitute in the Republic of Colombia by the stoppage of work on the Panama canal, it is therefore ordered that so much as is necessary of the fund appropriated by the said act be expended under the direction and control of the Secretary of State in furnishing transportation to the United States to any citizen or citizens of the United States who may be found destitute within the National Department of Panama, in the Republic of Colombia."

A petition, signed by sixteen thousand Cherokee Indians, was sent to the United States Senate protesting against the passage of the Oklahoma bill, particularly that part of it concerning the Cherokee strip.

After an examination, a Justice of the Peace in Iowa City, Iowa, has ordered the return to two brewing companies of 500 kegs of beer sent to that city from other States, and seized by the Temperance Alliance. There can be no appeal by the State, and the beer will be returned to the cars from whence taken.

The *Waterbury American* says: "It ought not to be necessary every day to print evidence of the bad effect of cigarette smoking on growing youths, but the evidence from 200 doctors before the Michigan Legislature is worth heeding, and they each cited cases of boys being dwarfed, made insane, killed or rendered incapable of speech, and the professors of Michigan University also testified at length of the effect on the students who were made stupid by cigarettes."

Deaths in this city last week numbered 425, which is 78 more than during the previous week, and 17 more than during the corresponding week last year. Of the foregoing 205 were males and 220 females: 66 died of consumption; 47 of pneumonia; 34 of diseases of the heart; 19 of old age; 18 of typhoid fever; 17 of convulsions; 13 of Bright's disease; 12 of inflammation of the brain; 11 of inanition; 10 of cancer, and 10 of casualties.

Markets, &c. — U. S. 4½'s, 108¼; 4's, reg., 128⅝; coupon, 129⅛; currency 6's, 120 a 131.

Cotton was quiet but steady at 10⅜ cts. per pound for middling uplands.

Feed.—Winter bran, choice, $16.75; do., fair to prime, $15.50 a $16.50; spring bran, $15 a $16.

Flour and Meal.—Western and Pennsylvania super, $3.00 a $3.50; do., do., extras, $3.50 a $4.00; No. 2 winter family, $4.00 a $4.30; Pennsylvania family, $4.70 a $4.85; Pennsylvania roller process, $5 a $5.25; Ohio, clear, $4.80 a $5.15; do., straight, $5.15 a $5.40; Indiana, clear, $4.80 a $5.15; do., straight, $5.15 a $5.40; St. Louis and Southern Illinois, clear, $4.80 a $5.15; do. do., straight, $5.15 a $5.40; winter patent, fair to choice, $5.50 a $6.00; Minnesota, clear, $4.50 a $5.00; do., straight, $5.25 a $6.00; do., patent, $6.40 a $7.00.

Grain.—No. 2 red wheat, 96¾ a 97¼ cts.
No. 2 mixed corn, 40 a 40¼ cts.
No. 2 white oats, 33¼ a 33½ cts.

Beef cattle.—Extra, 4½ cts.; good, 4 a 4¼ cts.; medium, 3½ a 3¾ cts.; common, 3 a 3¼ cts.

Sheep.—Extra natives, 6 a 6¼ cts.; good, 5½ a 5¾ cts.; medium, 5 a 5¼ cts.; common, 4¼ a 4¾ cts.; culls, 3½ a 4 cts.; Kansas and Texas sheep, 3 a 5¾ cts. Lambs, 4½ a 7½ cts.

Hogs.—Westerns, 6½ a 7 cts.; State, 6 a 6½ cts.

Milch cows were in fair demand and $5 per head lower, at $25 a $45.

Milch calves were in good demand, at 5 a 8 cts.

FOREIGN.—The statement that Sir Julian Pauncefote has been appointed British Minister to the United States is officially confirmed.

On the 26th of Second Month, in the Parnell Commission Court, Sir Charles Russell arose and stated that on the 23rd Richard Pigott went to the residence of Henry Labouchere and, in the presence of George Augustus Sala, signed a confession stating that the letters upon which the *Times* based its charges against the Irish members of the House of Commons were forgeries.

Pigott had told Houston that he found the letters in a bag, but he fabricated them by using genuine letters of Parnell and Eagan, copying certain words showing the general character of the writing and tracing them against a window pane. He afterwards destroyed the genuine letters.

Attorney General Webster said everybody would agree that nobody could attach any weight to Pigott's evidence, and it was his duty to ask the Court to withdraw from considering the genuineness of the letters. The *Times*, he said, desired to express regret for publishing the letters, and the proprietors of that paper would themselves more fully express their regret later He repudiated the allegation made by Sir Charles Russell yesterday, that there was a foul conspiracy behind Pigott and Houston. If such a conspiracy existed the *Times* had no share in it. If the error of the *Times* extended beyond that, the Court should make the fullest inquiry.

Sir Charles Russell said he had hoped the Attorney General would have made stronger statements.

On the 28th, the *Times* in an editorial says, after quoting the Attorney-General's apology: "We desire to endorse as appropriate every word of the foregoing statement. It is our wish, as it is our duty, to do so. Moreover, Mr. Parnell having in the witness box stated that the letters are forgeries, we accept in every respect the truth of that statement. In these circumstances we deem it right to express our regret, most fully and sincerely, at having been induced to publish the letters as Mr. Parnell's, or to use them in evidence against him. This expression of regret includes also the letters falsely attributed to Mr. Egan, Mr. Davitt and Mr. O'Kelly. It is scarcely fitting now to enter into the circumstances under which we received and published them. We are bound, however, to point out that Pigott was not the person with whom we communicated. Moreover, we must add that we firmly believed that the letters were genuine until the disclosures made by Pigott on cross-examination. It must be evident to all reasonable persons that if a conspiracy existed the *Times* was victimized by, and not a party to, it.

"Errors of judgment may have been committed, and for them the penalty must be paid. It must be clearly understood that what we have done is altogether upon our own motion and our own responsibility and in the public interest alone. This withdrawal, of course, refers exclusively to the letters obtained from Pigott."

Richard Pigott after his last examination before the Commission, absconded to the Continent. At Madrid he assumed another name, but being identified by detectives, and the announcement made to him that he was under arrest, he excused himself under a false pretence, retired to an alcove and shot himself dead.

Dr. Tanner, Member of Parliament for Cork, was arrested in London on the 29th ult., arrive Clonmel at 2 o'clock on the morning of the 3rd inst Tanner refused to enter the prison wagon, whereu three constables forced him in, and held him on seat. A crowd followed the wagon, growling throwing stones at the police, both before and a the prison was reached. Six person were arrc but were afterwards liberated.

It is calculated that seventy lives were lost in recent gale on the North Sea.

Advices from Afghanistan say that the Amee marching upon the Russian frontier, and that a c sion with the Russians is imminent. The Ameer sists in committing cruelties.

The leper colony at Molokai, Sandwich Isla numbers 1,030 persons.

In the Dominion House of Commons last week Weldon explained the provisions of his Extradi bill, which enlarges the list of extraditable offences. dregs of the United States, he said, are settling in Can owing to her geographical position. Within fort fifty years a great increase of crime has taken p The ambassadors of both countries are not alive to necessity of abolishing the antiquated Ashbu treaty. It is within the power of the Canadian Pa ment to set in motion machinery which will drive the criminals which are enjoying an asylum here. wanted the Government to be vested with powe hand over all these offenders to countries havin extradition treaty with England as affecting Can The bill was read the first time.

NOTICES.

The Annual Meeting of the "FRIENDS' ASYLU the INSANE" will be held in the Committee-roo Arch Street Meeting-house, on Fourth-day, Third 20th, 1889, at 3 o'clock P. M.

THOS. SCATTERGOOD, *Secreta*

WESTTOWN BOARDING SCHOOL.—A Stated Me of the Committee on Admissions will be held i Committee-room, Fourth and Arch Sts., on Seve day, the 16th inst., at 10 A. M.

JOHN W. BIDDLE, *Cle*

WANTED—A woman to teach the inmates of Howard Institution (numbering from 12 to 14) to The object is to enable them to read the Bible. should be interested in their spiritual welfare. compensation $3 a week. The time required, hours a day (First-day excepted.)

Apply to DEBORAH C. LEEDS, Germantow MARY MORRIS, Overbrook, Montgomery Co., Pa.

WESTTOWN BOARDING SCHOOL STAGE.—Durin Winter term the stage will be at Westtown Stati the arrival of the 8.53 and 2.47 trains from Phil phia, to convey passengers to the school, and at times on timely notice to J. G. WILLIAMS, *Supt.* Westtown,

DIED, Second Month 2nd, 1889, at her home West Grove, Chester Co., Penna., JANE ANN MORE, in the 70th year of her age, a member of Garden Monthly Meeting. She bore with resign and cheerful patience, a long and painful illness, izing the eternal God to be her refuge and suppo ——, on the morning of the 14th of Second M 1889, LYDIA MILHOUS, daughter of Robert and M Milhous, (the latter deceased), a member and of Pennsville Monthly and Particular Meetings 48 years, 6 months and 21 days. She was of a and quiet spirit, being concerned from childh live in the fear and favor of her Heavenly F Having in early life taken heed to the Divine W for truth in her own mind; and having, we h believe, felt concerned to yield her heart to its b ing, purifying power, she was made an example rightness and consistency to those amongst who lot was cast. She was faithful in the attendance our religious meetings, both for worship and line, when of ability to do so (being often under affliction). A short time before her close, her expressed to her his belief that she would be ga into the fold of rest and peace: she expressed th hope, saying, "But all of mercy." She passed away as one falling into a sweet sleep. "Blessed dead which die in the Lord from henceforth; ye the Spirit, they rest from their labors and their do follow them."

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THE FRIEND.

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FOR "THE FRIEND."

Historical Review of the Society of Friends.

(Continued from page 250.)

From this time forward there are similar instances recorded in the journals of our ministers, evidencing the continued existence of sentiments of the same character as those which Richard Jordan found prevailing on Long Island. Stephen Grellet relates, that in 1808, he was one of a committee appointed by New York Yearly Meeting to visit its subordinate meetings. During this visit, he says:—"I became introduced into very deep and painful trials; for one of our committee frequently advanced sentiments repugnant to the Christian faith, tending to lessen the authority of the Holy Scriptures, to undervalue the sacred offices of our holy and blessed Redeemer, and to promote a disregard for the right observance of the first day of the week." "I frequently, fervently and earnestly labored with him." The member of the Committee here referred to was Elias Hicks, who was more influential than any other person in sowing the seeds which resulted in the separation of 1827. In looking over his Journal, which narrates the incidents of a prolonged and very active life, we find a record of some 40 years of labor in the ministry, before meeting with much that would be likely to awaken fears of the kind that impressed Stephen Grellet. In the memoranda he has preserved of his labors, we find him earnestly pressing on his hearers the spiritual nature of true religion, the uselessness of outward ordinances, and the necessity of dependence on the Light of Christ in the heart as that which must show us the way of salvation. In thus preaching, he followed in the footsteps of the early members of our Society, and of those in all times who have adhered to its doctrines; but mingled with this, during the latter part of his career, were other sentiments which justly alarmed his friends, and awakened controversy and disunity. It is no unusual thing for the earnest advocates of a sound doctrine to push their conclusions to such an extreme as to ignore or even deny other doctrines equally important and essential.

As the separation of 1827 was probably one of the causes which led to the establishment of the paper which after a lapse of more than 60 years is still continued, in the same form, and with similar objects to those which led its original founders to assume the labor and responsibility of the publication of THE FRIEND, it has been thought that some notice of it and its history would prove interesting, and at the same time give valuable historical information to many of the younger and middle-aged among its readers. For there are comparatively few whose memories go back to the time of its commencement; and it has all along been so fully identified with the concerns of our Society, that its pages are a vast storehouse of information respecting past events that affected it and its interests.

A few individuals in Philadelphia agreed to contribute the funds necessary for its commencement, and to be responsible for the expenses incurred. The first number was issued on the 13th of Tenth Month, 1827; and its prospectus and editorial show that it was designed to be a medium of intellectual intercourse among Friends, and to furnish to their families "an agreeable and instructive miscellany." The current literature of the day, the treasures of ancient lore, the researches of science, selections from the great masters of the old English school, philanthropic information, a summary of passing events, original communications, essays and poetry, historical narratives relating to the early settlement of the country, and a support of the doctrines and testimonies "of the people called Quakers," are all enumerated among the subjects with which it was proposed to fill its columns.

The feelings of the members generally, in those days, were greatly interested in the various incidents connected with the separation which was taking place, and which was extending from meeting to meeting. As might have been expected, therefore, the early volumes of THE FRIEND contain a large amount of detail respecting these movements, and much discussion of the doctrines at issue. Omitting all reference to merely personal charges, such as are inevitable in heated controversies, but which happily die out with the lapse of time, an examination of these volumes, which contain numerous quotations from the sermons and writings of Elias Hicks, shows pretty conclusively that in the latter part of his life he regarded Jesus Christ who was born of the Virgin Mary, and who was crucified at Jerusalem, to have been an eminently gifted man, and a great reformer and teacher; and that He might be regarded as Divine, but only in the sense in which all the children of God may be so called, through a partaking of the Divine nature and spirit; but he did not believe that He was essentially different from us, or that in Him dwelt all the fulness of the Godhead. As a consequence of this, he rejected the doctrine of the atonement as it is held by most professors of Christianity, and as it was believed in by the early members of our Society.

In opposition to these views, numerous extracts from the writings of early Friends were brought forward by those who were uneasy with his teachings; such as the following, taken from a Declaration of Faith—drawn up in 1693 by George Whitehead, on behalf of the Society of Friends.

"We sincerely confess and believe in Jesus Christ, both as He is true God and perfect man. —That Divine honor and worship is due to the Son of God, and that He is in true faith to be prayed unto, and the name of the Lord Jesus Christ called upon, as the primitive Christians did, because of the glorious union or oneness of the Father and the Son."—That in his dying for all, He was "that one, great, universal offering, and sacrifice, for peace, atonement and reconciliation between God and man, and He is the propitiation, not for our sins only, but for the sins of the whole world."

Many similar passages are quoted from the writings of George Fox, William Penn, Robert Barclay, and other standard authors among Friends, who acknowledged as the author of their salvation, Jesus Christ, who was crucified at Jerusalem, and who as a quickening Spirit visits the hearts of those who will receive and obey Him. For, as expressed by John Banks, our Society "as truly believe in that same Christ, who laid down his body and took it up again, as in his Light within; and *we have benefit to salvation*, by the one as well as the other; and of both, they being one; and are willing to lay hold of every help and means, God, in and through Jesus Christ, has ordained for our salvation."

These doctrinal statements were contrasted with the sentiments expressed by Elias Hicks, who, in exalting the importance of the inward work of grace (which is indeed an essential requisite for salvation) said that "no external Saviour could have any hand" in the cleansing of the soul from inward pollution—that Jesus "was only an outward Saviour"—and used various expressions which implied that He was no otherwise to be regarded as Divine, than as having a larger measure than other men of the Spirit of God poured upon Him.

The doctrinal points at issue were such as it is unsafe for men to reason upon without a measure of Divine illumination; but they were weighty and important, and it is not surprising that the discussions which arose were earnest, and at times even severe in tone.

It is by no means probable that all those who were classed among the adherents or followers of Elias Hicks, had adopted all the views of doctrine which he disseminated; or that their successors in this day all hold the same opinions. For in such controversies many secondary motives come into play, and there are persons on one side or the other who become zealous partisans without any clear judgment as to the doctrines involved. This must necessarily be the case in all wide-spread controversies, because in every community there is a considerable body of persons whose religious growth and experience do not qualify them to form an independent judgment on such subjects. Yet, that the question of doctrine laid at the foundation of the division that then rent the Society of Friends, is shown by the statement issued by the leaders among those who organized a new Yearly Meeting in Philadelphia in 1827. This document contains the following paragraph: "Doctrines held by one part of the Society, and which we

believe to be sound and edifying, are pronounced by the other part to be unsound and spurious. From this has resulted a state of things that has proved destructive of peace and tranquillity, and in which the fruits of love and condescension have been blasted, and the comforts and enjoyments even of social intercourse greatly diminished."

The warmth of feeling that was developed in those days, has in large measure died out, and there now exists an amicable and kindly feeling between the members of the two bodies into which the Society of Friends separated about 60 years ago, and which it is much to be hoped may continue and increase.

This separation was confined to America, and did not reach to the meetings across the ocean. In the controversies and trials which attended it, the unity and sympathy of Friends of London and Dublin Yearly Meetings was strengthening and encouraging to their brethren in this land.

J. W.

(To be continued.)

A Huge Snake Fighting a Seal.—I was paddling along in a small canoe on one of the numerous tributaries of the Rio Parana, looking for ducks when suddenly I heard behind me a fearful yell and a great splashing in the water. A bend in the river prevented me seeing what it was, but, thinking it was some tapirs or carpinchos bathing, I turned my canoe in order to get a shot at them, and saw a huge snake hanging from a tree with his body curled two or three times round an unfortunate seal. The water around them was foaming, and every now and then the seal and the fore part of the snake would disappear below the surface and remain below for several seconds, until in a moment the snake would twist his body into a sort of corkscrew shape and lift the seal right out of the water, and they would remain swinging in the air, only supported by the snake's tail.

At one time I saw a second seal jump clean out of water to catch hold of the snake, and all three remained in the air, for some time, when suddenly they dropped into the water again, the snake never losing his hold of the tree. As none of the combatants seemed to be in the least affected by my near approach, I put my canoe within some ten or twelve yards of them, so as to have a good shot at the snake next time they appeared; and I had scarcely laid down my paddle and caught up my gun when they came up again. I aimed at the snake where he had curled himself round the seal and gave him both barrels. The snake let go of the tree and fell with the whole length of his body into the water, splashing me all over, and then again the three disappeared. After about a minute both seals came up on the other side of the canoe, looking at me and shaking their heads in the same way as dogs do when they come out of water. They had both white breasts, and I noticed that one of them was bleeding from a wound in the neck, but whether from my shot or from a bite of the snake, I could not tell. The snake a little later crawled up the "barranca" out of the water, as if nothing was the matter with him, so I gave him one shot more, which made him disappear in the bushes, where I, being alone in the canoe, thought it more prudent not to follow him.

He was a very big one, for from the branch to which he had his tail attached down to the water was a distance of some fourteen feet, and when he fell his tail nearly reached my canoe.—*Buenos Ayres Standard.*

For "The Friend."

How Ministers were Raised up Among the Early Friends.

Christopher Story was one of the early members of the Society of Friends, who lived in Cumberland, in the north of England, near the borders of Scotland. It was a part of the country where at that time (Christopher was born in 1648) wickedness of the grossest sort, theft, robbery and murder abounded.

The Journal which he kept of his life (which may be found in vol. 1, of Friends' Library) is written with great simplicity; and gives an interesting account of the work of the Lord in him, the gradual unfolding of counsel and guidance from the Divine Spirit in his heart; and of the manner in which it pleased the Head of the Church to raise up ministers of the Gospel from among those who met, mostly in silence, to worship Him. In his narrative C. Story says:

"As the Lord was pleased to get himself a name in the earth, in calling us to be a people to his praise, who were as the outcasts of the nation, he began to work in the hearts of a young generation, when but tender in age, of which I was one: and though we were short of having an eye unto the Lord in all our undertakings, yet He was not short in having an eye over us for good. I was brought up in a public-house, my father and mother keeping an inn where people of many sorts resorted, yet the Lord preserved me beyond many from the sin of drunkenness, and the excessive smoking of tobacco I never loved.

"Yet as I grew in years, I was drawn after the vain pastimes which are in the world; as shooting with guns and bows, and following them that played at cards, and I was successful in playing, and my mind as much taken with that foolish practice, as most things. For this the Lord gave me a sore rebuke in myself, that I was sensible of trouble of conscience for many days, and was consulting with myself, what to do, not knowing of one man who judged the thing unlawful to be done. The old enemy appeared in my heart and brought a fair pretence with him, viz: that I might safely play at any time except the first-days at night, being a practice amongst us; and this gave me a little ease for a time; and I observed it. Then a fear entered my mind, that I durst not join with young people in their pastimes, and light began more to appear, and I saw we must be more religious than formerly; but the enemy would suggest to me that I was young and might live long, and it was time enough for me to be religious when I was married; and here I rested for some years, though often under trouble, believing I must live more godly, or otherwise I could not enter God's kingdom.

"When I was about eighteen years of age, my father and mother were desirous I should marry a young woman whose parents were of good repute in the country; and a weighty concern it was to me, and under the sense thereof, I prayed to the Lord in the night season, 'that if it were for our good, it might come to pass, and if not, it might not be so.' About this time, my heart came to be more and more opened, and I saw the danger of poverty and riches, and at a certain time, I retired, and the saying of the wise man came into my remembrance, and I prayed to the Lord to give me neither poverty nor riches, for I saw there was danger on both hands; and though I desired to keep company with those that were most sober, yet was I often under great affliction of mind.

"When I was at any time with the profane, if I partook of their joy at night, sorrow came in the morning. While I remained here, a great fever being in the country, and many dying, when it entered my house, and my wife was taken ill of it, I was persuaded to go to a woman who was blind, and pretended she could do great things. I inquired of her if I should take the distemper, she being one who undertook to tell what would come to pass: She told me, no, and I believed her, but when the Lord visited me with sickness, my disobedience on the one hand, and my believing her, which I looked upon as distrusting God, on the other, brought such horror and trouble of mind upon me, that I concluded, if I should then die, there were no hopes of mercy for me. My mother being in great trouble for me, would have comforted me with this, that I exceeded others in my life and conversation, but I could not believe there was any favor at the Lord's hand for me, except He should restore me to my health, and I become a new man. I saw I was not to regard soothsayers or such as pretend to tell things to come, they themselves being out of the life of righteousness. Under this great distress and anguish of soul I cried mightily unto the Lord, that He would spare me yet a while; and that saying came into my mind, the prayer of the righteous availeth much; and knowing not but the priest might be one of them whom the Lord would hear, I had a mind he should come. When he came, he wanted his book, and could not pray, so that I was disappointed, but may say though all other helps failed, yet the Lord never failed, for He was pleased to restore me, and when restored, inclined my heart to seek after Him.

"I thought it my duty often to pray to the Lord, in secret places, to show me his way wherein I should walk, for I was satisfied I was out of the way; because of the trouble of mind I was under. As prayer seemed to me to be a duty, I thought it my place to wait upon the Lord, to feel what would open upon my mind to supplicate the Lord for, and not to pray in form; but having little answer of well-done from the Lord I grew weary, and became more and more formal in my prayers, and my distress increased. Then I began to doubt that I had not been so diligent as I should have been in my devotion in the time of our worship, though I frequently went; so I resolved for the time to come, I would go to church with the first, and hear and observe every word the priest said; but I saw all that I could do, signified little: and I was not to sing, neither durst I open my mouth as others did, but sat solitarily. Then the Lord showed me the effects of the priests' ministry. They could tell what sin was, and what would be the reward of the righteous; and what would be the reward of the wicked; but how to come out of sin, which was the thing I wanted to know, they left me at a loss, and this lessened their esteem in my view. I read much of the Scriptures and could talk of them."

"A meeting being appointed about a mile off, there was full notice of it, to which many went; and Robert Barclay going northward, hearing of the meeting, came and spoke the word of truth excellently to the people, so that I could have said amen to several things; and amongst the rest he said, 'If a man could begin at Genesis, and repeat all the Scriptures to the end of Revelations, and was not led and guided by a measure of that spirit by which the Scriptures were given forth, it would avail him nothing.' Then I saw, all that I had, availed nothing."

"Being come home, and under great exercise

what to do, I searched the Scriptures—read much and wanted to be informed concerning many things that Friends held. In this time Friends appointed another meeting about a quarter of a mile from my abode, and I had many serious thoughts what to do. At last I resolved I would go to the meeting, and get near the public Friends, and hear every word they said; and if I liked them well, I would invite them to my house on purpose to discourse with them privately about several things. While I was under this resolution, one who had professed truth but had proved unfaithful, coming to work at my house, we presently began to discourse about religion, though I took little notice of him, because of his miscarriages; but when he perceived I was dissatisfied with the priests and their doctrine, he went away home, and brought me a little book written by Francis Howgill, the title of which was 'Mystery, Babylon, the Mother of Harlots.' The reading of this, satisfied me much, and drew me nearer in my mind to Friends; and I began to say to him 'Dost thou think if I should invite your friends to my house they would come with me?' He answered, 'If I did so, I would do well; and further added, that they who gave but a cup of cold water in the name of a disciple, should not lose their reward.' The meeting day came, and many people flocked to the meeting; and I was diligent to hear the testimony of truth.

"Thomas Carleton, a man of a sweet countenance (as I remember) spake concerning the spirit of truth being come that convinceth the world of sin, and that this if taken heed unto, *would lead out of all sin;* of which words I was heartily glad, for I said in myself, 'I have felt that from a child which condemned me for sin; and if this be sufficient to lead out of sin, it is what I have long wanted.' The meeting parted, and people going homeward, I went away serious; and when gone about two hundred yards from the place where the meeting was held, it suddenly came into my mind what I had been thinking of the week before. I stood still to consider what to do; and began to reason that they were strangers to me, and it was not safe to meddle with them. I began to go homeward, and had gone but a little way, when I met a Friend whom I knew; and he asked me about the meeting; and speaking of my satisfaction, I asked him, if he thought the Friends (who were Thomas Carleton and Thomas Langhorn) would go home with me, for the thing was pressing upon my mind. Said he, 'Shall I tell them?' I said he might. After he was gone, I began to reason, and was much afraid I had missed my way, but thought I would stand still to see what they would do. When they came near a mighty dread seized upon me, and I had much ado to abstain from shaking and trembling, that I abhorred myself. But when the Friends came and took me by the hand, and asked me if I was willing they should go with me, and I replied, I was, my strength came to me again; and going home to my house, the report spread abroad I was turned Quaker, and the Quakers gone to my house. In a few hours, it being in the winter, and the nights about the longest, many neighbors came to hear and see; and the house being pretty well filled, Thomas Carleton and Thomas Langhorn advised me to speak to the people to sit down, and we would have a meeting. I did so, and we had a meeting; and afterward several of us, Christopher Taylor, William Graham of Sikeside, and Francis Story, who was clerk and schoolmaster, with some others, went to an upper room, and having written some queries, came down. When the Friends perceived what we aimed at, Thomas Carleton, being pretty quick and expert in answering questions, called for a Bible, and did not so much argue with us, as endeavor to let us see what the Scripture said, putting us gently by, for we were much for arguing: we parted pretty well satisfied. Next morning the Friends going to Carlisle, Christopher Taylor and I went with them; and we asked many things, which they answered to our satisfaction. In our going along a heavenly melodious song sounded through Thomas Langhorn, and we were affected with it. After we had parted, in our return home we said one to another, 'If there be saints upon earth, those men are two of them.'

"Friends hearing of these things, J. Wilkinson appointed another meeting in two or three weeks after; and coming to the place, it being a wet season, Christopher Taylor was desired that it might be on his ground, on a little hill called Meggs Hill, (now Friends burying-ground,) which he readily granted. There was a very glorious meeting, and many were convinced.

"That night Christopher Taylor invited John Wilkinson to his house; and he, his wife, and his brother Andrew, all received the truth in the love of it, became worthy Friends, and died in the faith."

(To be concluded.)

It is always the laziest man who shrinks most from any expenditure of time. He who is a hard worker, and who is hard worked, is readiest to take whatever time is necessary for that which he has to do—and he *will* find the time. This shows itself in little things as in larger. A lazy man finds a few lines quoted as from Tennyson or Whittier in an editorial he is reading. If he is unfamiliar with those lines, and would like to locate them, he is quite likely to write a letter to the editor, asking him to inform him by mail, or through the columns of his paper, in which of the poet's writings those lines are to be found. A busy man, on the other hand,—especially if he have the scholarly instinct,—will, under such circumstances go through the entire writings of the poet named line by line, if need be, in order to locate the quotation. And a similar difference will show itself in the lazy man and the busy one in every direction of research or of other activity. A lazy man is too lazy to use his time—even when he wants to use it. A busy man is too busy to neglect the right use of his time—for whatever that time is needed.—*S. S. Times.*

Suffering.—Those of us who have lost little children feel a prompting within us to speak a word of comfort to every parent who is passing through a similar experience. We cannot do good to others save at a cost to ourselves, and our own afflictions are the price we pay for our ability to sympathize. He who would be a helper must first be a sufferer. He who would be a saviour must somewhere and somehow have been upon a cross; and we cannot have the highest happiness of life in succoring others without tasting the cup which Jesus drank, and submitting to the baptism wherewith He was baptized. Every real Barnabas (Son of Consolation) must pass to his vocation through seasons of personal sorrow, and so again we see that it is true that "by these things men live." The most comforting of David's psalms were pressed out of him by suffering, and if Paul had not had his thorn in the flesh we had missed much of that tenderness which quivers in so many of his letters.—*W. M. Taylor, D. D.*

For "The Friend."

A Visit to the Cornwall Iron Mines of Lebanon County, Pa.

(Continued from page 252.)

In the preceding number of this article, the beds of Red Sandstone were said to be from 3000 to 5000 feet in thickness. Enormous as this amount of material appears to be, it is but a small portion of the whole mass of rocks, whose layers overlie the older rocks which may be regarded as the foundation on which they are built. Professor Dana says the thickness of these newer rocks in New York State is about 13,000 feet, while in Pennsylvania it is at least 40,000, and in Virginia still thicker. All of these must have been derived from the wearing down of older rocks, the spreading of their material over the bottom of the primeval ocean, and the subsequent consolidation of this into rocky strata by the action of heat, pressure, and chemical attractions. It may give some impression of the magnitude of the changes which have been effected on the earth's surface, to make it a home for the successive tribes of living beings that inhabited it, if we reflect that miles in thickness of its former crust have been thus, as it were, taken to pieces and rebuilt so as to form the edifice in which we now live!

Cornwall is at the northern limit of the Red Sandstone, which here rises into a ridge of about 1100 feet in height, called the South Mountain, being the southern border of the great Lebanon Valley, which is underlaid with limestone. Along the line of junction of the sandstone and limestone, a fissure has been made in the earth's crust at some remote period, through which has poured up a mass of molten rock, forming a trap dyke, of 100 or more feet in thickness. The disturbing force which caused this fissure, appears to have lifted some of the underlying strata, instead of breaking directly through them, and thus made a way for the escape of the trap, in a curve to the north of the sandstone, enclosing a portion of the limestone between the trap and the sandstone. It is believed by geologists that the existence of the wall of trap, has kept the iron which was diffused through the strata thus enclosed from being scattered, while the lime and other ingredients were being slowly leached out, dissolved by water and removed through a long series of ages. However it may be accounted for, we have here three hills of iron-ore, resting against the trap on the northern side, and extending downward an unknown depth, but at least several hundred feet in thickness. No subterranean excavations are here required, but the ore, thrown out from the solid mass by explosions of dynamite, is at once loaded into cars, on the railroad tracks which penetrate the workings, and transported to the different furnaces where the iron is extracted from it.

It is truly a wonderful deposit, which has been worked at intervals for nearly 150 years, and is not likely to be exhausted during the lifetime of the present owners. Up to the first of the year 1886, more than 7,300,000 tons of ore had been removed from it. The substantial and even expensive character of the buildings and other improvements connected with the property, show that it has been a source of abundant wealth to those to whom it belongs. These are mostly members of the Coleman family, who, we were told own more than 10,000 acres of land in that section of country, a part of a much larger tract formerly in their possession. When we left the neighborhood in the evening, it was in company with a friend, who drove us about 5 miles south-

wards to his dwelling. The whole distance was over the Coleman property, the southern limit of which lay about 2 miles south of our stopping place for the night.

On reaching Cornwall in the morning, we were met at the station by one of the persons connected with this great establishment, who kindly conveyed us in his carriage to some of the interesting points. First, we visited the Bird Coleman Furnace, near by. This has two furnaces, one of which at this time was being repaired, which gave us an opportunity of learning more about its construction. The bottom is made of thick blocks of red sandstone from the neighboring hills. For this purpose they prefer the coarser varieties—those containing many pebbles, which are said to endure the action of the fire and melted iron better than the finer grained sandstones. The furnace is circular, and its outer casing is a structure of wrought iron. Inside, and against this, is built a wall several feet thick of fire-brick; the space left in the middle is that in which the iron-ore, limestone, and coke are thrown from the top, and where the melting is performed.

The magnitude of the scale on which the operations were performed added to the interest. It was a hot blast furnace, and the so-called stoves in which the ore was heated before being driven into the furnace, were huge circular iron towers, whose object would be a very puzzling problem to one unfamiliar with such operations. When both fires are going, the furnace consumes daily, about 300 tons of ore, 75 tons of limestone, and 200 tons of coke, and produces about 850 tons of iron per week.

The Cornwall ore is a magnetic ore, and averages nearly one-half its weight of pure iron. This is combined with oxygen, and mixed with sulphur and other impurities, one of the principal of which are Silica (or quartz.) In order to remove the sulphur, the ore is roasted in kilns, before being put into the furnace; and to get rid of the silica, limestone is added. For although silica cannot be melted by itself, yet when heated in contact with lime, the two unite, and form a compound which is more easily melted. Under the tremendous heat produced by the burning of the coke in these great furnaces, the iron is separated from most of its impurities, trickles down in a liquid state, and accumulates on the stone floor of the furnace. The melted quartz, lime and other impurities also trickles down, and being lighter, floats as a scum on the top of the melted iron. Every six hours, openings are made on the side near the bottom, by removing the stoppers of clay with which the holes were filled. The scum (which forms the *slag* or refuse) is first allowed to pour forth. We watched the process with much interest, and as the fiery stream flowed along the channel made for it, into the iron car stationed on a track to receive it, it reminded me of the descriptions given by eye-witnesses of the flow of lava in volcanic eruptions—though on a very small scale in comparison. Our intelligent companion remarked that if any of the melted iron should be permitted to escape with the slag, it would at once eat a hole through the iron of the receiving car. And surely enough, before the process was ended, we saw a stream of molten matter pouring out on the ground through a hole just made in the bottom of the car.

After the slag had been removed, the melted iron was drawn off through lower openings in the furnace. It poured along in red-hot waves along channels made in moulding sand, gradually filling up a series of small troughs in the sand made to receive it. As soon as it becomes solid enough to bear the weight of a man, but while still heated to redness, a little sand is sprinkled over it; and men with heavy sledge-hammers go over the surface and break the iron into pieces of convenient size to handle. While hot, this is easily done, because this iron is then brittle, being what iron men call "hot short;" but if it were allowed to cool undisturbed, it would be a very difficult and troublesome task to break and remove it.

The superintendent of the furnace kindly gave me a piece of the iron broken out of the middle of one of these bars (which are called *pigs*), and it showed very beautifully the crystalline structure which the iron assumed in becoming solid. The iron made at this furnace is all sold to manufacturers of steel by the Bessemer process.

J. W.

(To be concluded.)

SELECTED.

THE WAY OVER.

BY JAMES BUCKHAM.

Wide was the river; the tide ran fast,
And dim lay the other shore;
But the shepherd took a lamb in his breast,
And so passed on before.
The sheep stood trembling; he called in vain
Till the lamb in his bosom cried.
Then the white ewes answered, and followed fain,
And came to the other side.

My Shepherd hath taken my lamb away—
But I know it is not forever.
"Come, follow! come, follow!" I hear him say;
"It is beautiful over the river."
Aye, beautiful where my lamb has gone,
Thou Shepherd tender and wise.
This is thy loving way: lead on
To the pastures of the skies.

—*Sunday School Times.*

From the "ANIMAL WORLD."

A STORY OF WINGS.

"Just now there is again a deplorable tendency towards the use of natural wings, and whole birds, in millinery. —*Daily Paper.*

The wife of the vicar was young and fair:
The simplest hat on her braided hair
Borrowed such charm from her lovely face
That it seemed a thing of artistic grace;
But, like many another as kind and good,
She fancied that Fashion understood
The how and the wherewithal to wear,
And trusted to *modiste* and milliner,
Instead of her own sweet womanly mind,
Which could but choose the fit and refined.

So one day she took from its wraps with care,
A wondrous erection just sent to her,
In which was set one beautiful thing,
And that was a kittiwake's exquisite wing.
She was bound for a stylish afternoon tea,
But first she must visit her nursery,
Where the baby crowed with delight to touch
The ornament which he fain would clutch;
And Harold declared with a wild halloo
That mother was just like a cockatoo;
While Nelly's incipient womanhood
Pondered the matter in thoughtful mood.

But the lady had an hour to spend
Before she reached the house of her friend.
To her mothers' meeting she bent her way,
Though rather shy of her dress that day.
She met each one with kind look and word,
The little tales of their troubles heard;
And she made the time pass pleasantly
With her friendly talk and her sympathy.
Before they left, she ventured to say
How it grieved her to see their boys at play,
Stoning the thrushes, now weak with cold,
And with winter sorrows manifold.
And then she spoke of God's loving care
For the creatures He made, the birds of the air:
How should their children grow good and kind,
While in cruel deeds they could pleasure find?
Good-bye was said. They went one by one,
And the lady thought herself there alone,
As making up her accounts she sat,—
When she felt a sudden twitch at her hat;
It came again, and made her start,
While quicker and louder throbbed her heart,
And then she suddenly was aware
Of a wingless kittiwake standing there
Upon the table. It silence broke,
And (wonder of wonders!) thus it spoke:—

"That wing is mine—you wear to-day
The thing that was stolen from me away,
Well I remember the morning fair,
When we skimmed the waves and cleaved the air,
My mate and I, as we sought to find
Food for the little ones left behind,
When peal on peal broke like thunder's sound,
And soon sea and rock and sands around
Were strewn with the fair birds dying and dead.
My mate fell first—then, ere life had fled,
The wings were wrenched from my bleeding breast,
And I was flung on the billow's crest
I once had joyed to tread, but now
A quivering mass I sank below,
Hearing my hungry birdlings' cry,
Worse than my own sore agony.
And you are a mother! well, that is good:
What do you think of my starving brood—
The downy nestlings that 'neath that wing
Were wont so cosily to cling?
A nice becoming plume for you—
You who can pity the thrushes, too!
Murder and robbery in one day—
Yet you'll wear that wing when in church you pray."

And the poor bird, giving its anger vent,
Waxed so indignant and eloquent,
That it was with almost a shriek it spoke,
And with its wail the lady awoke.

Her eyes were dim for the mother-bird's woe;
The room was dark, and the fire was low;
She was too late now for the afternoon tea,
So she gathered her books up tremblingly,
And went a back way like a guilty thing,
She was so asbamed of that kittiwake's wing.

In her happy home the fire shone bright,
The room was full of a pleasant light,
But warmer and brighter and yet more fair
The welcome her husband gave to her;
But even that could not charm away
The troubled look on her face that lay,
And she could not find a moment's rest
Till the strange, weird story was confess'd,
And she asked with tears in her eyes of blue,
If the phantom bird had told her true?
The vicar looked grave while he stroked her hair,
And thought she never had seemed so fair,
As he answered her that the lovely wing
Was, spite of its beauty, a cursed thing.
"You will never have another," said he;
"I will never wear this again," sobbed she.
"Give it to Nell for her doll," said he;
"Nay, it is stained with blood," sighed she.
"Then we will burn it to-morrow," said he;
"No, we will burn it to-night," cried she.

—*Jane Budge.*

THE condition of some who pretend to follow Christ, yet are afar off, affects my spirit; for they know little of any of these enjoyments, and hardly eat so much as the crumbs that fall from Christ's table, and seem to satisfy themselves with a mere convincement of the Truth, or, at best, with a bare confession to it. Who taking up with a formal going to meetings and hearing what others have to say, of the work and goodness of God in and to them, they shun the daily cross of Christ: whereby they should die daily to their earthly wills and vain affections, and overcome the world, the flesh, and the devil. Oh! these are still their own, and not the Lord's; and gird themselves, and go whither, and do what they list! For which cause they are lean, barren, and unfruitful to God and to their own souls; and worship Him in the form only, and not the power of godliness; such must needs be weak in faith, ready to slip and start aside at every windy doctrine, or sensual temptation."—*W. Penn.*

For "The Friend."

The Blessing of Enduring Temptation.

It appears that ever since man came from the nds of his beneficent Creator, there was a co-istent spirit ready and willing to tempt him, d make him believe a lie; and that the two rits are contrary, the one to the other. When n preferred to listen to and to obey the teach-s of the deceiver he took upon himself the l nature; so we are now, by nature, the chil-en of wrath, and shall remain to be until the athful, or evil fallen nature is overcome and in by the assistance of Him whose power is er all the powers of the enemy. As sin and rkness and spiritual death entered the heart man through the disobedience of the first lam; even so now spiritual life and light are tored or received by obedience to Christ the ond Adam, who is a quickening Spirit, to icken and make alive that which was lost in fall.

As our first parents lost the blessings of ritual life, and of a paradise below, by not during temptation; so now, "blessed is the n that endureth temptation," for when he is ficiently tried, so as to be approved, he shall eive the crown of life which the Lord has omised to them that love Him. But we have t to be *tried*, not in part, but in all its fulness; until we are "approved" as the new version s it. We must be dipped again and again in laver of regeneration: or seven times, if need in Jordan—the river of judgment—before leprosy of sin is removed. Now seven de-tes a full number, or until we are "purified l made white and tried."

We must abide the day of the Lord's coming, en He comes as a refiner and purifier. And must endure temptations or trials in what-er way they are permitted to come upon us. r, "Whom the Lord loveth He chasteneth and urgeth every son whom He receiveth." It is for us to say what kind of a rod He shall . But we must admit, that all the multiplied ictions and temptations which beset us through , and which seem to come from the enemy of good, are only by Divine permission for our d. For when Christ was personally on earth, eems that the devils could not so much as er the swine without his permission. And power of Satan now is a limited power; and must resist him steadfast in the faith; and rn to endure hardness as good soldiers. For, lessed is the man that *endureth* temptation."

Our first parents failed to endure temptation, l to overcome the tempter. So they failed of blessings of Heaven, and lost the paradise of d. And here is where we, the fallen sons of am fail, and will fail of the blessings of ven, while we listen to the voice of the tempt-instead of patiently enduring temptation and ls. While we are disobedient to the inspeak-voice of the Lord, we shall remain in our en nature, and be led by the deceiver, be-se we cannot serve God and mammon at the e time.

But if we patiently endure the temptations, ls and tribulations of various kinds that daily e upon us, until we overcome the tempter, n the promises are great and glorious. For rist says, "To him that overcometh will I nt to sit with me on my throne, even as I rcome and am set down with my Father in throne." And again, "To him that over-neth will I give to eat of the tree of life, which n the paradise of God." And to such He says, ecause thou hast kept the word of my pa-tience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." So, all are to be tried; but such as endure temptations, and keep the word of his patience, and overcome, He promises to keep from falling, and to make them as pillars in the temple of God, that shall go no more out.

We must expect to have temptations, tribulations and trials; for Christ said to his disciples: "In this world ye shall have tribulations, but be of good cheer, I have overcome the world." And if we keep the word of his patience, and endure unto the end, we may expect the crown. We are told, that it is through much tribulation that we enter the kingdom of Heaven; but would it not be far better for us to strive to keep the word of the Lord's patience, and endure the temptations and trials that come upon us, than to neglect, or miss the great salvation, which has been prepared for the righteous from the foundation of the world? But we have to contend earnestly for the faith; we have to endure a great fight of afflictions; we have to strive to enter in at the strait gate; for Christ says, "Many shall seek to enter in, and shall not be able." So it takes something deeper and more heart-changiug than a mere seeking. It takes a conflict, a warfare, to gain a victory over evil. We may seek the living among the dead, but never find it. We may seek to keep up the form of Godliness without the power, or after the power has left us. We may seek the praise of men, more than the praise of God. We may seek to enter in by good works, and by hearing much preaching and singing, and many prayers, and not be able. We may talk and write and preach aud pray and siug about religion, without its coming from the heartfelt presence of the Lord.

Christ says, "Without me ye can do nothing." Outward performances do not prove that we have overcome the world, or the tempter; for he would as willingly lead astray under the guise of religion, as in any other way. So all that is brought forth under the promptings of his spirit amounts to nothing more than sounding brass or a tinkling cymbal, which may please the outward ear, but not profit the people. So we have to watch and pray continually that we enter not into temptation, in our worship or anywhere else. For if the spirit is at times made willing to serve the Lord, we find that the flesh is weak. And it is through the fleshly propensities that the enemy more often enters. So here is where we should keep up the strongest guard, lest we fail to endure the temptations, and so miss the blessing. It is said that when the devil tempted our Saviour, He resisted him, saying, "Get thee hence, Satan," and the devil left Him, and angels came and ministered unto Him. So I believe it will be with us, comparatively speaking. If we resist him, he will flee from us, for a season at any rate; and we shall witness something like the comforting ministration of angels, as a reward for our obedience in enduring temptation, and overcoming the tempter.

(To be concluded.)

The Duke of Wellington says, "Men who have nice notions of religion, have no business to be soldiers."

Sir Charles Napier, "To overcome all feelings of religion is generally the means of making a warrior."

Marchiaud, "War is a profession by which man cannot live honorably; an employment by which the soldier, if he would reap any profit, is *obliged* to be false, rapacious, and cruel."

Some Notices of Isaac Horner.

Isaac Horner was born in Yorkshire, England, in 1678, and in 1683 came to America with his parents, and settled in New Jersey, within the limits of Chesterfield Monthly Meeting.

In the memorial of him, printed in a collection of memorials, Philadelphia, 1787, we have the only notice which is extant of his early days, in these words: "After his father's death it pleased the Lord to visit him with his blessed truth in his young years, which he received in the love of it, and being obedient thereto, as he grew in years he grew in grace and in the saving knowledge thereof, whereby he became a serviceable member among Friends, both as an overseer and elder."

All the traditionary accounts of Isaac Horner give the impression of a strong character, firm in his adherence to his own convictions. He was, as it appears, the *justum tenacem propositi virum* of the community in which he lived. Physically he was robust, and with a voice so powerful that it is said he could be distinctly heard across the Delaware River, at his residence, where the river is some three-quarters of a mile wide. He inherited a number of slaves, the property of his oldest brother. The lawfulness of holding negroes in bondage was then questioned by few. Isaac Horner became convinced that it was wrong, and accordingly about the year 1745, he set all his slaves free. He was, it is said, the first man in the province of New Jersey to emancipate his slaves from religious convictions. I remember grandfather telling us on one occasion, Benjamin Lay, one of the earliest opponents of slavery, whose eccentricities unhappily are all more remembered than his virtues, came to his father's farm, but refused to enter the gate until he had ascertained that the house was not polluted by slaveholding. Satisfied on this point he entered and was kindly received. —*Memoirs of Coates' Family.*

Natural History, Science, &c.

"*The Case of Mr. Brown.*"—Under this heading, *The Christian Advocate* describes a case, which, whether the person's name was Brown or not, gives the history of many who have prematurely broken down.

"He was a very bright boy, and easily carried off the honors of his class at the academy, and afterward at college and in the school where he studied his profession. During these years he adhered to the simple habits formed in his boyhood, except that he learned to smoke cigars while in college, and occasionally to indulge in night suppers given by the secret society to which he belonged. Having a generous, genial nature, ever ready with witticism, sympathy and aid, he was greatly sought in society. He could sit up all night and be as fresh the next day as though he had spent the night in sleep. Late studies, big dinners, hard work, incessant smoking, seemed to make no impression on him. He had a magnificent constitution. He was a magnificent man.

"Into the work of his profession he threw himself with all his might, and early became one of its honored members. His opinions were quoted as authoritative. Money flowed in upon him, and as the years passed on he became connected with large professional enterprises. He was known as a temperate man, but not as a total abstainer. The finer kinds of wine were always found on his dinner table, and the finest brands of cigars were almost all the time between his lips.

"As the years passed on, incessant work, incessant smoking, and heavy dinners, which could not be digested easily without the aid of wine, began to tell on him. The fires which he kept burning so hotly without intermission began to consume the furnace walls inclosing them. Some slight provoking cause laid him upon a sick-bed, from which, after much pain, he rose and continued as before to burn his candle at both ends. The tobacco habit was confirmed and could not be broken, though physicians warned him that nicotine was slowly but surely killing him. The habit of generous living could not be given up, and there were so many pairs of little shoes to buy that the work must still go on undiminished.

"And so the vitality that had seemed inexhaustible was gradually expended, until, after repeated illnesses, recoveries and relapses, it seemed nearly all gone. Medical skill could not restore it. The love of wife and children and friends could not arouse wasted energies. With Samson he said, 'I will go out as at other times before and shake myself.' But his strength was departed from him.

"And now in the prime of life, in the zenith of his days, with his life-work but half done, he has fallen a victim, not to hard work, for many men work as hard as he has, but to over-stimulation by high living and tobacco.

"'He that hath ears to hear, let him hear.'"

Fowering Plants.—The Flora of Europe embraces about 10,000 species. India has about 15,000. The British possessions in North America, though with an area nearly as large as Europe, has only about 5,000 species. One of the richest floras is that of the Cape of Good Hope and Natal, which figures up about 10,000 species. Australia also is rich in species, about 10,000 being already known. In the West Indies and Guiana there are 4,000.

Floating Hospitals.—A proposition has been made by the *Lancet* in favor of fitting out ships for the accommodation of consumptive patients and convalescents generally, with the object in view of supplying these cases with the purest of sea-air. These vessels, it is recommended, will cruise within easy reach of such ports as will afford them fresh vegetables and water; and, according to the season, they will sail either in southern or northern waters.

Elephants at Large in Toulon.—Two circus elephants had a lively tramp around the environs of Toulon the other night. The colossal pachyderms were literally "out on the loose," for they had managed to burst their bonds of captivity after the circus was over, and while their keepers were soundly asleep they wobbled out on the main road of La Seyne. Finding themselves free, they began to flourish their trunks about vigorously and to skirmish for provender.

They first made an incursion into a series of market gardens, where they battered down walls and palings with the greatest alacrity, and proceeded promptly to root up and to stow away down their capacious mouths various specimens of vegetable product. They next wandered along by a trim villa, the grounds of which they entered, and demolished a conservatory therein. After this they sniffed around a baker's shop at the entrance to the suburbs of La Seyne, being thereto attracted by the pleasant odor of the new bread. The head baker of the establishment was at his door and saw the dim colossal forms approaching him in the darkness. He retired inside with trepidation, having well barred the door. The pachyderms came on and halted before the portals, which they began to batter with their trunks and to crush in with their bodies. Luckily for the baker, his door was a good stout one, so that he was able to await a possible catastrophe with comparative calmness. Finding the door too strong for them, the elephants broke a few windows in the bakery and took to the road again. Spying a gypsy encampment on their way, they reconnoitred it, knocked down a few of the huts and caused a terrible uproar in the nomadic settlement. The women and children shrieked, and the men turned out with pitchforks to do battle with the strange foes. By this time, however, the pachyderms were missed by their keepers, and the hue and cry had been raised. Before the gypsy encampment was completely demolished the circus people and the police came to the rescue, the elephants were secured, and were duly marched back to their enclosures.—*Paris Despatch to the London Daily Telegraph.*

Weak Ankles of Children.—Dr. D. Hayes Agnew, in an address before the American Surgical Association, states that in many cases the weak ankles of children and the consequent deformities of the feet are caused by the practice of putting tightly-laced boots on the children, which interfere with the proper development and strengthening of the muscles.

Fish Diet.—The late John P. Hale, Senator from New Hampshire, told the story that while he was once acting as counsel for a fugitive slave in Boston he was entertained in Theodore Parker's house, his host being intensely interested in the case. Parker believed that phosphorus was a stimulus to the brain, and as he was solicitous that the counsel in the case should be up to high-water mark in brain-power, he fed him on baked fish twice a day to supply the phosphorus needed. Hale hated fish, but was unable to escape from his inexorable master, and took submissively his doses of phosphorus until the trial ceased.

Protected by Lions.—Colonel Sparks Stabb, of the British army, is responsible for the following interesting story:

"In 1872 I made an expedition, partly for hunting purposes, northward from Kurumah, past Marico, on the edge of the desert, right up to Limpopo. Near the bank of the great river, in the wooded lion country, we fell in with some Boer travellers and hunters, forming a camp of four wagons and about twenty-two persons. They received us with great hospitality —tobacco, coffee, conversation—and at night, the usual measures having been taken to secure our stock from attack or dispersal, we slept the sleep of the 'elephant hunter'—a much sounder one, by the way, than that of the just, who are intolerably restless people at times.

"About twelve o'clock there was an alarm. A little child, a girl aged nine years, one of the daughters of the famous shot and lion-killer, Viljeon, was missing. A quiet search made for an hour or so had failed to find her in any of the tents or wagons, so it was surmised she was lost. Our encampment was three-quarters of a mile from the great river, a measure of security adopted because the actual bottoms and banks are, at night, positively infested with wild animals going down to drink, and by lions, which more readily find their prey at the watering places of their weaker neighbors. It was dark and no trail of the little girl could be found or followed through the woods or under the vast forest trees of the river margin, while wi beasts of all sorts could be heard passing a re-passing, roaring, moaning, yelling, and som times rushing in fright or screaming with pa and anger, as they devoured or fell victims one another. No hope was entertained of t poor child's safety.

"At the first blush of dawn, the Hottento Kaffirs and Boers, all experienced tracke commenced a search for the child. I, wi Captain Patterson, rode with the unfortuna father. Before the sun was an hour high t little one was found asleep in the centre of clump of giant mimosæ, quite near the rive The sand through and around the mimo clump was marked everywhere with the spo of lions. How had the child escaped bei devoured? When awakened by her fathe she expressed neither surprise nor any especi pleasure, as one saved from death, but w simply glad to see him, and that he had broug a horse, so that she could ride back to camp.

"'Were you not afraid, Katrina? Were y not afraid to be alone here in such a plac away from mother and me last night?'

"'No, pa; the big dogs played with me, a were very good, and one of them lay here a kept me warm,' said the innocent, unprompte child, indicating the spot where truly was t mark of some vast recumbent form beside th left by herself, which hardly indented the san

"Now, there were no dogs' footmarks abou there were no dogs in that part of the countr nor kindly animals of any sort. The child ha slept with, and been protected by animals.—*London News.*

Items.

Public Meetings in Philadelphia Yearly Meeting.—During the Second Month, there were a few mee ings held by appointment of the Committees of t Yearly and Quarterly Meetings. One of these (o the 7th of Second Month) was at the house of t Free Methodists on Master Street, in the City Philadelphia—a meeting to which those who a tended it can revert as an instructive and comfo able opportunity. Two were in our own meetin houses—at West Philadelphia, and at Haverford and one at Greenwich, New Jersey. The last these was followed by a religious visit to the fam lies of the few members belonging to Greenwi Monthly Meeting.

Proposed Prohibition Amendment in Pennsylvan—The question of Prohibition is now agitati Pennsylvania, and a just estimate of public opini should be obtained at the approaching vote, so to be given for or against the adoption of a prohi itory amendment to the constitution of the Sta The question is pure and simple in its presentatio entirely devoid of political issues. To be sure it owing to the action of a Republican legislatu that the opportunity of testing the will of the pe ple is now afforded, but this is no reason why eve one should not vote freely upon the merits of t issue itself.

The evils of rum drinking will not be disput by any intelligent voter, and for ourselves we c see nothing unfair in prohibiting the manufactu and sale for use as a beverage, of so ruinous a deadly a poison. We believe that it is the duty every one so thinking to stand up now and vote the right as he holds it. Common honesty deman this much from every free and enlightened vo who properly estimates the responsibility which t suffrage places upon him.—*Episcopal Recorder.*

Liberal Sentiment in Italy.—"An event is j now transpiring that shows the spirit and power the Liberals. From all parts of the kingdom th contributed to raise a fund for a monument to Gi dino Bruno, who, on Feb. 17th, 1600, was burn as a heretic by the pope in the Campo Dei Li for becoming a Protestant. They had a fine bro

tue prepared, and applied to the City Council for rmission to set it up on the spot where the heretic s burned. The pope used all his influence, and ceeded in defeating the measure. But the next ction gave the Liberals a large majority, and at e first meeting of the uew Council the permission is granted.

"On the 17th of next February a strange scene ll be witnessed in the streets of Rome; the first onument to a heretic burned by the pope will be up amid rejoicings that may be heard across the ber. It is said that when the Council pronounced e sentence against Bruno, the brave and good an replied, 'You tremble more in pronouncing e sentence than I do in receiving it.'"

Conference of Australasian Friends. — The conurse of people from all parts of Australasia exected to attend the International Exhibition in elbourne, on the Centennary of the founding of ew South Wales, led to the proposal to hold a nference of Friends at that time and place. Delees were appointed from all of the Meetings. There were three Friends from Auckland and ockhampton, who made journeys of 1500 miles to present; some half-dozen others had come 500 iles from Sydney, nearly a dozen had come au alost equal journey from Adelaide; and half a dozen ore had come 400 miles from Hobart."

The Confereuce commenced on Eleventh Mouth th, aud was continued for four days. Among the bjects before it, was the advisability of establishg an organized meeting to embrace all the Meetgs of Australasia, with supervisory powers. It s concluded that the time had not yet arrived ien such a gathering could effectively administer cipliue. The convening of members from such dely scattered meetings gave an opportunity for eir becoming personally acquainted, and for an change of views, which seems to have been appciated and enjoyed.

Hired Pastors. —The following information is pped from *The Independent* of New York. A corpondent, referring to what we have published in se columns concerning a hired pastorate among Friends, says:

'There are in New York State at least ten located stors, who are wholly supported by Friends' urches: James C. Adams, Brooklyn; Perrin Reylds, Yorktown; S. Adelbert Wood, Milton; Wm. Wooten, Glens Falls; Chas. Sweet, Elba; Wm. Dean, Batavia; Mary S. Knowles, Farming; Edward Mott, Macedon; Barclay Jones, West nch; Francis H. Pierce, Collins, and others who being partially provided for by the churches to om they minister. No official action regarding this ject has been taken by New York Yearly Meet except to refer it to the Representative meeting consideration, where it has been debated for two rs. But the subordinate meetings are settling question by locating ministers as ways and ans allow."

Mormon Defeat.—At a late election in Ogden, second city in Utah for size, there was a warm test for the control of the city between the Mor n element, and those who were not members of t society. The result was the defeat of the Mor n candidates by a decided majority. The effect this election will probably be practically to de y the "Church" control in municipal affairs in len; and it is to be hoped that it will hasten the when Mormonism will cease to have any politi influence.

High-License in Chicago.—The Chicago *Daily vs* made the following statements of the results his system in that city:

. High-License is a success as a revenue, but it n undisguised failure as a temperance measure.

. It in no way checks the consumption of ineating liquors as a beverage.

. Nor does it, in the least degree, lessen the evils rime from the use of alcoholic liquors.

"The dives and dens, the barrel houses, and thieves' resorts are as bad and as frequent in city to-day, after five years of High-License, as ever were."

"Call High-License what it is—an easy way ise a revenue from vice—but let there be an end dorsing it as a temperance or reform measure."

THE FRIEND.

THIRD MONTH 16, 1889.

It is interesting to notice in the services of the anointed ministers of the Gospel, how frequently, in different forms of expression, is brought to view the great doctrine that the redemption of man is the effect of the Light, Life, and Power of God, working on his heart and bringing him into conformity with the Divine will and purposes. It was the sense of this which made George Fox declare, "We are nothing, Christ is all." Man cannot change his own heart; it is Christ, the eternal Word, by whom all things were made, and who, in the appointed time, took upon him the form of man, who must cleanse us from our impurities and set our affections on Heavenly things.

Our Saviour said to his followers, "No man can come unto me, except the Father which sent me draw him." Is there not an illustration of this truth to be found in the fact that many may read the account of the coming, and suffering and death of the Son of God, as recorded in the New Testament; and may listen to earnest appeals to come unto Christ; and yet no real change may be effected in them?—whatever impression may have been made soon passes away, and they relapse into their former condition. On the other hand, when the convicting power of Grace scizes upon the soul, the mau is awakened from his condition of careless unconcern; he is made to feel that he has sinned, and that he needs forgiveness and mercy. His cry is that of the poor publican,—"God be merciful to me a sinner."

It is not enough to read the testimony of the Bible as to Christ, and accept its teachings as true. This is not that "coming to Christ" which carries with it the promisc of salvation. We must receive Him as He manifests himself in our souls, reproving sin, leading in the way of righteousness, baptizing with his Spirit, and turning our thoughts and affections from earth to Heaven. As we obediently follow his guidance in this highway of holiness, we will feel at every step that our dependence must be placed on Him and his Power, and thus the true disciple will be preserved in that humble and contrite state of mind iu which he is often favored with the feeling of the Divine presence aud support. He will partake of that sweet peace which our Saviour gives to his followers; and amid the trials of timc he will bc checred with the hope of rest and joy in the world to come.

Such, in general terms has appeared to be the line of doctrine set forth in several of the public meetings during the past few months withiu the limits of Philadelphia Yearly Mceting; and it commends itself as sound and edifying to those who have submitted to the operations of Divine Grace on themselves.

Among the suggestions which recently have reached the Editor of THE FRIEND, is the query, "Would it not bc well to give Scripture quotations, and not refer to the writings of early Friends?" in supporting the views advanced in the columns of our paper.

We think it probable that the friend who proposed this question did not fully consider what class of readers the articles referred to were designed to reach. In opposing the changes which have been latterly introduced in some places, in the manner of conducting our meetings for worship, and in other respects, the appeals of THE FRIEND have been directed to those who are members of our religious Society, and who profess to hold the same principles which were so nobly maintained by its founders. It is therefore a perfectly legitimate method of reasoning to quote from their approved writings, in order to show whether plans proposed are consistent with our principles, or otherwise.

Friends in the beginning very abundantly and convincingly showed the accordance of their views with the declarations of the Holy Scriptures; and this accordance has come to be so fully recognized amongst their successors, that, *in reasoning with each other*, we do not feel it needful to go behind their statements of doctrine, in order to show what are the principles of our Society. The case is similar to that of a mathematician, who, when he has once demonstrated the truth of a formula, or of a geometrical proposition, feels himself entirely at liberty to assume its correctness in his further investigations.

If the object of the articles referred to was to convince the judgment of those who do not admit the scriptural soundness and essential truth of the doctrines of Friends, it would be necessary, no doubt, to refer to some standard whose authority they were prepared to recognize, so that a common ground might be found on which arguments could be based.

Our friend, William P. Townsend, of West Chester, Pa., writes, that after receiving the article by Josiah W. Leeds on "pool-selling" at agricultural fairs, he had sent a copy of it, with comments, to John W. Hickman, of the lower House of the Penusylvania Legislature, and also to A. D. Harlan, of the Senate. He encloses also letters received from both of them, iu reply —from which it seems that there is some hope of the defeat of this effort to legalize gambling.

We think these letters (which follow) will interest our readers.

To Wm. P. Townsend.

Respected Friend: Thiue of the 24th instant received. The proposed measure to authorize pool selling under certain couditions, uow pending, is not likely to become a law. In my judgment the sentiment of the House is decidedly opposed to any such measure.

Respectfully,

JOHN W. HICKMAN.

To Wm. P. Townsend.

Dear Frieud: Your kiud letter received, and in reply would say, I am opposed to gambling in every form, and am not iu favor of the bill you refer to, and will take pleasure iu doing what I can to defeat the same, out of a sense of duty. Will bc glad to have suggestions from you at any time.

With all kind wishes,

Yours very truly,

A. D. HARLAN.

SUMMARY OF EVENTS.

UNITED STATES.—The U. S. Senate remains in session for the purpose, mainly, of acting upon nominations made by President Harrison for important Government offices.

Among the measures which died with the Fiftieth Congress was the Oklahoma bill, which remained on the Senate calendar. Some of its provisions were, however, incorporated into the Indian Appropriation bill. No territorial government is established, but an area of land, embracing about six million acres, in the Indian Territory, is thrown open to settlement. The Land Forfeiture bill reached the stage of being re-

ported to the House by a conference report, but was not acted upon.

In America there are 62,000 women engaged in the cultivation of fruit, and they include some of the most successful of the California orchardists.

The bill to re-submit the prohibitory amendment has passed the Rhode Island House of Representatives by a vote of 41 to 25.

On the 8th instant, the Senate of New Jersey, by one majority, passed a bill repealing the Local Option law of last winter.

The Minnesota House of Representatives, by a vote of 59 to 39, after an all-day debate, last week refused to submit to the people an amendment in favor of prohibition of the liquor traffic.

Diphtheria, of a violent and malignant type, is prevailing at St. Petersburg, Franklin County, Pennsylvania, to such an extent that the Town Council has issued an ordinance closing all places of public worship, schools and singing classes, and forbidding the holding of any public meeting. St. Petersburg is an oil town, 24 miles from Oil City.

A boy of eleven, crazed by cigarette smoking, has been taken to an insane asylum in Orange Co., New York. He is considered a violent and dangerous maniac, and displays some of the symptoms peculiar to hydrophobia.

Among the wonderful inventions of the present day are phonograph dolls, which really talk and sing, and laugh and cry, as naturally as a human being. The talking is not merely saying "Papa," or "Mamma," like the old fashioned mechanical dolls, but the repetition of long sentences in a perfectly natural tone of voice. Thomas Edison, the noted electrician, is the inventor. The phonographs are quite small, weighing only about a pound and a half apiece, and are wound up by means of a key placed in a small opening in the doll's back. They can be removed easily, and a new one inserted. Edison is also at work on other playthings, such as dogs that bark and ask plaintively for meat, cats that mew and call for milk, horses that neigh and demand to be fed with oats, besides sheep, roosters, cows, and other animals, each of which makes its own unmistakable sound. These curiosities are not yet in the market, and can be seen only in Thomas Edison's laboratory.

Deaths in this city last week numbered 435, an increase of 10 over the previous week, and an increase of 56 compared with the corresponding period of last year. Of the deceased, 197 were males and 238 females: 64 died of pneumonia; 53 of consumption; 22 of diseases of the heart; 21 of typhoid fever; 18 of convulsions; 18 of old age; 18 of Bright's disease; 15 of debility; 15 of apoplexy; 13 of inflammation of the brain, and 11 of cancer.

Markets, &c.—U. S. 4½'s, 108¼; 4's, reg., 129; coupon, 130; currency 6's, 120 a 131.

Cotton sold in a small way to spinners at 10⅜ cts. per pound for middling uplands.

Refined sugars.—Wholesale prices were 7¼ cts. for cubes, 7⅜ cts. for powdered, 7⅛ cts. for granulated, 7 cts. for crystal A, and 6 13-16 cts. for confectioners' A.

Feed.—Winter bran, choice, $16 a $16.25; do., fair to prime, $15.25 a $15.75; spring bran, $14.75 a $15.25.

Flour and Meal.—Western and Pennsylvania super, $3.00 a $3.50; do., do., extras, $3.50 a $4.00; No. 2 winter family, $4.00 a $4.30; Pennsylvania family, $4.70 a $4.85; Pennsylvania roller process, $5 a $5.25; Ohio, clear, $4.75 a $5.00; do., straight, $5.00 a $5.25; Indiana, clear, $4.75 a $5.00; do., straight, $5.00 a $5.25; St. Louis and Southern Illinois, clear, $4.75 a $5.00; do. do., straight, $5.00 a $5.25; winter patent, fair to choice, $5.50 a $6.00; Minnesota, clear, $4.25 a $5.00; do., straight, $5.25 a $6.00; do., patent, $6.40 a $6.90.

Beef cattle.—Extra, 4½ cts.; good, 4 a 4¼ cts.; medium, 3½ a 3¾ cts.; common, 3 a 3¼ cts.

Sheep.—Extra, 5¾ a 6 cts.; good, 5¼ a 5½ cts.; medium, 4¾ a 5 cts.; common, 4 a 4½ cts.; culls, 3 a 3¾ cts.; Texas and Kansas sheep, 3 a 5½ cts. Lambs, 4½ a 7½ cts.

Hogs.—Extra Chicago, 7¼ cts.; good Western, 7 cts.

Milch cows were not much sought after, even at $25 a $50.

Fat cows were hard to dispose of, even at 2 a 3 cts.

Foreign.—Five hundred children under ten years of age, says the London *Weekly Times and Echo*, were taken into custody last year in London "drunk and incapable."

Last week has closed without the Parnell Commission issuing, or showing any intention to issue, an *ad interim* report on the inquiry, embracing the outrageous Parnell letter forgeries.

Dr. Tanner, member of Parliament for Cork, who was arrested for violating the Crimes act, has been tried at Tipperary. He was convicted and sentenced to three months' imprisonment without hard labor. He has appealed from the sentence.

In reference to the difficulties of the French Comptoir d' Escompte, or Copper Syndicate, the Paris correspondent of the *N. Y. World* says:—"The copper crisis has brought a new financial principle into play, which will probably be indorsed by America. It is that, in the case of an acute crisis threatening widespread financial ruin, the banks must stand by one another. It was felt that if the Comptoir d' Escompte stopped payment, even for a few hours, the worst consequences would ensue to other banks. On the proposal of Gustave Rothschild and Joubert, seconded by the Minister of Finance, the bankers agreed to raise a loan for the Comptoir to the amount of $20,000,000. None but the Bank of France could find such a sum of specie. So a syndicate was formed on the spot among the bankers present, and on their guarantee the $20,000,000 were transferred from the vaults of the Bank of France to the Comptoir d' Escompte."

The French Cabinet has rescinded the decree of exile against the Duc d'Aumale.

The attempt to form a new Panama Canal Company has failed.

Emigration statistics published in Berlin show that 2,500,000 emigrants have left Germany since 1871, of which 2,000,000 have gone to America.

Belgrade, Third Month 6.—King Milan issued a decree this afternoon formally abdicating the throne of Servia in favor of his son Alexander, who will reign under the title of Alexander I. The decree appoints Iovan Ristitch and Generals Protitch and Belimarkovic, Regents, during the minority of Alexander, who is thirteen years old.

The *Novoe Vremya* says: "The abdication of King Milan is a natural sequence of his estrangement with Russia, which rendered his rule impossible. King Milan's turn arrived after that of Alexander, late Prince of Bulgaria. Roumania's turn may come soon."

Ancient Damscus is on the high road to becoming modernized. An imperial grant has been given for the construction of a street railway in the famous city. Gas also is to be introduced, and the inhabitants are eagerly awaiting the promised innovations, which will, they believe, not only add to their own comfort, but will materially increase the value of property within the city boundaries. The latest estimates of the population of Damascus places it at 150,000.

The presidents of the Orange Free State and the Transvaal have decided to hold a conference to discuss the advisability of forming a federal union of the two States.

Farmers in Southern Australia, who are anxious to find a market in England for their fruit, recently shipped a box of oranges to London, and asked that it be immediately returned. After making the round trip the box was opened at Adelaide, and the contents found to be in a most encouraging state of preservation. Eighty of the oranges were afterwards exhibited at a meeting of the Australian Bureau of Agriculture.

The gold excitement in Lower California, near Ensenada, is increasing, and many people are flocking from San Diego to the fields. Work on the Cuyamaca, San Diego and Eastern Railroad is stopped, and the workman are leaving in a body for the mines. Steamers between San Diego and Ensenada have doubled their rates, but the rush continues, and the stages are now running overland, carrying many persons direct to the mines.

About one thousand people are encamped at Tiajuana waiting for customs clearances. The population of the camp is put at 3,000, with 2,000 en route. Teams are paid $50 a day to haul provisions in. Flour sold for $50 a sack last week, and canned goods are said to be worth their weight in gold. The last statement is probably somewhat exaggerated.

The Canadian Government will soon adopt a policy of hostility toward immigration. All alien laborers, except British, will be prohibited from coming to Canada, and the funds which the Dominion Government has hitherto granted in aid of immigration, amounting in the aggregate to a quarter of a million sterling, will be withdrawn.

A resident of Montreal has patented in the United States and Canada, a process for making ice, by which he claims a year's supply can be manufactured at a cost of seventy-five cents.

NOTICES.

Westtown Boarding School.—The Committ having the care of this Institution, at a recent me ing, decided to change the time of vacation from t Spring and Autumn to the Summer months; change to be made the present year. In order to eff this, it is concluded to open the School for the n Term, on Fourth Month 23rd, instead of Fourth Mo 30th, which would be the regular time of openi under the present arrangement, and to continue session till Seventh Month 23rd, a period of thirt weeks, and for which short Term, the charge for Bo and Tuition will be $60.

Parents wishing to enter their children, will ple make early application to

Jonathan G. Williams, *Supt.*,
Westtown P. O., Chester Co., P

The Annual Meeting of the Tract Association Friends will be held in the Committee-room of A Street Meeting-house, on Fourth-day evening, the 2 instant, at 7½ o'clock.

Friends generally are invited to attend.

Edward Maris,
Third Month, 1889. *Clerk*

The Annual Meeting of the "Friends' Asylum the Insane" will be held in the Committee-roo Arch Street Meeting-house, on Fourth-day, Third 20th, 1889, at 3 o'clock P. M.

Thos. Scattergood, *Secretary*

Westtown Boarding School.—A Stated Meet of the Committee on Admissions will be held in Committee-room, Fourth and Arch Sts., on Seven day, the 16th inst., at 10 A. M.

John W. Biddle, *Clerk*

Died, on the 27th of Eleventh Month, 1888, at residence of his parents, near Frankford, James Thorp, in the 26th year of his age, a member Frankford Monthly Meeting of Friends.

——, Second Month 8th, 1889, at his residence Salem, Ohio, William Fisher, in the 89th yea his age, a member and elder of Salem Monthly M ing. In younger and middle life, this dear Fri was active and useful in matters concerning the aff of Society, and filled many important stations w propriety and acceptance to his friends. About years ago he had a sunstroke, which impaired only his health but also his faculties, especially memory, from which he never fully recovered. Be aware of the change that had overtaken him, he g up the management of his outward affairs almost tirely to others, and became an instructive exampl patience and cheerful submission to those who c for him. For a number of years he continued to r larly attend meetings; and his becoming and weig deportment therein, was strengthening to his frie Though not in the frequent practice of referring t religious exercises, his occasional pertinent rem evinced that even in the shade of his mental pow he was mindful of the need of a preparation f change that awaited him. In conversation wit friend he spoke very feelingly of the importanc such a preparation. Not long before his death he pressed to the same friend a hope, in his own qu language, that "He might be favored to hit the ma and said if it should prove so, it would be of unmer mercy. The following lines, written by a va Friend several years ago, after having spent some with him and his family, are very expressive of last few years of his life.

"I remember his quiet deportment with much s faction. What a blessing to be thus favored when physical and mental powers are failing.

"This imbecility of mind,
To second childhood thus consigned,
With various weaknesses combined
Is nature's doom;
But if the time is spent aright—
Ere nature yields to such a blight—
God will be with us through this night
Of shade and gloom."

——, at her residence, near Sherwood, Cayuga N. Y., the 11th of Second Month, 1889, Rachel Hussey, wife of Samuel B. Hussey, in the 42d ye her age, a member of Scipio Monthly Meeting. dear Friend had the ornament of a "meek and spirit," and was closely attached to the princ professed by Friends. Although the call to her sudden, we reverently believe she has been gath to her Heavenly Home.

THE FRIEND.

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FOR "THE FRIEND."

Historical Review of the Society of Friends.

(Continued from page 258.)

The principal points of doctrines involved in he controversy referred to in the preceding umber of this article, were the Divinity and tonement of Christ; and the authority of the oly Scriptures. It has sometimes seemed to the riter, that the rejection of the views formerly eld by the Society of Friends on these subjects y Elias Hicks and others, arose from too much dependence on the power of human reason. he Old Testament furnishes abundant evidence f the goodness and mercy of our great Creator; nd gives many assurances that the forgiveness f sin to those who will turn from evil, is one of is attributes: "Let the wicked forsake his ways, nd the unrighteous man his thoughts; and let im turn unto the Lord, and He will have mercy pon him, and to our God for He will abundntly pardon," is but one of many similar passages. How easy is it then to reason, that if the ord is thus kindly disposed towards his creatures, there was no need for anything more than hat enlightening and guiding influence of his wn Spirit which has, in a greater or lesser measure, been bestowed upon man in all ages; for s the Apostle declares, the saints of old "drank f that spiritual Rock that followed them, and hat Rock was Christ." Hence those who trust o reason *alone*, may easily explain away many f the declarations of Scripture respecting the ivinity and offices of our Saviour; and for want f exercising *simple faith* in the Divine promises nd declarations, may fail to receive the fulness f the blessing which is designed to attend the ospel of Christ.

It is very easy for the mind to become bewildered in pursuing such speculations, unless it is ept closely attentive to the illuminating power f the Light of Christ. For as the Apostle instructively declares—"What man knoweth the hings of a man, save the spirit of man, which is n him? even so the things of God knoweth no an, but the Spirit of God." And he further emarks, "The natural man receiveth not the hings of the Spirit of God: for they are foolishess unto him; neither can he know them, because they are spiritually discerned." This was n accordance with the language of our Saviour imself, who, on one occasion, returned thanks nto God, because He had hidden the mysteries of his kingdom from the "wise and prudent," and had revealed them unto babes. And it illustrates the importance of the advice given in an epistle issued in the year 1795, by the three Monthly Meetings in Philadelphia: "Here let us caution all to beware how they suffer their minds to be drawn away by the vain philosophy of this world, from the glorious, Divine, and most consolatory faith in our Lord Jesus Christ, the only Mediator and Redeemer."

Growing out of the separations of 1827 and 1828, there naturally arose disputes respecting the right of possession of trust funds belonging to the Society of Friends, and which in some cases were claimed by rival parties. Out of such a dispute arose the celebrated law case of Hendrickson and Decou, which was a trial before the courts of New Jersey to determine the legal ownership of a school fund belonging to Chesterfield Preparative Meeting. The amount of money at issue was comparatively insignificant; and the expenses of the suit were necessarily great, probably several times greater than the value of the fund; but the feeling that principles were involved in it produced a willingness to encounter the labor and cost. Several of the most prominent members of both bodies were produced as witnesses, and some of them examined at great length, not only as to the occurrences connected with the separation in Philadelphia Yearly Meeting, in 1827, but also as to the doctrines which were involved. The record of their testimony, published in two octavo volumes, under the title of *Foster's Reports*, contains much interesting information, and many valuable statements of the Christian doctrines ever held by the Society of Friends. The witnesses for Orthodox Friends were especially full in their testimony as to questions of doctrine. Those on the other side avoided, in a general way, committing themselves on such subjects, taking the position that it was beyond the province of a secular court to inquire into matters of religion. This plea was set aside by Chief Justice Ewing, who stated in his decision—"While I utterly disclaim the idea that this court, or any court, or any human power, has the right to enforce a creed, or system of doctrine or belief, on any man, or to require him to assent to any prescribed system of doctrine, or to search out his belief for the purpose of restraining or punishing it in any temporal tribunal, I do most unqualifiedly assert and maintain the power and right of this court, and of every court in New Jersey, to ascertain by competent evidence, what are the religious principles of any man or set of men, *when, as may frequently be the case, civil rights are thereon to depend, or thereby to be decided.*"

The decision of the court was in favor of Orthodox Friends, and this decision was concurred in by Associate Justice, Drake, who stated, in his opinion, that the testimony presented satisfied his mind, that the Society of Friends regarded the divinity and atonement of Jesus Christ, and the inspiration of the Scriptures as *essential* doctrines of religion; and that the Orthodox party insisted on these doctrines. But the other party protested against all creeds or public declarations of faith as an abridgement of Christian liberty, and their counsel in the argument of the cause, "most explicitly, and may I add, most ingeniously and eloquently insisted, not only that these doctrines *do not* belong to the faith of Friends, but that they *cannot;* because they must interfere with another acknowledged fundamental principle of the Society—the guidance of the Light within." The decision of the Court was confirmed by the Court of Appeal.

At Philadelphia Yearly Meeting of 1828, a proposition was received from Ohio Yearly Meeting, that a conference of committees from the different Yearly Meetings in America should be held, to consider the condition of the Society of Friends. This was united with, and a committee appointed to represent it in the proposed Conference. Similar committees were appointed by all the American Yearly Meetings, and they met in Philadelphia in the summer of 1829. The result of their deliberations was the adoption of a "Testimony" setting forth the faith of the Society on several points of doctrine, especially those which had recently been called in question. This was submitted to the Yearly Meetings, united with by all of them, and published for general distribution in 1830; so that the doctrines contained in it may fairly be regarded as representing (so far as the statements go) the views of Friends of America at that time. This pamphlet was stereotyped, and is among those publications kept in stock at Friends' Book Store, No. 304 Arch Street, Philadelphia, where copies of it may be gratuitously obtained by any who desire to examine its contents.

A proposition had also been before this Conference looking towards a closer agreement of the Rules of Discipline of the different Yearly Meetings; but way did not open to take any step in that direction. Similar proposals have been made at several times since that period, but have never met with much success; so that the position of the Yearly Meetings as independent bodies, so far as respects their internal affairs, is now well recognized among Friends—subject however to the fundamental condition, that they adhere to those doctrines and testimonies, a belief in which first drew our forefathers together to be a separate people, and which constitute the reason for our existence as a religious organization.

The space which has been given in this review to the separation of 1827, and to the incidents associated with it, seems to the writer to be justified by the importance of the event. He has endeavored candidly and dispassionately to state the case, as it seemed to him; and that with no unkind or hostile feeling towards the members of that body, who, for distinction's sake, are sometimes denominated "Hicksite Friends." There probably exist among its members many shades of belief as to the points discussed in 1827; and, in accordance with the position taken by their counsel in the New Jersey lawsuit, a much larger

degree of liberty as to doctrinal belief is permitted among them than we have deemed compatible with the best interests of our Society.

J. W.

(To be continued.)

For "The Friend."

Paul unto Timothy, his own son in the faith, says this: "The end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned, from which some having swerved, have turned aside unto vain jangling—desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, &c., and if there be any other thing that is contrary to sound doctrine, according to the glorious Gospel of the Blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry, who was before a blasphemer and a persecutor and injurious, but I obtained mercy, because I did it ignorantly in unbelief, and the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory, for ever and ever, Amen."

Now in all this the Apostle says nothing about a "literary qualification to maintain principles." Then let us turn from the teachings of men and their set time to speak on Scripture, to that grace of our Lord which so abounded in faith and love, which is in Christ Jesus, and is able to preserve all those who look steadfastly to it. For God will have all men to be saved, and come unto the knowledge of the truth, for there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all to be testified in due time. "Whereunto," says the Apostle, "I was ordained a preacher and an Apostle, a teacher of the Gentiles in faith and verity."

"A bishop then must be blameless, one that ruleth well his own house, having his children in subjection with all gravity." Read the chapter through (3rd of 1st Timothy) and it needs not the wisdom of man to explain it. It is so simple, the child that reads can understand.

A friend to all,

Robert Knowles.

West Branch, Ia., Second Mo., 6, 1889.

Does not every serious self-observer recollect instances in which a temptation, exactly addressed to his passions or his habits, has prevailed in spite of the sternest interdict of his judgment, pronounced at the very crisis? Perhaps the most awful sanctions by which the judgment can ever enforce its authority, were distinctly brought to his view at the same moment with its convictions. In the subsequent hour he had to reflect that the ideas of God, of a future account, of a world of retribution, could not prevent him from violating his conscience.—*John Foster.*

For "The Friend."

Settlement of Meetings in New Jersey.

SALEM.

The original meeting-house at Salem, that was formed by an addition to the hewn log dwelling of Samuel Nicholson, on "Wharf Street," now Broadway, and noted as being *the first* meeting-house of Friends in West Jersey, and probably the second one in the State (1681) has already been described.

In 1698 a committee was appointed to have a new meeting-house erected, of brick, and to be 30 by 40 feet in size. It was completed in 1700, and is believed to have stood nearly upon the site of the old one, or a few rods east of the great oak tree now standing in the burial ground on Broadway.

In 1772 a much larger brick house was built on Fenwick Street, where it now stands.

About 1830 a smaller brick house was built on Broadway, not far from the former location, but on the opposite side of the street.

The first Yearly Meeting held in Salem 15th of Second Month, 1684.

In 1678 a number of Friends settled about Alloways Creek (or Monmouth River) and held meetings at John Denn's (or Dennis') house, until 1685, when a meeting-house was built on the north side of the creek, on ground given by Edward Champneys and John Smith.

About 1717 another house was built on the south side of the creek, near the first location, on ground given by Joseph Ware. It continued here until about 1755, when the house was built in the village of Hancock's bridge, on ground given by William Hancock. This house was enlarged in 1784.

PILESGROVE.

A meeting was established by David Davis and others at Woodstown, and called Pilesgrove Meeting.

By a minute of Salem Monthly Meeting, held in the Eighth Month, 1719, we learn that "Friends of Pilesgrove did request that they should have a First-day Meeting at the house of Roger Higgins, which was allowed for the winter season only. In the Third Month following, leave was given that the Friends of Pilesgrove have a meeting every other First-day during the summer time. And again in the Eighth Month, leave was given to hold a First-day Meeting at Aquilla Barber's house this winter time."

A week-day meeting was established the 25th of Fourth Month, 1722.

A frame meeting-house was built in 1725, on land bought of Joseph White, for a burial ground, &c.

In the Eighth Month, 1735, a Preparative Meeting was appointed to be held at Pilesgrove, and in the Ninth Month, 1737, it was concluded that they have liberty to keep their meetings every First-day, both winter and summer.

On the 25th of Seventh Month, 1785, Pilesgrove Friends "informed Salem Monthly Meeting they had engaged in building a meeting-house, agreeably to the advice and consent of that meeting, and as it was large, requested some assistance from that meeting." The house was completed, and with some improvements or additions, is standing at the present time, now over a century old.

Pilesgrove Monthly Meeting was established the 24th of Fourth Month, 1794, as is indicated by a minute of the Quarterly Meeting, viz: "At a Quarterly Meeting held at Haddonfield, 21st of Third Month, 1794, Salem Monthly Meeting proposing for consideration, the dividing of that meeting, and holding one at Pilesgrove, it is approved."

In Second Month, 1789, "Report was made that meetings had been held in Upper Penn's Neck, and leave was granted to continue them under the care of Elihu and Isaac Pedrick. In the Eleventh Month they were again continued for three months."

The indulged meetings had been held at Upper Penn's Neck since 1789, but in 1796 the meeting was regularly established, and a meeting-house built at Pedricktown, and the Preparative Meeting opened the same year. The house has since been rebuilt.

The meeting at Woodbury was first held at the house of John Wood, in the Sixth Month 1696, and a meeting-house built soon after another was erected in 1715-16, and the present one in 1783, which has since been enlarged. The first Monthly Meeting was held the 11th of First Month, 1785.

UPPER GREENWICH.

About 1740 a small frame meeting-house was built on a lot of ground granted for the purpose, by Solomon Lippincott, and a Preparative Meeting was established there in 1775. It was a branch of Haddonfield Monthly Meeting until 1785, when it became one of the branches of Woodbury Monthly Meeting.

In 1798 a large brick meeting-house was erected about one and a half miles east of this and called Upper Greenwich Meeting, and the old site abandoned.

The lot is still kept well enclosed and used as a burial ground for the neighborhood.

In 1797 "liberty was granted to Friends of Woolwich to hold a meeting in the School House at Mullica Hill, to commence on First day, the 11th of Eleventh Month, 1797," which was continued until the meeting was regularly established and the meeting-house built. The Preparative Meeting was established Eleventh Month 17th, 1800, and joined to Pilesgrove Monthly Meeting.

Friends settled very early at Greenwich, or Cohansey, as it was called, and held meetings as early as 1684. In 1694 a meeting was established there. Through the influence of Mary Reeve and others, a meeting-house was built in 1698. It stood facing the Cohansey, quite near the site now occupied. A frame structure, upon the same ground, was burned about 1810.

The present substantial brick house was built soon after.

In the Eighth Month, 1735, a "Preparative Meeting was appointed to be held at the last weekly meeting before the Monthly Meeting. And in the Ninth Month, 1737, "it was concluded that Friends at Pilesgrove and Cohansen may have liberty to keep their meeting every First-day, both winter and summer."

The Monthly Meeting organized the 27th of First Month, 1770, and was composed of the Preparative Meetiugs of Greenwich and Alloways Creek, and held alternately at the above named places. Afterwards, Maurice River and Cape May were attached to it.

MAURICE RIVER.

"A meeting was established at Port Elizabeth, on Maurice River, about 1760." A meeting-house was built about 1791.

"In the early part of this century a large tract of meadow land lying on Maurice River was banked in, (and reclaimed) and a number of families of Friends settled there, by which

he meeting of Port Elizabeth was greatly in-reased. In the Ninth Month, 1819, a terrible torm and great swell of the ocean, swept away niles of the tide banks along the bay shore, nd the inhabitants barely escaped with their ives. This disaster nearly broke up the little ettlement, but the meeting was kept up a num-ber of years."

The meeting-house was standing in 1881, hough in a very dilapidated condition. It has ince been removed; the burial ground is still kept enclosed.

Maurice River Monthly Meeting was estab-ished in 1805, and laid down many years since.

Samuel Smith says: "The first convincement of Friends about Great Egg Harbor, was about 702, since which meetings have been settled nd meeting-houses built."

For many years there seemed to be a great penness on the part of the inhabitants to re-eive the doctrines of Friends, and a number of Friends settling along the shore at various places, several meetings were established, viz: Egg Harbor, Galloway, Tuckahoe and Cape May. These formed Great Egg Harbor Monthly Meeting. Friends having died and others re-moved, none were left to sustain the meetings, nd they have all been laid down or abandoned, nd the properties sold or devoted to other uses, with a single exception, that of Cape May, near Seaville, in that county. The meeting was es-ablished soon after 1700, and the meeting-house built in 1716, by the Townsends, Leam-ngs and others. It was rebuilt some years ago n a much smaller scale than formerly, and is till kept in repair, but like the others men-ioned, it has no congregation. The old burial ground is still kept up.

It is a melancholy reflection, that where less han a century ago there existed so many pros-perous settlements of Friends, and such thriv-ng meetings, where the pure doctrines of the Christian religion were promulgated and faith-fully upheld, there is now nothing left of their once teeming congregations but their nameless graves.

In a former number of this article, on page 243, an error in date has been discovered as to he time of building Moorestown meeting-house, t should be 1839, instead of 1837, as stated. Also on page 244, Haddonfield Quarterly Meet-ng began to circulate as now, in 1838, instead of 1831. J. W. L.

The Tent and the Veil.—With our Western deas of churches and chapels, the descriptions of the compartments of the tabernacle separated by veils have no such vividness as they present o the Oriental mind, familiar as it is with the ent (or tabernacle) form of both common and acred habitations, divided into compartments by separating veils. The writer was entertained by an Arab chieftain in the principal tent of a village of tents. As he sat in the outer compart-ment of that chieftain's tent, a veil concealed from his view the inner compartment of the tent, where the wives and children of the chieftain had their home. The idea of a stranger's pass-ng behind that veil into the compartment be-yond, was an idea that would not be tolerated for a moment in an Oriental mind. With such a training, it was easy for an Oriental to realize that only a peculiar relation of oneness with God could justify even a chosen high-priest in pass-ng beyond the tabernacle veil into the inner dwelling-place of the God of gods.—*S. S. Times.*

For "The Friend."

A Visit to the Cornwall Iron Mines of Lebanon County, Pa.

(Concluded from page 260.)

Our examination of the Bird Coleman Fur-nace having been completed, our kind friend next took us to his own dwelling where we were treated to a good dinner, that lacked nothing to recommend it. This over, there followed a close inspection of the ore banks, which were the prin-cipal object of our visit. There is a complex system of railroad tracks winding among the ore hills to the different faces where quarrying is going on. The labor of reaching the more dis-tant points was rendered easier by an invitation to take a seat in one of the small locomotives which run hither and thither throughout the workings. At one place our locomotive passed through a cut in the dyke of trap and entered a bed of ore where men were busily at work. For a certain distance along the trap, all the ore had been removed which lay above the level on which they were working. This removal showed the sloping position of the wall of the trap which was thus exposed. The ore itself in many parts showed a slaty structure, the dark oxide of iron being interleaved with thin layers of a lighter color. This seemed to confirm the theory, that in its original condition it was a bed of slaty stone, from which much of the more soluble parts were afterwards removed; and that the light colored bands we saw were some of the silica and other materials which had resisted the solvent powers of water, and remained to mark the positions of the original layers.

When I first began to examine the subject of iron deposits I was puzzled (as perhaps some of my readers may be,) to understand how such quantities of it ever came to be collected in par-ticular spots. But this difficulty was partly re-moved, when I found how abundantly iron is diffused through many of the rocks in the regions where it is found. The Red Sandstone of which we have been speaking, owes its color to the iron which it contains; and which must have existed in the older rocks from which the sandstone was formed. The trap rock so often mentioned in this narrative, contains on an average about one-tenth of its weight in iron combined with oxygen. About the same proportion of iron exists in the older rocks which cover much of southeastern Pennsylvania, and which underlie the Red Sand-stone—or in other words, on the top of which the sandstone was deposited when in the form of sand and mud. Then in many places there is a darker-colored rock, sometimes spoken of as iron-stone, in which the iron is still more abund-ant. All that is needed to make accumulations of iron ore in such regions is, that these rocks should be exposed to chemical forces such as the solvent power of water, which would either re-move the iron from the other ingredients of the rock, or would remove them in a state of solu-tion from the iron. It is by gradual changes of this kind that many of the metallic ores, which are profitably worked by man, have been sepa-rated from the rocks through which they were originally thinly scattered, and gathered into deposits where they could be appropriated to the use of man. This work of separation and gather-ing, which it was beyond man's power to per-form, has been done for him through the opera-tion of those laws of nature given to matter by the beneficent Creator of all things.

The presence of a portion of copper in the Cornwall Mine, adds to the number of interest-ing minerals that are found here. We enriched our collection by selecting some characteristic specimens from the banks—the most improving and agreeable way in which a student can form a cabinet—and others, which we could not pro-cure in this manner, were kindly added to our store by the young man who superintended the operations, and who had conveyed to the office those specimens met with in mining, which were of peculiar rarity or beauty. The capacity of the carpet-bag, and the degree of muscular strength necessary to carry it comfortably, put a limit to my accumulations; and I was fain to seat myself on the porch, spread my treasures before me, and after selecting such as would illustrate the peculiarities of the place, leave be-hind me others which I would gladly have car-ried home to share with friends interested in such things.

We were informed that about 25 iron furnaces are now drawing ore from the Cornwall banks. In many of these, however, the ore is mixed with that obtained from other localities, and differing more or less in composition. The kind of iron which a furnace yields depends largely on the kind of ore used; and as iron is wanted for vari-ous mechanical purposes, one kind is found to be best adapted for a special use, and another kind for another use.

As evening came on, we prepared to leave this interesting place, where we had been treated with kindness and hospitality. The day had been one unusually fruitful in information, and in suggestions leading to further study and in-struction. The only return that we could make for the unselfish attentions shown to us, was to forward to some of those with whom we had mingled, copies of a work calculated to turn the thoughts of the readers to those spiritual truths which are of more importance to each individual than any outward wealth or any degree of liter-ary or scientific knowledge. This was done after returning home.

That night we lodged with a friend who has the charge of a large tract of land on the southern slope of the South Mountain—all of it lying within the boundaries of the Red Sandstone. Of about 4000 acres under his care, there are perhaps not much more than 1000 which are cleared and cultivated. His description of his labors on this large farm, showed one of the diffi-culties attendant on the management of land in such large blocks. The fields are so remote from each other (in some cases miles apart), that there is a sad waste of the time both of man and teams, in going from one part to another to perform the needed labor and the necessary hauling. So great is this waste as sometimes to absorb much of the profits of the produce of the soil.

J. W.

A One-armed Printer.—The *New Haven Regis-ter* describes the visit to its printing office re-cently of a young man who had learned the trade of a printer, and afterwards lost an arm in a railroad accident, but determined that this should not prevent him from following his trade. He set at work and got up a simple arrangement, which, when placed on the case holds the stick [the metal frame in which the types are set up] at the proper angle. By continuous practice he learned to drop in the type so gently that there was no danger of making "pi" of an uncom-pleted line, and finally reached that point where he could set type as fast as he used to before he lost his arm. It is an interesting sight to watch him standing at a case and filling up a stick. He can also empty a stick without trouble, and, in a word, can get along as well as anybody.

For "The Friend."

The Blessing of Enduring Temptation.

(Concluded from page 261.)

The disciples, after they had been illuminated, endured a great fight of afflictions: as they had the enemy still to contend with; but many of them endured the temptations, and received the crown of life. And Paul said, "I endure all things for the elects' sake." So he continued faithful until the time of his departure was at hand; and he could say, "I have fought a good fight, I have finished my course, I have kept the faith;" so he knew there was a crown of righteousness laid up for him. But he had first to endure temptations, and many buffetings of Satan, before he could finish his course with joy, and receive the crown immortal. So it is with all the dedicated followers of our crucified but risen Redeemer. We have to come up, by the merciful assistance of our Saviour, out of great tribulations, and have our robes washed and made white in the blood of the Lamb: which is a great mystery to the carnal, reasoning faculties of the unrenewed man.

Good old Jacob had to wrestle for the blessing. Yet he did not receive it until his natural or bodily strength was reduced, so as to show him that it was not by the power or strength of the natural man that he was to overcome, or prevail, but by the Spirit of the Lord. But he had to use his bodily strength while it lasted; and we have to wrestle, spiritually, for the blessing, and use our bodily strength while it lasts; but it is the Spirit that quickeneth or gives spiritual life, for the flesh profiteth nothing, only as it is made use of as an instrument in carrying out the Divine will. So we must not be slothful in business, either temporally or spiritually, but fervent in spirit, serving the Lord in whatsoever He wills us to do. And it takes the co-operative powers of body, soul and spirit, to enable us to resist the tempter, and to endure his temptations so as to overcome him. The flesh of itself profiteth nothing; but it may be made use of, in the hands of the Lord, to carry out his works of righteousness. It is the fleshly nature in man that the enemy works upon by his temptations; so, we must resist him steadfast in the faith, and patiently endure all his many and plausible temptations, before a full overcoming is experienced, or a crown of life received.

We nowhere read any thing in the Scriptures that will warrant a belief that we shall be accepted, unless we are first "purified and made white and tried." But we do read enough to make us believe that he which is unjust, will be unjust still; and he which is filthy, will be filthy still; and he that is righteous, will be righteous still; and he that is holy, will be holy still. And that nothing impure or unholy will be permitted to enter the mansions of holiness.

The temptations, tribulations and trials which seem almost or quite daily to come upon us, I think form a part of the daily cross of Christ, which He says we must bear if we would become his disciples. We must bear it daily, and continue patient in well-doing, and follow Him, though He leads us through the washings of regeneration, until the lust of the flesh, the lust of the eyes, and the pride of life, will no longer have dominion over us. For they are not of the Father, but of the world which lies in wickedness. So, if we follow Him we shall no longer follow the world, nor the flesh, but endure the temptations of the evil one, and be led on from glory to glory, by the Spirit of the Lord, unto salvation.

This view of salvation by Christ need not lead us to undervalue the offering that He made of himself upon the cross, for the sins of the world. It will only lead us in the light as He is in the light, and as we walk in it, through faith and obedience, his blood will cleanse us from all sin. And we shall have fellowship one with another, and with the Father, Son and Holy Spirit, one God blessed forever. For it is the Lamb of God which takes away the sins of the world out of every humble, obedient heart. So now, since we have a chance to enter into the holy of holies, by the blood of Jesus, a new and living way, and by enduring the temptations of Satan,—where will the fault be if we neglect or miss so great a salvation? I believe our salvation depends much upon ourselves—on our obedience or disobedience. But "this is the will of God, even our sanctification." And we are "chosen to salvation through sanctification of the Spirit, and the belief of the truth;" and as Peter says, "elect through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ."

But now I will close this lengthy article by a brief allusion to myself. I have lived long upon earth, and have been slow in growth in becoming a child of the Lord's. Never experienced any sudden change; but have made many a wayward step. But I can say, as Paul did, "It is by the grace of God that I am what I am." And when the time of my departure comes, I hope to feel that I have so kept the faith as to receive the crown of righteousness, which will abundantly compensate for all the sorrows of life.

D. Huddleston.

Dublin, Ind., First Month 19th, 1889.

For "The Friend."

Liberty.

"Where the Spirit of the Lord is there is liberty." Friends have ever recognized the priesthood of believers; that, in any of our meetings, any one had liberty to minister whom the Master called to that service; and that if anything was revealed to another that sitteth by, the first should hold his or her peace. And they have believed that in matters pertaining to his Church, the Head thereof has promised to be a spirit of judgment to them that sit in judgment.

Highly as they prize a rightly called ministry, they have maintained that meetings can be held to the honor of Truth without vocal preaching and praying; that where the two or three are met together in Christ's name, there He will be in their midst, to bless them. So, if we are faithful to our principles, lookiug unto Him, the Minister of ministers, we will know of being fed with the living bread and water of life, to the satisfying of the hungry and thirsty soul; "for they that wait upon the Lord shall renew their strength; shall mount up with wings as eagles, shall run and not be weary, walk and not faint."

I trust, as a people, we may be preserved from a one-man ministry; ever remembering that Christ is head over his Church, and has a right to call whom and when He pleases; and also teach by his Holy Spirit in the secret recesses of the heart.

George Briggs.

New Sharon, Iowa.

To pour out money to build a house to the Lord, and not pour out the lives of the contributors on his altar, would be to miss the highest good. To rejoice in the beauty and splendor of the outer temple, while the temple of the heart is marred and in ruin, would be strangely inconsistent.

Selected.

SPEAK GENTLY.

BY D. BATES.

Speak gently! It is better far
To rule by love than fear;
Speak gently—let no harsh words mar
The good we might do here!

Speak gently! Love doth whisper low
The vows that true hearts bind;
And gently Friendship's accents flow;
Affection's voice is kind.

Speak gently to the little child,
Its love be sure to gain;
Teach it in accents soft and mild;
It may not long remain.

Speak gently to the young, for they
Will have enough to bear,
Pass through this life as best they may,
'Tis full of anxious care!

Speak gently to the aged one;
Grieve not the care-worn heart,
The sands of life are nearly run,
Let such in peace depart.

Speak gently, kindly, to the poor,
Let no harsh tones be heard;
They have enough they must endure,
Without an unkind word!

Speak gently to the erring—know,
They may have toiled in vain;
Perchance unkindness made them so:
Oh win them back again!

Speak gently!—He who gave his life
To bend man's stubborn will,
When elements were in fierce strife,
Said to them, "Peace, be still."

Speak gently! 'tis a little thing
Dropped in the heart's deep well;
The good, the joy, which it may bring;
Eternity shall tell.

Selected.

THE LESSON OF THE WATER-MILL.

Listen to the water-mill
Through the livelong day,
How the clicking of its wheel
Wears the hours away.
Languidly the autumn wind
Stirs the greenwood leaves;
From the fields, the reapers sing,
Binding up their sheaves;
And a proverb haunts my mind
As a spell is cast,
"The mill cannot grind
With the water that is past."

Autumn winds revive no more
Leaves that once were shed,
And the sickles cannot reap
Corn once gathered.
And the rippling stream flows on
Tranquil, deep and still,
Never gliding back again
To the water-mill.
Truly speaks the proverb old
With a meaning vast,
"The mill cannot grind
With the water that is past."

Take the lesson to thyself,
Loving heart and true,
Golden years are fleeting by,
Youth is passing too.
Learn to make the most of life,
Lose no happy day,
Time will never bring thee back
Chances swept away.
Leave no tender word unsaid,
Love while love shall last;
"The mill cannot grind
With the water that is past."

Work while yet the daylight shines,
Man of strength and will,
Never does the streamlet glide
Useless by the mill.
Wait not till to-morrow's sun
Beams upon thy way,
All that thou canst call thine own
Lives in thy "To-day."

Power and intellect and health,
May not always last,
"The mill cannot grind
With the water that is past."

Oh! the wasted hours of life
That have drifted by;
Oh, the good that might have been,
Lost without a sigh;
Love that we might once have saved
By a single word,
Thoughts conceived, but never penned,
Perishing unheard.
Take the proverb to thy heart,
Take, and hold it fast;
"The mill cannot grind
With the water that is past."

Oh! love thy God and fellow-man,
Thyself consider last,
For come it will, when thou must scan
Dark errors of the past.
And when the fight of life is o'er,
And earth recedes from view,
And heaven in all its glory shines
Midst the pure, the good, the true,
Then thou'lt see more clearly
The proverb deep and vast—
"The mill cannot grind
With the water that is past."

Selected.

HOMELY COUNSEL.

It isn't worth while to fret, dear,
To walk as behind a hearse,
No matter how vexing things may be,
They easily might be worse;
And the time you spend complaining
And groaning about the load
Would better be given to going on
And pressing along the road.

I've trodden the hill myself, dear—
'Tis the tripping tongue can preach,
But though silence is sometimes golden, child,
As oft there is grace in speech—
And I see from my higher level
'Tis less the path than the pace
That wearies the back and dims the eye
And writes the lines on the face.

There are vexing cares enough, dear,
And to spare, when all is told;
And love must mourn its losses,
And the cheek's soft bloom grow old.
But the spell of the craven spirit
Turns blessing into curse,
While the bold heart meets the trouble
That easily might be worse.

So smile at each disaster
That will presently pass away,
And believe a bright to-morrow
Will follow the dark to-day.
There's nothing gained by fretting;
Gather your strength anew,
And step by step go onward, dear,
Let the skies be gray or blue.

—*M. E. Sangster.*

In the city of Pittsburg, last month, a few inutes after the fall of the Willey Building, a ranger who was gazing at the wrecked struct-es from the opposite side of Wood Strect en-red into a conversation with a *Dispatch* report-. He looked a good deal agitated and said: For about five years on every week-day I have ssed along that side of Wood Street at about e hour this terrible disaster occurred. To-day was on my way to Fifth Avenue, and had ached the Chamber of Commerce building hen a sudden impulse came upon me to take e other side of the street. I crossed over, and fore I reached the sidewalk the crash came. ad I kept along as I was going I would have en in front of the Willey Building just in time be crushed by bricks and falling timber. I n no more account for the action which prob-ly saved my life than you can; I simply felt at I must do it, and I do not know that I felt en a premonition of danger."—*Independent.*

For "The Friend."

How Ministers were Raised up Among the Early Friends.

(Concluded from page 259.)

Christopher Story, in continuing his narrative, says:—

"After several meetings amongst us, and divers convinced, we were advised to keep a meeting to wait upon the Lord, though there were none to speak words; so we agreed to have a meeting at my house in the year 1672. Being but a few, we concluded to have it in an upper room of mine; and when we sat down together, I may say I was hard beset to keep my mind from running hither and thither after the transitory things of this world; and a great warfare I had for the greatest part of the meeting. Yet near the conclusion, those vain thoughts vanished, and the Lord was pleased to bring to my remembrance, *how that men who had great possessions in this world, had their day, and were gone; and I saw clearly, in a little time that my day would soon pass over.* I was comforted in my spirit, and my inward man renewed in a sense of the Lord's nearness; and being thus encouraged, we kept to our silent meetings, and report went abroad that we had settled a meeting; and several came and sat down among us.

"When there was a public Friend, we mostly had the meeting without doors; but when only ourselves, we still met in that upper room. In about a quarter of a year, there was as many as thirty or upwards, most of them of good repute and conversation: then we agreed to settle the meeting at four Friends' houses, and go by turns; and abundance were convinced, that stood at a distance to see what would become of us. For the enemy began to rage and persecution to arise; and because we could not pay tithes, or put into the priests' mouths, there was war prepared against us; and a hot time of persecution there was. Gilbert Atkinson, who had been of repute formerly, but giving way to temptation and immorality, afterwards became an informer, made spoil of Friends' goods, especially Christopher Taylor's; and not only so, but was instrumental to cast Friends into prison. At this time he was much exalted, and many were ready to think we should be ruined. Many eyes were over us, some for evil, and some for good. This informer was so hot, that nothing would serve him but for Friends to be wholly ruined. And though he was one that had been afraid to go to Carlisle, lest his body should be arrested for debt; yet now he looked upon himself to be so much the king's servant, that he might go any where; and boastingly appearing at the sessions at Carlisle, lest Friends should get their liberty, said to the neighbors who were come upon Friends' account, that it should be either his day, or the Quakers', for ever. And when he had thus spoken, the sheriff called for him; he supposed it had been to prosecute Friends, but it proved that himself was arrested on a judgment for debt, and was sent to prison. After awhile Friends were released; but he remained for many years, and was much afflicted other ways, as well as with poverty and want; because of which Friends often relieved him, till he died in prison at last.

"Here the church was at rest for a time, and they that had stood at a distance for seven or eight years, came and joined with us. There were some who thought they might live so as to find acceptance with the Lord, and not come under the scornful name of Quaker; but many came to see at last, that nothing would do short of confessing Christ Jesus before men; and all things wrought together for good to them that loved God. When they that had stood at a distance for years, thinking to have lived such a life that they might have been equal with us, saw our innocency and how the Lord had preserved us, many of them came and joined with us; and among the rest, John Scott of Highberries, who had been convinced for seven or eight years, and his life and conversation had so preached among his neighbors, that many were ready to say 'If John Scott cannot be saved unless he become a Quaker, what must become of us?' Many relations and neighbors followed him, and became honest Friends, and he himself a pillar in the church. The Lord's loving kindness continued in sending his servants and handmaids amongst us, building us up in the most holy faith, and to the convincing of others. As our love to the Lord increased, so our care increased in keeping to our silent meetings. Glorious and heavenly times we had, when no words were expressed.

"Some years after our convincement, being met in the house of Christopher Taylor to wait upon the Lord, his power and presence in a wonderful manner overshadowed us in our sitting together; and there was much brokenness and tenderness on the spirits of Friends, which spread over the whole meeting, except three or four persons who sat dry, and they proved not well. I being near the door, saw many in the room filled, before the power of the Lord reached me; yet the Lord, in his free love and mercy, was pleased to give me such a share among my brethren, that my heart is always glad when I remember that season of God's love, though now upwards of twenty years ago.

"And though we were at times plentifully fed with that bread which came down from heaven, and sat together at the Lord's table, where the wing of his power was known to overshadow us; yet at other times the Lord tried us with want; and at a certain time it entered my mind as a weighty consideration why it should be thus, we being the same people, and sometimes had very good and comfortable meetings, and were sometimes very dry and barren in our meetings together. As I was thus concerned in my mind, it opened to me, that there should be seed-time and harvest, summer and winter, unto the end of the world. So I saw clearly there were times to abound, and times to suffer want; and I desired to rest satisfied in the will of God.

"As we sojourned here, desiring nothing more than to follow the Lord fully, he not only led us out of the gross evils which are in the world, but out of the customs and fashions that are evil. So that we were singled out from the world in everything we saw to be needless and superfluous: and the fame of truth spread, and our meetings were large, and the exercise of the faithful was to draw nearer and nearer to the Lord. And when a little child's state was witnessed in our meeting together to wait upon the Lord, having the mind retired for a considerable time, until the Lord was pleased to appear and fill our hearts with life and power, it made some of us to say, a little child's state is a good state, and we greatly desired to remain here, where the glory of the Lord filled the temple. This made us beautiful, though we were not come so far as to have a word given us to speak unto others by way of testimony publicly; and though it was the desire of some to have remained here, yet the Lord, in his own time, gave them to experience, that the Gospel, which is the power of God, is not received but by the revelation

of Jesus Christ; neither is this Gospel to be preached in the will of man, or in man's time, but in the Lord's time. And though it is written, 'Quench not the Spirit, despise not prophesying,' yet many have been unwilling to speak the word of the Lord, though it hath burned as a fire in their bones, and they have been filled with it as a bottle with new wine, lest they should offend the Lord, or burthen his seed in the hearts of his people. This hath made some say, 'Lord, let me never speak a word in a meeting while I live in this world, rather than I should speak that which might offend.' And though some may have been too backward for a time, and there may have been a sense of trouble for it, and judgment from the Lord, yet it being in a godly fear and awe, lest it might prove an untimely birth, the Lord hath been merciful unto such, and hath again and again appeared and not only brought to the birth but enabled to bring forth: and as the work is his, the praise and glory belong to his great name. In the Lord's time, to us that had been under the region and shadow of death, light sprang up; and our mouths were opened, and tongues loosed, to speak well of the Lord. The Lord raised up planters and waterers, and made several as useful instruments for carrying on his great work in the earth."

Natural History, Science, &c.

Hatching Fish-eggs.—There are some very interesting peculiarities in the care and hatching of the eggs, which have been observed among the fishes. The marine catfish of our Southern coasts deposits ten or twenty eggs about the size of Malaga grapes in a depression in the sand. The male takes these into his mouth and places them between the leaves of his gills where he keeps them until the young are hatched and able to take care of themselves. At this time his throat is enormously extended and presents a very curious and comical appearance. Several other species have the same habit. In one, which inhabits the Sea of Galilee, in Palestine, the female lays about two hundred eggs. The male takes these into his mouth, one after another, and retains them there, distending the cheeks in an extraordinary manner. The eggs hatch in a few days and the young fishes are pressed one against the other like the seeds of a ripe Pomegranate. The mouth of the father becomes so distended that his jaws cannot meet. Some of the young do not quit their shelter until they are four inches long.

In a South American fish, described by Prof. Wyman, of Boston, the male fish is provided during the breeding season with a numerous series of little stalks on its under side, upon which the eggs are carried until hatched. Several species of fish develop pouches, by a fold of the skin in the male, in which the spawn is placed, and where it is carried and protected until the young are hatched.

In the Lump sucker the male digs a pit between the stones at the bottom of shallow parts of the sea, in which the female deposits the spawn. This is carefully tended by the male, until the young are hatched, when they fasten themselves by their suckers to his body, and are carried about by him until they are able to care for themselves.

Steam-cracks in the Volcanic Islands of Hawaii.—All through the woods there are clefts of all sizes, from one vast fissure, thirteen miles in length, which suddenly burst open in 1868, to quite small pits, perhaps one hundred feet deep, and completely hidden by rank vegetation—chiefly by ferns which love the warm steam.

That thirteen mile fissure split the land right across the main travelling-road; so now the track has to make a wide circuit so as to head around the farthest end of this great *crevasse*, whence columns of steam continue to rise ceaselessly.

My landlord tells me that upwards of thirty horses have been killed within the last twelve months, by falling into steam-cracks close to the Volcano House. This is without counting cattle of whom a considerable number fall in. This very morning two calves were observed suddenly to disappear. On rushing to the spot, they were seen at the bottom of a crevice, about sixty feet below the surface. Strong ropes were brought, and a man was lowered, who adjusted the ropes so as to allow the poor beasts to be drawn up one by one, and then his turn came. The calves did not seem much the worse, but of course it was ten to one that they had not gone down one of the bottomless fissures.—*C. F. G. Cummings.*

The Puff-adder of Africa.—"One of the most beautiful and ornate of all the tropical animals is the puff-adder. This animal, the bite of which is certain death, is from three to five feet long, and disproportionately thick. The whole body is ornamented with strange devices in green, yellow and black, and lying in a museum its glittering coils form a most striking object. But in nature the puff-adder has a very different background. It is essentially a forest animal, its true habitat being among the fallen leaves in the deep shade of trees by the banks of streams. Now, in such a position, at the distances of a foot or two, its appearance so exactly resembles the forest bed as to be almost undistinguishable from it.

"I was once just throwing myself down under a tree to rest when, stooping to clear the spot, I noticed a peculiar pattern among the leaves. I started back in horror to find a puff-adder of the largest size, its thick back only visible and its fangs within a few inches of my face as I stooped. It was lying concealed among fallen leaves, so like itself that, for the exceptional caution, which in African travel becomes a habit, I should certainly have sat down upon it; and to sit down upon a puff-adder is to sit down for the last time. This reptile lay lengthwise, concealed, all but a few inches, among the withered leaves. Now, the peculiarity of the puff-adder is that it strikes *backwards*. Lying on the ground, therefore, it commands, as it were, its whole rear, and the moment any part is touched, the head doubles backward with inconceivable swiftness, and the poison fangs close upon their victim. The puff-adder in this way forms a sort of horrid trap, set in the woods, which may be altogether unperceived, till it shuts with a sudden spring upon its prey."—*H. Drummond's Tropical Africa.*

Items.

A Protestant Movement in Cuba.—The Independent publishes an interesting account of a religious movement in Cuba, in which Alberto J. Diaz has been one of the most active agents. He "was an officer of the insurgent forces in the last uprising in Cuba. One night he and some comrades were surrounded by the Spaniards, and could escape capture only by pushing out to sea on some logs of wood. Picked up by a passing vessel, he made his way to New York. An alumnus of the University of Havana, in its literary and medical departments, he proposed continuing his studies there, but, stricken down by pneumonia, he lay at his boarding-house for a long time at the point of death. Pity for t young stranger led a kind-hearted Christian wom to watch over him, and as he became better, gra tude to her as well as the solemnity of the expe ences through which he had passed opened heart to her Christian counsels."

"Returning to Cuba as a colporteur of the Ame can Bible Society, he pursued his work with succ in spite of opposition and persecution. He soon b came a preacher of recognized power and great i fluence

"At the end of but two years the church h some seven hundred members. Five other churc have been organized and a half-score of Cub ministers raised up, some of them men of mark ability. These churches have over eleven hundr members."

Liturgical Forms in Worship.—For some time p there have appeared occasional references in *Presbyterian* to a desire felt by some of the me bers of the denomination it represents, to introdu into their public worship something of the sa nature as the Liturgy used by the Church of En land. A writer in that paper of First Month 12 vigorously opposes any such change. His remar indicate an appreciation of the spiritual nature Divine worship, which it is pleasant to noti From the article, the following is condensed:

"All know that worship, like many other thing has an outer form and an inner principle; the val is in the principle, the form has at best only secondary use. There are only three directions which outward forms can have any value, viz: please God, to aid the worshipper, or to attra others to the service of God. Leaving the worsh of the heart the same in each case, are we to su pose that if we make the form of worship mo elaborate God is better pleased; or that, if we ma it still more artistic, we please the Almighty in still greater degree? We doubt whether any o will he willing to take that ground. Most Chri tians will admit that God is not interested in form Christ said, 'The true worshippers shall worsh the Father in spirit and in truth, for the Fath seeketh such to worship Him.' Both place a form are here ignored, when the worship is ' spirit and in truth' there is no concern about t forms.

"Since outward forms do nothing toward pleasi the Almighty, or making Him more kindly d posed, the next question is, does an artistic servi benefit the worshipper himself? Does it make hi more spiritual? or more useful? or more ready, need be, to lay down his life for the Lord Jesu Will the elaborate service develope a more ho useful and devoted man than will he developed a simple service? The Greek and Romish church have services that are very elaborate; are they mo spiritual than the Methodist Episcopal Church wi its simple service? The Romish Church and t Methodist stand side by side in this land, and th are engaged in the same work—which church most useful? Which church is making the b citizens? Which church is doing most for the go of man and for the glory of God? I think m people will say the church with the simple serv is the most spiritual and useful.

"Often, in the history of the church, men ha been tried to the utmost. At such time to what God's people resort to secure strength for the e gency? Did they gather spiritual strength to dure by making the forms of service more elahora Indeed, they did not, but they received strength the simple preaching of the Word. What wa that moved England, in the days of William T dal, as with an earthquake? Was it the forms the English Service Book? No, indeed, but it the Bible in the English tongue, read over talked over in the night; it was the gospel read preached in secret that made England what it Forms did not count for much in those days. A if you cross over to the Netherlands, about the sa time, when men were breaking loose from Rom the peril of their lives, they did not seek for stren from outward forms. Motley says they gathe in the fields, armed, 'only to hear sermons an sing hymns in the open air." And there seem have been worship in those old sermons, for he t of one preached by a monk that surely touched

hearts of the people. 'As the slender monk spoke o the simple audience of God's grace, and of faith n Jesus, who had descended from above to save he lowliest and most abandoned, if they would put heir trust in Him, his hearers were alternately ex-lted with fervor or melted into tears.' If we have ead church history aright, it tells us that when pirituality is deepest the outward forms of service re the most simple."

Teaching and Training.—It has been said that he essence of teaching is causing another to *know.* t may similarly be said that the essence of train-ng is causing another to *do.* Teaching gives nowledge. Training gives skill. Teaching fills he mind. Training shapes the habits. Teach-ng brings to the child that which he did not ave before. Training enables a child to make se of that which is already his possession. We each a child the meaning of words. We train child in speaking and walking. We teach im the truths which we have learned for our-elves. We train him in habits of study, that e may be able to learn other truths for himself. raining and teaching must go on together in he wise upbringing of any and every child. The ne will fail of its own best end, if it be not ac-ompanied by the other. He who knows how to each a child is not competent for the oversight f a child's education unless he also knows how o train a child.

Training is a possibility long before teaching s. Before a child is old enough to know what s said to it, it is capable of feeling, and of con-orming to or of resisting, the pressure of efforts or its training. A child can be trained to go o sleep in the arms of its mother or nurse, or in cradle, or on a bed; with rocking, or without ; in a light room, or in a dark one; in a noisy oom, or only in a quiet one; to expect nourish-ent and to accept it only at fixed hours, or at s own fancy,—while as yet it cannot understand ny teaching concerning the importance or the tness of one of these things.—*S. S. Times.*

THE FRIEND.

THIRD MONTH 23, 1889.

In the year 1873 the subject of indulging in he use of music by its members was brought efore the Yearly Meeting of Philadelphia, and eferred for consideration to a Committee; that ommittee made a report re-affirming the an-ent rules of the Society on that subject, which as adopted by the Yearly Meeting, with a ery full expression of unity. The following aragraphs, adopted at that time, were intro-uced into the Book of Discipline, where they ow stand—a portion of those directions which ubordinate meetings are bound to enforce:

"We would renewedly caution all our mem-ers against indulging in music, or having in-ruments of music in their houses, believing at the practice tends to promote a light and ain mind, and to disqualify for the serious houghtfulness, which becomes an accountable eing, hastening to his final reckoning."

"The spirit and language of the discipline rbid the use of music by Friends without any xception in favor of that called sacred; and order to produce harmonious action on this bject throughout the subordinate meetings, he Yearly Meeting instructs them, that those embers who indulge in the use of music, or who ave musical instruments in their houses, bring emselves within the application of this second ause of the Discipline, above referred to, viz: And if any of our members fall into either of these practices, and are not prevailed with, by private labor to decline them, the Monthly Meetings to which the offenders belong should be informed thereof, and if they be not reclaimed by further labor, so as to condemn their conduct to the satisfaction of the meeting, it should proceed to testify their disunity with them." (*Discipline, Ed. of* 1881, *p.* 63, 4.)

Music is one of a pretty extensive class of amusements, which are not necessarily violations of the moral law, but the dangers or the evils connected with which are so numerous and prevalent, that the Church has believed it safest for its members to refrain from indulging in them; and many of those who have been brought under the government of Christ in their own hearts have felt that it was their duty to take up the cross and deny their own inclinations in these matters; and have found peace and safety in so doing. It stands on the same platform as fashionable parties, balls, dances, operas, theatrical exhibitions, &c.—for the indulging in all of which, within certain limitations, many professors of religion are found to contend, as being only allowable recreations or indulgences. Yet, it is hard to believe that those who allow themselves so much liberty, are living in obedience to the advice of the Apostle—"Be not conformed to this world; but be ye transformed in the spirit of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Is there not reason to believe that, on the contrary, they belong to that class of whom William Lewis speaks as giving ground for the sarcastic strictures of the enemies of the Lord Jesus, who say:

"These pilgrims and strangers seem to get a little reconciled to this foreign clime, though so far from their native country and their Father's House; this howling wilderness, as they call it, appears somehow or other, to have received a manure that hath so enriched the soil as to render it capable of producing very pleasant fruits, even to their refined tastes; and like us, who know of no better portion than our good things in this life, they seem to sit down, each under his own vine and under his own fig tree; so that, though it seems we are to be forever separated at the end of the journey—*they* raised up to everlasting glory, for having followed, as they phrase it, a crucified Lord; and *we* consigned to shame and everlasting contempt for having denied Him; yet we really appear to be travelling in the same direction: at least, we go in great harmony together, and walk through this vale of tears as friends."

Are there not many of the burthen bearers in the Church, who can adopt the language of William Lewis, which immediately follows the preceding extract? "Oh how long! how long! shall the enemies of the cross of Christ have cause thus to triumph? How long shall such speak grievous things proudly and contemptuously against the Lord and his Anointed, through the occasion given by those who profess adherence to doctrines which enjoin and demand the crucifixion of the flesh, yet, are at the same time seen to be making full provision for the gratification of its desires?"

If these lines should reach the sight of any of our members, whom the love of music or the example of others has tempted to disregard the advice and concern of the body on this subject, we earnestly desire that they may be willing to manifest their loyalty to our Society, by giving up an indulgence, against which it has cautioned them. We believe such a sacrifice would be well-pleasing to their Father in Heaven; and it will be in accordance with the advice given in the Epistle to the Hebrews, and enforced in that of Peter; "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account." For assuredly the Church in its collective capacity has the authority to watch over and direct the individual members; and it is the duty of these to submit to its counsels.

In referring to a period of suffering through which our Society passed in its early days, George Whitehead remarks, "Earnest prayers *with tears* [were] then the Church's very great concern; which the Lord our God, in his own time, graciously heard and answered." And is not the present a period where there is cause for those who desire the preservation of our members from the inroads of worldliness, and the maintenance of our Society as a true testimony bearer for the principles of the Gospel—should earnestly seek to the same everlasting source of help, with weeping and with supplication?

The discipline of Philadelphia Yearly Meeting, makes it the duty of subordinate meetings to labor with those who neglect its advices on the subject of music; and to disown those who, after patient labor, cannot be induced to comply therewith. Unpleasant as such a duty may be, we do not see how it can be avoided by those who are *loyal* members of the body. According to the discipline, Monthly Meetings and overseers cannot properly refuse to enforce the rules in this respect, any more than they can permit any other violation of the discipline to pass unnoticed. To exercise an option of this kind, is virtually to disown the authority of the Yearly Meeting, and to enter upon a course which may eventually lead to disintegration. If the officers of a meeting feel themselves at liberty to ignore certain offences, and to take official notice of others, which are not more clearly violations of our disciplinary rules, "are they not *partial* in themselves?" Do they not make their own judgment the standard of their actions instead of carrying out the discipline? What can be the final result of such a course, but the destruction of all authority? If one Monthly Meeting permits its members to introduce music into their families, why may not another permit the attendance of theatres? Another, the preaching of Unitarian doctrines? Another, the practice of the outward ordinances? Although we might feel that some of these had departed from the Quaker standard more widely than others, yet no one of them would be in a position to censure an erring brother—for those who would labor effectively in the cause of Christ, must first be clean-handed themselves.

We feel it to be the more needful to call attention to this subject, because the use of music is being rapidly introduced into many parts of the Society of Friends, and is very common among those who are not of our profession. The enforcement of our discipline in reference to it, may have the effect of preventing some persons from joining or continuing in membership with us. But we believe the loss of members on this account, would be far more than compensated by the strength derived from a faithful maintenance of our testimony against conformity to the world. The influence of the Society of Friends is not to be estimated by the number of its adherents, but by the purity of its practice and the spirituality of its doctrines, which heretofore have made it as a Light in the world; and which, as they are preserved, will still make

it an instrument in the Divine Hand, in pointing out to many the way to salvation. It is undoubtedly a cause of rejoicing, when others are convinced of the truths we profess, and become prepared to join with us in maintaining them, but it would be a source of weakness instead of strength to lower our standard of truth and righteousness for the sake of drawing into our communion those who are not prepared to adopt the principles which have ever distinguished our people.

SUMMARY OF EVENTS.

UNITED STATES.—The President has nominated and the Senate has confirmed as Commissioners to the Samoan Conference at Berlin, John A. Kasson, William Walter Phelps and George H. Bates.

The Republican party for the second time in fourteen years, has secured a majority in the House of Representatives.

Congress has granted an appropriation of $200,000 to purchase land in the District of Columbia for a Zoological Garden.

It is announced that telegraphic communication with the United States has been established by cable from Santiago de Cuba to Hayti and San Domingo, thence to the Island of Curacoa, thence to Laguayra and Caracas, Venezuela, where connection is made with the Government land lines for places in the interior.

From the forthcoming edition of Rowell's Newspaper Directory, it appears that the newspapers and periodicals of all kinds issued in the United States and Canada now number 17,107, an increase of 797 during the last twelve months, and 7,883 in ten years.

There is a movement among the colored people of North Carolina to emigrate to, and colonize in, Arkansas. The colored preachers are especially active in the matter, saying the whites do not want them in North Carolina, and that the election, school and other laws passed by the last Legislature were intended to crush them out. Several thousand persons have already gone. Indications point to an extensive movement. Many large plantations are almost deserted. Negro drummers are paid $5 for each family secured. The entire expense of transportation to Little Rock is paid by the agents. The negroes say they are promised 40 acres of land, a brick house, a cow and $1.50 a day for labor, and are told that corn sells for 19 cents a barrel, and meat at one-quarter of a cent a pound. They know nothing of their destination.

W. H. Morrell, of New York, arrived at Lansing, Michigan, on the 18th instant, to endeavor to induce the Legislature to grant a charter for a proposed ship canal across the Upper Peninsula connecting Lakes Michigan and Superior. The route selected is 36 miles long, and begins at Bay au Train, about 15 miles east of Marquette. Its southern terminus will be Little Bay de Noc, near Gladstone. Two locks will be necessary. It will save to ship commerce a distance of 271 miles between Chicago and Duluth. W. H. Morrell says that he has an abundance of New York and Chicago capital interested, and that the company will be organized within 60 days after a charter is granted.

An orange grove of 30,000 trees is to be planted in Pomona Valley, Cal., by a syndicate of Illinois and Iowa capitalists. It will be the largest in the world.

A company has been formed to build passenger tunnels under N. Y. City, with a capital of $150,000,000.

The Senate of Rhode Island, by a vote of 22 to 15, has passed a resolution re-submitting the prohibitory amendment to the Constitution to a vote of the people.

The majority against the prohibitory amendment in New Hampshire, is about 5,000.

Deaths in this city last week numbered 405, a decrease of 30 from the previous week, and an increase of 23 compared with the corresponding period of last year. Of the foregoing 201 were males and 204 females: 62 died of consumption; 59 of pneumonia; 27 of diseases of the heart; 17 of convulsions; 16 of inflammation of the brain; 14 of old age; 13 of marasmus; 13 of bronchitis; 12 of debility, and 10 of cancer.

Markets, &c.—U. S. 4½'s, 108½; 4's, reg., 128¾; coupon, 129¾; currency 6's, 120 a 131.

Cotton was in limited request from spinners at 10⅜ cts. per pound for middling uplands.

Feed.—Winter bran, choice, $16; do., fair to prime, $14.75 a $15.75; spring bran, $14 50 a $15.

Flour and Meal.—Western and Pennsylvania super, $3.00 a $3.50; do., do., extras, $3.50 a $4.00; No. 2 winter family, $4.00 a $4.30; Pennsylvania family, $4.50 a $4.75; Pennsylvania roller process, $4.50 a $5.15; Ohio, clear, $4.60 a $4.90; do., straight, $4.90 a $5.25; Indiana, clear, $4.60 a $4.90; do., straight, $4.90 a $5.25; St. Louis and Southern Illinois, clear, $4.60 a $4.90; do. do., straight, $4.90 a $5.25; winter patent, fair to choice, $5.40 a $6.00; Minnesota, clear, $4.00 a $4.75; do., straight, $5.00 a $6.00; do., patent, $6.25 a $6.65.

Grain.—No. 2 red wheat, 94 a 94¾ cts.
No. 2 mixed corn, 40 a 40¼ cts.
No. 2 white oats, 33¼ a 33¾ cts.

Beef cattle.—Extra, 4½ cts.; good, 4 a 4¼ cts.; medium, 3½ a 3¾ cts.; common, 3 a 3¼ cts.

Sheep.—Extra natives, 5¾ a 6 cts.; good, do., 5¼ a 5½ cts.; medium, do., 4¾ a 5 cts.; common, do., 4 a 4½ cts.; culls, do., 3½ a 4 cts.; extra Kansas, 5¼ a 5½ cts.; good, do., 4¾ a 5 cts.; medium, do., 4¼ a 4½ cts.; common, do., 3¾ a 4 cts.; culls, do., 3 a 3½ cts. Lambs, 4 a 7¼ cts.

Hogs.—Western, 7 a 7¼ cts.; State, 6 a 6¾ cts.

Milch cows $25 a $45.

FOREIGN.—The Parnell Commission resumed its sitting on the 12th instant. Sir Henry James, counsel for the *Times*, applied for an order for the examination of Parnell's private account with the National Bank. Parnell gave his assent to such an examination.

Coffee, a reporter from Cork, testified that he had made a statement to a policeman, who promised him that he should be paid beyond his greatest expectations. Witness declared that that statement was absolutely false. This evidence created a sensation in the court-room.

Coffee further testified that he purposely made the statement which he gave to the policeman sensational because he knew it would take. He received £115 from the *Times*. The Court ordered the witness to be arrested.

On the 13th, a man named Levy, who was a member of the Fenian Supreme Council, testified as to his experiences while a member of that body. On cross-examination he admitted that he had been imprisoned for a year for embezzling his employer's money.

At 3.20 P. M. Attorney General Webster announced that the case for the *Times* was finished.

An election was held in the Kennington division of Lambeth on the 15th instant to fill the Parliamentary seat made vacant by the resignation of R. G. Davis, a Conservative. The election resulted in a victory for Mark H. Beaufoy, the Gladstonian candidate, who polled 4069 votes, against 3439 for Beresford Hope, the Conservative nominee. At the last election, Davis, the retiring member, received 3222 votes and Beaufoy 2792. This election was hotly contested, both parties straining every nerve to achieve success.

Henry Campbell, M. P., the private secretary of Parnell, has brought suit for libel against the London *Times*. The case has been set for a hearing, and the trial will probably take place in Fifth Month. The suit is founded partly on the opening speech made by Attorney General Webster in the case of O'Donnell *vs.* Walter, and partly on a leading editorial published by the *Times* on Seventh Month 7th last. This suit is the first of a series of suits to be brought against the *Times*.

The New York *Herald's* Paris correspondent, under date of the 16th instant, says:

"The Chamber of Deputies and the Senate have simultaneously authorized the prosecution of Laguerre, Laisant, Turquet and Naquet. Legal proceedings against the leaders of the Ligue des Patriotes will now be instituted without delay.

"The prosecution and the action of the Government are diversely appreciated by the Paris press. The Boulangist organs have issued strong protests, in which a certain amount of anxiety is apparent.

"Nearly all the Conservative organs give unqualified approval to the line of conduct the Government is pursuing. They point out that the articles of the Code under which the prosecution is to be instituted have never been repealed; they insist that existing circumstances authorize their application for the purpose of defending republican institutions."

At a meeting of the Directors of the Bank of France it was decided to make an additional advance of 20,000,000 francs on condition that a similar sum be subscribed elsewhere, in order to avert a judicial liquidation of the Comptoir d'Escompte's affairs.

The Rothschilds subscribed 3,000,000 francs, and the Credit Foncier 2,000,000, and the subscriptions of others bring the aggregate up to 36,000,000 francs.

The Syndicate Chamber of Stockbrokers has agreed to advance 3,000,000 francs to the Comptoir d'Escompte. The necessary amount, 40,000,000 francs, is now subscribed.

The tower of Eifel is now finished, at least so far height is concerned. The latter is just 925 feet fro the ground, and simply dwarfs Washington's Mon ment.

Private letters received in Berlin from Zanzibar s that Stanley, according to native reports, is marchi rapidly toward the East Coast of Africa.

Russia demands the exclusive right to naviga rivers flowing into the Caspian Sea, and to build ra ways throughout Persia.

The Chilian Government has issued a decree pr hibiting the immigration of Chinese into the Republi The Government has sent orders to its immigrati agents in Europe, authorizing them to give free pa sage to all who desire to emigrate to Chili, where, arrival, they will receive board and lodging for days.

NOTICES.

BUCKS QUARTERLY MEETING will be held hereaft as follows:—At Langhorne in the Fifth Month. Buckingham in the Eighth Month. At Falls in t Eleventh and Second Months. The day of the mont and the hour for assembling, remaining as heretofor

WESTTOWN BOARDING SCHOOL.—The Committ having the care of this Institution, at a recent mee ing, decided to change the time of vacation from t Spring and Autumn to the Summer months; t change to be made the present year. In order to effe this, it is concluded to open the School for the ne Term, on Fourth Month 23rd, instead of Fourth Mon 30th, which would be the regular time of openi under the present arrangement, and to continue t session till Seventh Month 23rd, a period of thirte weeks, and for which short Term, the charge for Boa and Tuition will be $60.

Parents wishing to enter their children, will plea make early application to

JONATHAN G. WILLIAMS, *Supt.*,
Westtown P. O., Chester Co., Pa

The Annual Meeting of the TRACT ASSOCIATION FRIENDS will be held in the Committee-room of Ar Street Meeting-house, on Fourth-day evening, the 27 instant, at 7½ o'clock.

Friends generally are invited to attend.

EDWARD MARIS,
Third Month, 1889. *Clerk.*

WESTTOWN BOARDING SCHOOL STAGE.—During t Winter term the stage will be at Westtown Station the arrival of the 8.53 and 2.47 trains from Philad phia, to convey passengers to the school, and at oth times on timely notice to J. G. WILLIAMS, *Supt.*
Westtown, Pa.

DIED, at her residence, near Coal Creek, Iowa, the 27th of First mo. 1889, RACHEL, wife of Da James, in the 70th year of her age, an esteemed me ber of Coal Creek Monthly and Particular Meeting Friends, and a regular attender thereof when hea would permit—of an unassuming disposition, and firm believer in the doctrines of Friends as set fo by our worthy predecessors. Her close seemed pea ful, and we reverently believe she has been gathe into rest.

——, on the 6th of Second Month, 1889, at his re dence, near Newtown, Bucks Co., Pa., AARON EA BURN, in the 85th year of his age. On the 17th First Month, 1885, SARAH C., wife of Aaron Eastbu in the 79th year of her age. Both esteemed memb of Falls Monthly Meetiug of Friends.

——, Second Mo. 13th, 1889, at her residence n Berlin, New Jersey, MARTHA N., wife of Ezra Stok in the 68th year of her age, a member of Upper E sham Monthly, and Cropwell Preparative Meeti She was an affectionate wife, a tender mother, and whose kindly sympathies went out strongly to all th around her. But there is cause for thankfulness the belief, that when suddenly the cry came, she h oil in her vessel, with her lamp and her light bu ing; and through adorable mercy was permitted hear the welcome message: "Well done, thou g and faithful servant, thou has been faithful over a things, I will make thee ruler over more, enter th into the joy of thy Lord."

——, in Media, Pa., on the 18th of Second Mon 1889, MARY ANNA, wife of George R. McCluen, in 76th year of her age, a member of Media Particul and Chester Monthly Meetings, Pennsylvania.

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FOR "THE FRIEND."

Historical Review of the Society of Friends.

(Continued from page 266.)

Perhaps the readers of this series of articles nay think it appropriate, that the subjects poken of in the two last numbers, should be ollowed by some extracts from the writings of he early and approved members of our Society, howing the views that they entertained on these mportant doctrines.

In the Testimony which George Fox and his ompanions presented to the Governor of Bar-adoes, he thus speaks of the Divinity and offices f our Saviour:—

"We own and believe in Jesus Christ, God's eloved and only begotten Son, in whom He is ell pleased; who was conceived by the Holy host, and born of the Virgin Mary; in whom e have redemption through his blood, even the orgiveness of sins; who is the express image of he invisible God, the first-born of every crea-ure; by whom were all things created that are n heaven and in earth, visible and invisible, hether they be thrones, dominions, principali-es or powers; all things were created by Him. nd we own and believe that He was made a acrifice for sin, who knew no sin, neither was uile found in his mouth; that He was crucified r us in the flesh, without the gates of Jerusalem; nd that He was buried and rose again the third ay, by the power of his Father, for our justifi-ation; and that He ascended up into Heaven, nd now sitteth at the right hand of God. This esus, who was the foundation of the holy rophets and apostles, is our foundation; and e believe there is no other foundation to be laid ut that which is laid, even Christ Jesus; who sted death for every man, shed his blood for l men, is the propitiation for our sins, and not r ours only, but also for the sins of the whole orld: according as John the Baptist testified Him, when he said: 'Behold the Lamb of od, that taketh away the sin of the world.'"

"He is now come in Spirit, 'and hath given an understanding, that we know Him that is ue.' He rules in our hearts by his law of love d life, and makes us free from the law of sin d death. We have no life but by Him; for e is the quickening Spirit, the second Adam, e Lord from Heaven, by whose blood we are eansed and our consciences sprinkled from nd works, to serve the living God."

In proving from the Holy Scriptures the Divinity of Christ Jesus, William Penn adduces the following passages:—

"In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made that was made. (*John* i. 1—3. For by Him were all things created that are in Heaven and that are in earth. He is before all things, and by Him all things consist. (*Col.* i. 16, 17.) Upholding all things by the word of his power, &c. (*Heb.* i. 3.) Wherefore I am still confirmed in the belief of Christ the Saviour's Divinity; for He that made all things, and by whom they consist and are upheld, because before all things, He was not made nor upheld by another, and consequently is God. . . He that is the everlasting Wisdom, the Divine Power, the true Light, the only Saviour, the Creating Word of all things (whether visible or invisible), and their Upholder by his own power, is without contradiction God; but all these qualifications and Divine properties are, by the concurrent testimonies of Scripture, aseribed to the Lord Jesus Christ; therefore without a scruple, I call and believe Him to be really the Mighty God."— *Works vol.* 1, *p.* 268.

In his *Primitive Christianity Revived*, William Penn expresses the belief of our Society in the blessed effects of the coming and sufferings of Christ. "We do believe that Jesus Christ was our holy sacrifice, atonement and propitiation; that He bore our iniquities, and that by his stripes we were healed of the wounds Adam gave us in his fall; and that God is just in forgiving true penitents upon the credit of that holy offering Christ made of himself to God for us; and that what He did and suffered satisfied and pleased God, and was for the sake of fallen man that had displeased God."

This faith in Christ's outward appearance is inseparably connected, in the doctrinal system of our Society, with faith in Christ as He reveals himself in the heart of man. In *No Cross no Crown*, William Penn says: "Unless thou believest that He that stands at the door of thy heart and knocks, and sets thy sins in order before thee, and calls thee to repentance, be the Saviour of the world, thou wilt die in thy sins, and where He is gone, thou wilt never come. For if thou believest not in Him, it is impossible that He should do thee good or effect thy salvation. Christ works not against faith but by it. 'Tis said of old, He did not many mighty works in some places, because the people believed not in Him. So that if thou truly believest in Him, thine ear will be attentive to his voice in thee, and the door of thine heart open to his knocks. Thou wilt yield to the discoveries of his Light, and the teachings of his grace will be very dear to thee."

Concerning the Holy Scriptures, George Fox says: "We believe they were given forth by the Holy Spirit of God, through the holy men of God, who (as the Scripture itself declares, 2d *Pet.* i. 21,) 'spake as they were moved by the Holy Ghost.' We believe that they are to be read, believed and fulfilled. (He that fulfils them is Christ;) and they are 'profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works,' (2d *Tim.* iii. 16, 17,) 'and are able to make wise unto salvation, through faith which is in Christ Jesus,' (*Ib.* 15)."

Very similar to this is the testimony of William Penn, who, in his *Advice to his Children*, declares that the Holy Scriptures "were given forth by holy men of God in divers ages, as they were moved of the Holy Spirit; and are the declared and revealed mind and will of the Holy God to mankind, under divers dispensations; and they are certainly able to make the man of God perfect, through faith unto salvation, being such a true and clear testimony to the salvation that is of God, through Christ, the second Adam, the Light of the world, the quickening Spirit."

Numerous passages might be produced from many of the early writers in our Society, confirming the doctrines contained in the passages above quoted; but this does not seem necessary, as probably few of the readers of this article will be disposed to deny that they truly represent the faith of Friends on those points. But it seems proper to make further reference to the *inspired* origin of the Holy Scriptures, which indeed is the foundation of that reverence for them which our Society has ever felt.

Robert Barclay, in the Proposition of his *Apology* which treats of the Scriptures, speaks of the disputes which existed in the early ages of the Church as to what books should be received into the canon of the Scriptures, and what rejected—a difference of opinion which exists even to this day, for the Catholics admit the authority of the Apocryphal books, which most Protestants reject: and he queries, "What then should become of Christians, if they had not received that Spirit and those spiritual senses, by which they know how to discern the true from the false?" The true evidence of their inspired origin, and that alone on which the mind can safely and securely rest, he maintains is that conviction of their truth and value, which the Spirit itself impresses on the mind of the well-disposed reader, who has so yielded himself to the Divine government as to be prepared to perceive and follow the pointings of God. "We confess indeed there wants not a majesty in the style, a coherence in the parts, a good scope in the whole; but seeing these things are not discerned by the natural, but only by the spiritual man, *it is the Spirit of God must give us that belief of the Scriptures which may satisfy our consciences.*" "The Scriptures' authority and certainty depend upon the Spirit by which they were dictated; and the reason why they were received as truth is, because they proceeded from the Spirit."

Although the Society of Friends thus value the Scriptures and regard them as the most excellent and important of all writings, setting forth, as they do, a history of the most important

events that have affected the spiritual interests of the whole race of man, and "a full and ample account of all the chief principles of the doctrine of Christ;" yet their recognition of the source to which they owe their authority, *i. e.*, the moving of the Spirit on the hearts of his servants who wrote them—preserves them from undervaluing those declarations and writings, which have proceeded from the influence of the same Spirit in succeeding ages. This is forcibly expressed by Isaac Penington, who says: "The message that God sends in any age hath a peculiar reference to the state of the world, and the state of the people of God in that age; and none can slight it (whether it be signified by word or writing) without clashing against God's authority, and despising Him that speaketh in these latter days. Yea, the immediate word of the Lord, spoken and declared at this day, by any man to whom it pleaseth the Lord to commit the same, is of no less authority nor more to be slighted now, than it was in his servants in the days past, by whom the Scriptures were given forth."

True and important as these sentiments are, Friends have always recognized the liability of men, especially those of little experience, to mistake their own imaginations for "the immediate word of the Lord;" and have unhesitatingly stigmatized as delusions all such supposed messages which conflict with the clear statements of the Holy Scriptures. J. W.

(To be continued.)

For "The Friend."

Samuel Fothergill, at a Quarterly Meeting in the north of England, narrated the following anecdote, which is well worthy of preservation:—

He had called to visit an Elder of the Society on his death-bed, and found him in great trouble and anguish of spirit. He was a man who had borne a good character among men, and in the days of his youth had been zealous in the discharge of the duties devolving on those who are rightly called to the station he held in the Church. As he grew older, the ardor of his devotedness had declined, yet, as he retained the form of godliness, his estimation in the judgment of his fellow-members was not materially affected; but now, on his death-bed, the good opinion of others could not satisfy his soul, on which a horror of great darkness rested. He told Samuel that in the days of his youth he had a vision, in which was represented a well-enclosed field of green pasture, well watered and abounding in flocks of sheep. They were in excellent condition, and remarkable for the whiteness of their fleecy coverings. This fold he was to watch over. He was to care for the flock, see after the hedge, and keep the fountain head of the water clean. Now, in his old age, he had had the vision renewed. He had again beheld the fold committed to his care; but Oh! the awful change. The hedge was broken down, the pasture was burnt up, the sheep and lambs, who remained in the enclosure were poor, weak and sickly, and a venomous serpent lay in the fountain and poisoned the water. While he considered the change, he heard a voice, saying, "All this will I require at thy hand."

After narrating this, he told Samuel that in looking to the future he could see nothing but gloom and darkness.

If there is not enough of the Christian religion in Europe and America to stop war forever between the nations, there certainly ought to be common sense enough.—*J. Hemmenway.*

Joseph La Flesche.

SKETCH OF THE LIFE OF THE HEAD CHIEF OF THE OMAHAS.

The following sketch published in the Bancroft (Nebraska) *Journal* was furnished that paper by one who has known La Flesche for many years, and who is thoroughly acquainted with the history of the Omahas as a tribe:—Joseph La Flesche was descended upon his father's side from an old French family that reached America at an early date. The first missionary to the Indians of the Northeast was a La Flesche. In the beginning of the present century the Indian trade was controlled by corporations. The Hudson Bay Company of England, and the American Fur Company were the most important.

Joseph La Flesche, Senior, entered the employ of the latter, and made his headquarters among the Omahas, then living where the present town of Homer now stands. He acquired the language, and traded with the tribes living between the Nebraska and Platte Rivers. These included the Poncas, Omahas, Iowas, Otoes and Pawnees.

In 1822 his son Joseph was born. His mother was a Ponca, a relative of the head chief of the Omahas, the well known Big Elk.

The boy early showed talent, growing up in the midst of Indian life and lore. From the time he was ten years he accompanied his father upon his trading tours, visiting St. Louis, and the various tribes, learning their languages, as well as the French, and becoming versed in trade.

When about sixteen years of age his marked capacity won recognition from the American Fur Company, and he was regularly employed in its service until about 1848. During this year the Omahas were removed to the consolidated agency at Bellevue, Nebraska, and there Joseph La Flesche settled with them.

It was during his residence here that the Mormons passed through Nebraska on their way to Utah. To meet the demands of the emigrants Joseph La Flesche and Logan Fontenelle established a ferry over the Platte near the present site of Columbus, and another ferry over the Elkhorn where Fremont now stands. They built flat boats which were large enough to take over two wagons and teams at a time. These ferries proved lucrative, and after a year or more were purchased by some Englishmen. Later, during La Flesche's residence at Bellevue he was for a time clerk to the late Peter A. Salpy.

The tribal career of Joseph La Flesche dates from about the year 1843. He then began to seriously study and observe the customs of his tribe, and to prepare the way for his entrance into the chieftainship.

It is impossible to state these customs briefly; they are a part of the history of the Omaha tribe, which is strictly organized and officered, having elaborate and clearly defined social and religious rites.

In accordance with his fulfilled obligations, taken in connection with his established character for honesty, physical and moral courage, and self control, he was made chief about 1849, and upon the death of head chief Big Elk in 1853, succeeded to his place.

Joseph La Flesche was the only person having any white blood who has been a chief in the Omaha tribe. While living in Bellevue he built him a house and worked on his farm, gathering some of the young men about him and teaching them to sow and reap.

He sent his children to school. His own active nature and his father's indulgence had prevented his securing the advantages of an ed ucation. Later he realized the mistake and hi children all bear testimony to his appreciatio of schools

When the Omahas as a separate tribe mad their first treaty in 1854, selling their huntin grounds and reserving for their future home th tract known as the Omaha and Winnebag reservation they intended to include this ol village site near Homer.

The history of the making of this treaty is ful of interest. Some of its wisest provisions ar due to the thoughtfulness and perseverance o head chief La Flesche, to whom Indian Commis sioner Manypenny wrote under date "Washing ton, March, 20, 1854:"

"Having completed the business which brough you here, I deem it my duty on your departur for your home to express to you my approbatio of your official conduct while here, and to com mend the interest you have shown for the Omah people."

When the tribe came up to their reservatio in 1856-7 they built a village of sod lodges i the ancient form, that of a circle, each clan oc cupying its tribal place; the site was betwee the mouths of the North and South Blackbir Creeks. The Agency was established upon th old military road, the only highway in thos days. The Presbyterian church erected its mis sion house on the bluffs overlooking a wide bo tom where the mills and shops were built an where the steamboats landed, bringing tiding of the outside world. Toward this latter localit in 1859, Joseph La Flesche led forth over twent families and established a new village.

He built for himself a large frame house, fence a garden, planted an orchard and opened a farm

The other men built houses and bridges, an took up farms on the bottom where the hea chief broke for them over 100 acres.

Here the first wheat was planted and in wi ter the people hauled their crops on the ice t Sioux City. Their children attended the missio school. In the midst of their labors and pro perity the men cared little for the derisive nam of "The make-believe white men" given to the by the conservative Indians.

His observation of men and events taugl him that if the Indian was to survive in th midst of the incoming civilization he must po sess his land individually and become a citize The old organization of the tribe was incompa ible with these demands, and the old custon must yield to the methods of the white rac He, therefore, urged upon the U. S. Gover ment the division of the land into individu farms, and was the principal mover for the a rogation of chieftainship, getting up a petitio to that effect in 1875, four years after the fir allotment of land was made.

This remarkable move to abolish chieftai ship on the part of the man holding, by virtu of Indian requirement and the authority of th United States, the office of head chief, in ord to secure the future good of the people, is cha acteristic of Joseph La Flesche.

His ambition transcended the desire of me personal honors. He believed in the truth, th greatness is found only in unselfish labor to u build and advance his fellowmen. It is to h persistent effort that the abolishing of chie among the Omahas is due. This radical a made it possible for the tribe to abandon ma ancient customs, which, if persisted in und their changed conditions incident to the loss the game, would have retarded their acceptan of civilization and Christianity. While he y

held the position of head chief he used it to inflict severe penalties upon those addicted to drunkenness and gambling. The results of his vigorous action are felt to-day after the lapse of more than twenty years.

When the final allotment was made in 1883-4 for the purpose of patenting the land, Joseph La Flesche, true to his character as leader, and in spite of his three score years, once more led his people forth. He left his farm of 60 acres nestled amid the wooded bluffs and singing streams, where he had fought so bravely in behalf of education, industry and Christian living, and took up his 160 acres on the unbroken prairie, gathering his children and friends about him.

The railroad passed through his land but here was then no other sign of the prosperity which is now everywhere to be seen.

The bottom where "the make-believe white men" farmed and where the steamboat landed thirty years ago, has long since disappeared in the Missouri River, but the men who worked here and their children have to-day broken nearly 2000 acres in the Logan Valley, which they are farming.

This victory for peace, won by Joseph La-Flesche, is far greater than his valiant fights to save his people from their enemies, when by his valor he won the name of "In-sta-ma-zue," Iron-eye.

He has fallen asleep in the midst of his 100 acres of ripened corn and his tall wheat stacks waiting for the thresher, having in his old age built him a house and barn, cultivated 200 acres of land and lived to take rank among the white farmers and to exercise with his people the privileges belonging to citizens of the United States.

For "The Friend"

On some of the cattle ranges in the West, the cattle are watered in an ingenious way, so as not to waste water when it is scarce. An enclosed plane is laid with planks up to the watering trough, with a spring attached under it. On this the cattle are taught to walk up to the trough, and when they reach it their own weight on the platform settles it so as to open the valve through which the water pours into the trough, and then they can drink and be satisfied; and when they go down, it springs up and shuts again.

But we are told that some of the cattle have no faith in it; yea, it is almost impossible to train them to it. But they keep quite busy running all around it, and trying hard to get a drink from the further end or the opposite side; but to them the trough is dry, and will remain so; unless they walk up the only appointed way, they will assuredly perish of thirst.

And are there not many of the human race acting just like this latter class of cattle? They are trying every way to reach the water of life, in order to quench their burning thirst for happiness; but will not try the alone way of coming to Jesus Christ, from whom the healing water flows in abundance to every thirsty soul that comes unto Him. T. D.

San Leandro, Cal., Second Mo. 24th, 1889.

It seems hard to be blamed for our best doing; but the bearing of such blame as this is the real test of our characters. "For what glory is it, if, when ye sin, and are buffeted for it, ye shall take it patiently? but if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God." A trial of this kind ought, therefore, to be a means of grace to any one of us. And it is pretty sure to come.

For "The Friend."

The following remarks of that obedient servant of our Lord, Job Scott, are so in unity with my own feelings, that I thought it well to revive them for reperusal. A. M. W.

"I am on this occasion renewedly confirmed in a sentiment I have long been settled in, that is, that there never was, and never will be but one true religion in the world, to wit, the work of the Spirit of God in the souls of mankind; that some of all denominations have something of this true religion, even though some of these through the prejudice of education may disallow it in profession; and that no man has any religion, but what he comes to the knowledge and experience of, through the alone influence of this Holy Spirit of God. This it is that begins and carries on the work—this it is that, by its own Divine influence operating in the minds of mankind, reveals Christ in them, the hope of glory; or so operates from time to time, on reading the Scriptures or other good books; on hearing the gospel preached; on meditating on the works of creation and providence; on God's judgments in the earth; or his dealings with themselves as individuals; or whatever other occasion, circumstance or thing, is ever made a means of conviction or conversion; the Holy Spirit so operates, I say, in all these cases, as to produce the happy effect; and without the inward operation thereof, all these other opportunities and things would be utterly in vain as to salvation, and never able to produce the least degree of true religion, or sanctification in the soul. So that, though there are many opinions, many creeds, professions and denominations, and some truly religious persons in them all, yet there is and can be but one true religion; all true religion is of one kind—all springs from one source. And blessed and adored forever be the Lord, in order that all men may, if they will, be benefited experimentally by this one true religion, "the manifestation of the Spirit is given to every man to profit withal:" he that rightly profits thereby, and continues so to do, will live in the exercise of the one true faith; will witness the one true Christian baptism; will know and obey the one living Lord; will, by the Holy Ghost, in word and deed, acknowledge and call Him Lord; and so will be saved with an everlasting salvation. And on the other hand, seeing a measure of the Holy Spirit is given to every man; seeing the Grace of God that brings salvation hath appeared to all men; seeing the light and life of the holy Word, which in the beginning was with God, and was God, hath enlightened every man that cometh into the world, and seeing moreover Christ Jesus has tasted death for every man, how shall we escape if we neglect and reject so great salvation? How great must be the condemnation of every soul, thus highly favored, which stands out and rejects the strivings of the Spirit, the teachings of Grace, the shinings and convictions of this Divine Light! Now this Light, Grace, and Spirit of God, is all one thing under different appellations,—it is called spirit, because it is quick, lively and operative, and quickens the soul to a sensibility of its state and condition,—it is called grace, because it is the free unmerited gift of God,—and is called light, because it makes manifest as, 'whatsoever doth make manifest is light,' saith the Scriptures. And as this grace or light is attended to, it will bring the soul into a state of grace and favor with God. Well, therefore, might the Apostle, with holy reverence, break forth in these expressions, 'thanks be unto God for his unspeakable gift!' And all who obey the light will be brought out of darkness into God's marvellous light; for though the hearts of fallen men are grossly darkened, yet the light shineth in their dark hearts, and though the darkness comprehends it not, if it is taken heed to, will shine more and more to the perfect day, even until the whole body be full of light; but those who rebel against the light, will grow darker and darker, until they know not the way thereof, nor understand the paths thereof, and become vain in their imaginations, and their foolish hearts become wholly darkened; having loved darkness rather than light because their deeds were evil."—*Job Scott*, 1789.

From Richard Jordan to Joseph C. Swett, on a Journey in Pennsylvania.

Near Philadelphia, Twelfth Month 13th, 1811.

Dear Joseph:—I have been thinking so often about thee since thou left home on the present expedition, that I have several times been almost ready to take the pen and endeavor to send thee word of it, but did not know where to find thee for one part of the discouragement, and another was I did not know what to say, save that I felt particular unity with thy undertaking, and wanted thee encouraged; so at length I concluded, if I only said that much, and sent it by way of letting thee know that thou had my sympathy and regard, it might be of some little use in some discouraging moments — for such moments do at times in such undertakings occur; and having myself had some experience of what I am speaking, when separated from my home, friends and connections, I remember how glad I have been to get, if it were a very few lines, by way of remembrance from any who I apprehended were in sympathy with me, and a well-wisher to the cause in which I was engaged. And when very far distant, so that I got no new letters from my friends, I have at times sat down and gone over some of my old ones, and have found them a great deal better than none. Now, by the time Joseph reads on thus far, perhaps he may be ready to reply and say, "Ah! but why does he speak to me as if I was in any service." But while I was anticipating this reply, Jonathan's armor-bearer came in my way, whose heart being one with Jonathan's in the cause, was ready to go with him wherever he thought proper, though it were to show themselves unto a mighty host; and though, to the human eye, they seemed to form but a very small, poor band, yet, as it was the Lord's cause they were embarked in, He not only strengthened and emboldened them, but caused a trembling in the enemy's host: for the earth began to shake under them, so that the host began to melt away presently, and (as if it were to encourage other poor little bands to put their trust in God while engaged in his work) by those two a salvation was wrought for Israel. For, by their success, others were encouraged to come forward, until the victory was completed.

Well, my dear friend, because I apprehended so little, I took this small paper, but since my pen has got agoing, if I had a little more paper I believe I should say something about my often discouraged mind, respecting prospects of things nearer home. Ah! gloomy prospects indeed, unless the number should increase who are disposed to disentangle themselves from the affairs of this world, and the corrupting maxims and spirit of it, and then, I believe, it would soon be discovered that there would be more devotedness, and our consolation would be sweet, in the evidence that our devotions were accepta-

ble to God through Jesus Christ, to whom be glory both now and forevermore. I am quite willing that thy female companions may share in this, if they think it worth sharing or any part of it. Mine salute you.

Grace, mercy and peace be with you all, amen. Thy sincere friend, who wishes the best things for thee always.

RICHARD JORDAN.

Our Monthly and Quarterly Meetings are over, and I think have been pretty solid seasons, and I sometimes have a hope that my prayers may in due time be heard on account of the sheep. R. J.

Stepping-Stones Upward.—The price of strength, mental or muscular, is exercise. No man grows strong in body who does not train his muscles daily and tax them to their utmost healthful limit; no man can grow strong in mind who shrinks from intellectual contests, who lets others do his thinking for him, who fears to face the truth, who does not conquer for himself ignorance and prejudice, and lay hold on the fruits of knowledge and of wisdom. The glory of a man is in his strength. To he weak is miserable, doing or suffering; and strength can come only by persistent and continuous labor.

The conditions of labor we cannot always or often control, and therein lies the secret of the discontent with labor so widely felt. Men and women, boys and girls, are perpetually clamoring for work they would like to do, and despising the opportunities and necessities within their reach. The sewing-girl, instead of giving her thoughts to making her seams even and strong, to fastening the ends so that they wont rip, to putting work into the garment that will last as long as the fabric of which it is made, lasts, wastes her enthusiasm in dreaming what she would do could she he a fine lady. Suppose blind Fortune should give her to ride in her own carriage she might be to the cultured eye more an object of pity and compassion than when she was a poor sewing-girl.

The best preparation for promotion is fidelity in the discharge of trusts already given. "Thou hast been faithful over a few things; I will make thee ruler over many things." It seems to be necessary to most people, whether their success is financial, professional, or of whatever sort it may be, to work their way up through difficulties. As gold must pass through the fire to be refined, so must character pass through the fire to he refined. This refining of gold may as perfectly take place in a rude cabin as in an elegant laboratory; given the crucible, the gold, the fire, all other accessories are of secondary importance. We find that from all humblest positions men and women who accept these positions, and use them as a means of showing what good work they can do, climb up continually higher and higher, and have so firm and hroad a structure heneath their feet there is not a possihility of a fall. Thus they are able to command the happiest conditions for their labor.

To all of us, rich and poor alike, comes the word: "Work while it is day, for the night cometh when no man can work." To all of us is given work to do. In reaching after that at a distance we should not neglect what is near at hand. The most menial duties, when performed in the right spirit and with the right motive, cease to be menial in their nature, and become stepping-stones to greatness.

"Who sweeps a room as for Thy laws,
Makes that and the action fine."

—*Exchange.*

FOR "THE FRIEND."

GOSPEL LIGHT AND TRUE MINISTRY INSEPARABLE.

A preacher of God must be taught of the Lord,
And then to the hearers new life he'll impart;
Which comes not from the head, for the letter is dead,
And cannot give light to the sin-darkened heart.

A sermon without light, can never be right,
Because it comes not from the life of the Lord!
And if only from man, it never then can
Raise the listening hearers to heaven and God.

So let our lights shine, with a glory Divine,
That others around, our good works may behold;
And be prompted to move in the same boundless love
That adorned and impelled our fathers of old.

But now we're so wise, that we look for supplies
From the schools and the training that earth can afford,
As if proud mortal man, by his wisdom could scan,
Or out vie, the wisdom and teachings of God.

A preacher may grow in head-knowledge and show,
But, not strictly heeding the heavenly call,
Be exalted quite high: yet see no danger nigh.
So let him in time take heed lest he fall.

The words preached may be right, but not having the light,
They profit no more than high sounding brass,
Which makes a nice sound to please all around,
But brings nothing soul-saving to pass.

To sit and keep still is surely God's will,
When nothing is given to the preacher to say.
And how dare he to stand, without God's command?
Or kneel in pretence, and mockingly pray?

The longer I live the more I believe,
That our faith stands too much in the works of the head:
We find we are weak, but vainly we seek
To find spiritual life in the realms of the dead.

We need a *true* light, to guide us aright,
Lest we fall o'er the blocks that are strewn in the way,
For a transformed light, may dazzle the sight,
Till by following it, we are led far astray.

God's servants should preach, and also should teach,
As freshly received from their baptizing Lord.
They freely receive, and they freely should give
Without looking to men for earthly reward.

But some preachers now seem to think they can bow
Without being endued with power of God:
From the training they have, they think they can give
A supply, and not wait on the inspeaking Word.

We often now find, we are too much inclined
To follow false lights, instead of the true;
But they lead us astray, from the strait narrow way,
To leave the old ways and to seek something new.

A preacher of God must have light from the Lord,
To give him to see the great work he must do;
And help him along, with a life clear and strong,
To perform the high task God is prompting him to.

The churches have now far too many that bow
In bodily attitude, seeming quite low;
Whilst the heart that's within is not free from sin,
So they cannot teach others the way they should go.

But the false and the true are both brought to view
By the teachings of Christ to the people of old;
For false prophets then appeared among men,
As true sheep of the flock, though not of his fold.

As the light is denied, and much laid aside
By those who depend on the wisdom of man,
So the beauty of speech, too many now preach,
Instead of the simple and pure gospel plan.

But where preachers have found the high holy ground,
And walked on it themselves, as they journeyed below;
They then in the light, can teach others aright,
And show them more plainly the way they should go.

Perhaps now I might close the subject of light,
With a wish that we all more earnestly heed
The light of that ray, which leads to the day
Where we love, not only in word but in deed.

DAVID HUDDLESTON.

Twelfth Mo. 11th, 1888.

SELECTED.

A WONDERFUL WEAVER.

There's a wonderful weaver
High up in the air
And he weaves a white mantle
For cold earth to wear
With the wind for his shuttle,
The cloud for his loom,
How he weaves, how he weaves,
In the light, in the gloom!

O! with finest of laces
He decks bush and tree:
On the bare, flinty meadows
A cover lays he.
Then a quaint cap he places
On pillar and post,
And he changes the pump
To a grim, silent ghost!

But this wonderful weaver
Grows weary at last;
And the shuttle lies idle
That once flew so fast.
Then the sun peeps abroad
On the work that is done;
And he smiles: "I'll unravel
It all, just for fun!"

—*Our Dumb Animals.*

SELECTED.

WHY?

Why do we suffer? Why should God,
Who loves his creatures, scourge them so?
He hath the right—we need the rod;
This is enough for us to know.

We search and question, to what end?
No providence hath made it plain;
The finite cannot comprehend
The infinite mystery of pain.

Shall earth-worms burrowing in the soil,
Aspire to gauge creation's plan?
Or strive to measure, mid their toil,
The strange complexities of man?

As well may we, earth-born and low,
Stretch upward from our mole-hill clod,
And ask, with daring front, to know
The "wherefore and the why" of God!

Margaret J. Preston, in The Independent.

FOR "THE FRIEND."

An article in THE FRIEND of Third Mont 2nd, in regard to the lapse of our members int certain habits and observances common in th world, brings up some serious reflections.

Among those who drift with the current i social life there may be nothing specially harn ful in complying with modern usages at th time called "Christmas." That some make th day an occasion of gross dissipation, might hav little weight as an argument against the gener design of devoting it to purposes of plausib conviviality. With those whose springs of mor conduct are no deeper than worldly intere and pleasure, such occasion for festivity has i uses that for them may be both consistent an innocent. The mass of mankind, church-goe and others, in the days of George Fox, cou see no evil in these things. They devoted n only this one day in the year, but many othe mainly to purposes of amusement—all whi was quite in unison with their mode of life an lax ideas of religious duty.

But we well know that early Friends took n part in these scenes of frivolity; and furthe that they were led to proclaim openly again them as the nurseries of many evils. The testimony against the observance of these da so far impressed the habit of the Society, th in parts of our country, where Friends form the main body of the people, the day call "Christmas" would come and go without bei noticed or even thought of. Some Frien of uprightness and religious discernment, ha avoided using the term "Christmas," to indic

the 25th of Twelfth Month. It had been supposed that the nativity of Jesus of Nazareth occurred about that time of year.

I have been lately reading a concise history by Backhouse and Tylor, in which the progress of the Christian Church for the first three centuries is viewed more especially from our standpoint. From this it appears that there is no evidence that the birth of Christ occurred anywhere near the winter solstices. The Roman people had certain set days for games and hilarious enjoyments, and the professed Christian part of the population were strongly drawn to participate in those heathen pastimes. Harmony among the people seemed desirable, and a community of interest in some common source of enjoyment, was a plausible remedy for the difficulty. Hence the authorities, that by this time were Christian in name, devised an entertainment in which all might participate.

As the Saturnalia of the Romans occurred about the time of winter solstice, it was concluded to assume that this was the period of Christ's nativity and let the more pious of his followers observe the day on that account, and the rest of the people as would most contribute to their enjoyment.

With such an account of the origin of this festivity, the data for fixing the day, and the avowed purposes for thus setting it apart, we need not wonder that early Friends felt required to decline its observance, nor that Friends of religious sensibility from that time to the present have felt restrained from giving it the appellation, "Christmas."

We well know how the customs of the present age have cast their toils around us. We know when those in our employ are not willing to carry on the regular work on that day, it may be better to yield to them for the sake of peace and good feeling. We know also, that when the general arrangement for business is thrown out of its course to suit that day, we must arrange our business to meet the emergency.

But then, there is a well-defined difference between passive compliance and active participation. This difference is readily distinguished by those of anointed eyes. For those who can not see the distinction, a compliance with custom may bring no condemnation; but those of us who assume to be walking in the Truth, should be unfailing in our testimony to all its requirements. We may decline using the appellation "Christmas," and in many other ways show our allegiance to Him who prayed that his followers should be kept from the evils that abound in the world.

Third Month 4, 1889.

For "The Friend."

Rock of Ages.

Although I do not find this phrase in the Holy Scriptures, yet I believe it is correct in the meaning that Christ the Word, as testified of in St. John 1st chapter, is the rock and sure foundation on which believers in all ages of the world have, through true repentance and faith in Him, been established; even those that had not the Scriptures, nor ever known of Christ's coming in the flesh. This I believe is the faith of Friends, as shown by Robert Barclay in his Apology, in the Proposition on "Universal and Saving Light."

Care is needed that we do not rest satisfied with anything short of that thorough change of heart, so necessary to be known, and which only can be known by submitting to the effectual operation of the Spirit of Christ in the soul; which Divine spirit or grace of God will not only show us our sins, but will give strength to the sincere seeking soul (that seeks Him within where He is to be found) to overcome sin; and to know of a truth as we follow Christ in the regeneration, our hearts to be cleansed from all unrighteousness.

"He that died for us, the just for the unjust, that He might bring us unto God," is touched with a feeling of our infirmities, being tempted (when in that body of flesh in which He came to do his Father's will) in all points as man is, yet without sin," and is able to succor them that are tempted. Then let us be encouraged above all to look to Him, the source of all saving strength, and to wait often upon Him in the true silence, wherein all that is of the creature will be hushed within us, and God alone exalted in our hearts, and in the assemblies of his people, when met together for the solemn purpose of worshipping Him. "They that worship the Father must worship Him in spirit and in truth, for He seeketh such to worship Him."

The advice of William Penn to his children, *Friends' Library, vol. 5, p.* 299, is worthy of our serious consideration: "Keep close to the meetings of God's people, and wait diligently at them, to feel the heavenly life in your hearts. Look for that more than words in ministry; and you will profit most. Above all, look to the Lord, but despise not instruments, man or woman, young or old, rich or poor, learned or unlearned."

Let me conclude with the fervent prayer of my soul, that those who are in anywise entangled by the enemy of souls in any other than the good way, our forefathers in the Truth walked in, may be favored to escape his snares. He was a deceiver from the beginning, and the father of lies; and is as busy now as he ever was, seeking to lead us astray from the true fold, where only there is rest and safety.

With the salutation of love, your friend and brother, CHARLES WOOD.

JACKSONVILLE, N. Y. Second Mo. 27th, 1889.

From "The American."

A Cold Wave.

During the night, the cold wave came. As I write, we are having the first ice-making weather of the season, although February is well advanced. The chill, gray clouds scarcely concealed the sun as it rose; and later, when the sky was clear, a rosy blush tinted the drifted snow upon the fields. What now of the busy birds, the spiders, and humming flies of yesterday? Have they folded their tents like Arabs and silently disappeared?

Facing the north wind, I pushed through brake and briar, listening at every step for the chirp of a startled bird. For some time I neither saw nor heard a living creature—nor indeed, did I wonder at their absence. At last, a solitary crow struggled against the fierce wind, and uttered at times a most melancholy plaint. It was all but sufficient to send me home, and I stood for a moment pitifully undecided; but the crow, I saw, did make some headway, and I took a hint from it. The icy gusts that swept the hillside soon forced me, however, to seek shelter, and I crept for some distance along the bed of a deep, dry ditch, overhung by blackberry-canes and smilax. Here I found a more spring-like temperature, and was not surprised when from the clusters of dead grass, blue-jays hopped before me. They were evidently startled at my appearance in their snug retreat, but still were not timid, as when in the open woods. I often approached within a few paces, and they hid, I am sure, in the tangled vines and bushes on the banks of the ditch, instead of flying out into the meadow. But if jays, there should be other birds, I thought, and I stopped again and again to listen. It was the same old story: nothing was to be heard but the roar of the wind overhead. Weary at last, with creeping through such cramped quarters, I sat down to rest at a convenient point, and never have I been so fortunate in the choice of an outlook.

It is clearly evident that our resident birds and mammals soon know every nook and corner of their chosen haunts, and more, that they pass from point to point in accordance with fixed plans, and do not wander aimlessly about. If you overtake, in broad daylight, as sometimes happens, any animal larger than a mouse, it is not likely to be confused, not knowing which way to turn. Such indecision would invariably prove fatal. Their actions under such circumstances indicate full knowledge of their surroundings, and convince one of this fact. If not true, then every surprised animal must take in at a glance every tree, burrow, ditch and path, and select between them, in the twinkling of an eye. My own observations lead me to conclude that our mammals, which are largely nocturnal, survey, at night, the whole country, and know every inch of the ground. Every tanglewood is to them a city with its main thoroughfares and side alleys, and it is this knowledge that enables them to outwit their foes. Within a few days a skunk came boldly into the yard, in broad daylight; defied the dog by assuming a bold front, and was making for the only near place of safety within easy reach, when in the yard, an opening under a side porch. By mere accident only, it was run down and killed. This dreaded creature had evidently been belated and coming home after sunrise, used wonderful tactics when it encountered the dog. It played with him. It ran this way and that, but never far, and always faced the half-timid mastiff. It shook its huge tail, bristled its long fur, snapped, squeaked, and all the while approached in short stages the porch. At last, seeing more than an even chance of reaching it, the cunning creature bolted, and I am almost sorry that it did not escape.

Before many minutes had elapsed, the expected chirping of winter finches was heard—at first, in the distance, but directly, almost overhead, then everywhere about me. A moment later, and a dozen were in full view. Myself a shapeless mass upon a mossy log, the birds mistook me for a part of it, and I had but to look and listen. Foxy sparrows threaded the tangled maze of vine and cane, singing a few sweet notes at times, as the wind lulled and the warm sunshine flooded the shelter with a brighter glow; white throats warbled in their listless way, and one fearless winter wren peered into every cranny of the hollowed earth, spider-hunting wherever the waters of the last freshet had caverned the overhanging banks. As it drew near, I almost held my breath, hoping it would venture to creep over me. Once it came very near, stopped and looked me squarely in the face, but without its suspicions being aroused. Probably I needed but a few cobwebs to have brought it even closer.

One interesting feature of bird-life was to-day very apparent. Never did two or more individuals meet upon the same twig but a few,

scarcely audible, twitter was uttered. I could often see a slight movement of the beak, without hearing a sound, and notice a gentle tremor of the wings, that doubtless meant much to them, but cannot be interpreted by us. Then away they would go, following the line of the long ditch without grazing the tiniest twig that bent above them. Why many a sparrow, apparently in reckless haste, did not come to grief, is indeed a puzzle; for never, I thought, had I found thorns so sharp, so slender, and so thickly set.

But not birds alone had sought shelter here; the mice also had been driven from the wind-swept meadows, and these ventured into the sunlight, but were cautious to a marked degree. None came very near, and when I was in full view they stopped, sat upon their haunches, and felt sure, if I correctly read their thoughts, that all was not quite right. Not one passed by me. Their keen noses detected what the proverbially keen sight of the birds had failed to discover—that I was not a harmless bit of driftwood. Or did the sense of hearing catch the sound of my breathing? Explain it as one may, meadow mice were never before so knowing, and I recall the charge that I have often made—that they are stupid.

So here I sat for two whole hours, yet not aware that so long a time had elapsed. It mattered nothing that the fierce wind raged above me; that the bending oaks echoed its heartless boast:

> "I come from the fields of the frozen north,
> O'er the waste of the trackless sea,
> Where the winter sun looks wearily forth,
> And yieldeth his strength to me."

This lessened not my comfort, nor quickened my homeward steps. Wrapping my cloak the closer, I recalled the day's adventures as I withdrew, thinking how true it was that pleasant surprises are ever in store for the earnest rambler, and many a loss for him who is faint-hearted. It is not well to judge the world through a window.

CHARLES C. ABBOTT.

Near Trenton, N. J.

Natural History, Science, &c.

Washing a Tiger.—When Pezon, the lion-tamer, was at Moscow with his menagerie, he had occasion to employ a *moujik*, a fine specimen of a Cossack, to clean out the cage of the wild beasts. The Cossack did not understand a word of French, and the terms of the contract were sctttled in dumb show. By way of instructing him in his new duties, Pezon went through a sort of pantomine with the broom, sponge and water bucket.

The *moujik* watched him closely, and appeared fully to understand the details of the lesson given. Next morning, armed with a broom, a bucket and a sponge, he opened the first cage he came to, and quietly stepped in, as he had seen his master step on the previous day into two cages of harmless brutes; but this one happened to be tenanted by a splendid but untamed tiger, that lay stretched on the floor fast asleep. At the noise made by opening and closing the door the creature raised its head and turned its green eyes full on the man, who, all unconscious of his danger, stood in a corner, dipping his big sponge into the bucket.

At that moment Pezon came out of his caravan, and was struck dumb by the terrible sight that met his gaze. What could he do to warn the man of his danger? A sound, a movement on his part might enrage the great beast, and hasten its attack on the defenceless Cossack. So Pezon stood, awaiting developments, ready to rush to the scene when the crisis came.

The *moujik*, sponge in hand, coolly approached the tiger, and made ready to rub him down with the stolidity of a military bootblack polishing his captain's boots. The sudden application of cold water to its hide evidently produced a very agreeable effect on the tiger, for it began to purr, stretched out its paws, rolled over on its back, and complacently offered every part of its body to the vigorous treatment of the *moujik*, who went on scrubbing with might and main.

All the while Pezon stood there with his eyes wide open, and as if nailed to the spot. When he had finished the job, the Cossack left the cage as quietly as he had entered it, and it required the most energetic and expressive gestures on the part of the lion-tamer to prevent his repeating the experiment on a second wild beast.—*La France du Nord.*

Influence of the Sun.—Professor Tyndall says:—"Every tree, plant and flower grows and flourishes by the grace and bounty of the sun. Leaving out of account the eruption of volcanoes and the ebb and flow of the tides, every mechanical action on the earth's surface—every manifestation of power, organic and inorganic, vital and physical, is produced by the sun. Every fire that burns, and every flower that glows, disposes light and heat which originally belonged to the sun. The sun digs the ore from our mines, he rolls the iron, he rivets the plates, he boils the water, he draws the train. Thunder and lightning are also his transmuted strength. And remember, this is not poetry, but rigid mechanical truth. Look at the integrated energies of our world. Who and what are they? They are all generated by a portion of the sun's energy, which does not amount to one two thousand three hundred millionth of the whole.

A Barricade Against Flies.—When visiting a friend last summer, he called my attention to a curious plan for preventing the plague of flies in his house. The upper sash of one of the windows in his sitting-room being open for ventilation, there was suspended outside a piece of common fishing-net. My friend told me that not a fly would venture to pass through it. He has watched for an hour at a time, and seen swarms fly to within a few inches of the net, and then, after buzzing about for a little, depart. He told me the flies would pass through the net if there was a thorough light—that is, another window in the opposite wall. Though the day was very warm, I did not see a single fly in the room during my visit, though elsewhere in the town they were to be seen in abundance. I suppose they imagine the net to be a spider's web or some other trap intended for their destruction.—*Notes and Queries.*

Typhoid Fever.—In a talk on the poison of typhoid fever, Dr. Cyrus Edson said to the New York Academy of Medicine recently that the prevalence of the disease was a disgrace to the century. It is seldom spread except by polluted water, ice, milk or meat. Bad water in the country is the commonest cause. Contamination of the atmosphere by the poison is impossible. A patient in a hospital has never been known to catch typhoid fever from another sick with that disease.

In connection with this subject, Dr. Edson read a parody on "The Old Oaken Bucket," written by Dr. J. C. Bayles, President of the Board of Health, which somewhat humorously portrayed the dangers which modern scientist have discovered in wells, the water of which i not guarded against pollution:

THE OLD OAKEN BUCKET.

With what anguish of mind I remember my childhood
Recalled in the light of a knowledge since gained
The malarious farm, the wet, fungus-grown wildwood
The chills then contracted which since have re
mained;
The scum-covered duck-pond, the pig-sty close by i
The ditch where the sour-smelling house drainag
fell;
The damp, shaded dwelling, the foul barn-yard nigh it-
But worse than all else was that terrible well,
And the old oaken bucket, the mold-crusted bucket,
The moss-covered bucket that hung in the well.

Just think of it! Moss on the vessel that lifted
The water I drank in the days called to mind,
Ere I knew what professors and scientists gifted
In the water of wells by analysis find.
The rotting wood-fibre, the oxide of iron,
The algæ, the frog of unusual size,
The water impure as the verses of Byron,
Are the things I remember with tears in my eyes.

And to tell the sad truth, though I shudder to thin
of it,
I considered that water uncommonly clear;
And often at noon when I went there to drink it,
I enjoyed it as much as I now enjoy beer.
How ardent I seized, with hands that were grimy,
And quick to the mud-covered bottom it fell;
Then reeking with nitrates and nitrites, and slimy
With matter organic, it rose from the well.

O! had I but realized, in time to avoid them,
The dangers that lurked in that pestilential draugh
I'd have tested for organic germs, and destroyed ther
With potassic permaganate ere I had quaffed;
Or perchance I'd have boiled it, and afterward
strained it
Through filters of charcoal and gravel combined;
Or, after distilling, condensed and regained it
In potable form, with its filth left behind.

How little I knew of the dread typhoid fever
Which lurked in the waters I ventured to drink;
But since I've become a devoted believer
In teachings of science, I shudder to think.
And now, far removed from the scenes I'm describin
The story for warning to others I tell;
As memory reverts to my youthful imbibing,
And I gag at the thought of that horrible well;
And the old oaken bucket, the fungus-grown bucket-
In fact, the slop bucket that hung in the well.

—*Christian Advocate.*

Tornadoes.—A paper read by J. P. Finle before the National Geographical Society a Washington, gives some facts and conclusion drawn therefrom regarding tornadoes. In th United States the greatest number of tornado and cyclones occur in the months of Apri May, June and July. Missouri has had th greatest number of these visitations since r liable record has been kept; Iowa and Alaban come next in order on the list. An approxim tion to the number of persons injured by th tornado during eighty-eight years of record this country places the number killed at 4,00 injured, 6,000. Finley regards the gradual se ting-in and prolonged opposition of norther and southerly currents over considerable area as the source of violent atmospheric distur ances. Some idea of the incredible violence the air in the vortex of a cyclone is given b the writer in the following words: "Weight an size are conditions which generally present i material values to the power of the tornad persons are stripped of clothing; fowls an birds are denuded of feathers and killed; tre are whipped to bare poles; long and hea timbers are driven to considerable depths in t solid earth; the vortex is completely filled wi flying débris; timbers are driven through t sides of buildings; sand and gravel are driv into wood; the strongest trees are uprooted,

wisted off near the roots; men and animals are erribly mangled by contact with flying débris nd by being rolled over the ground for a considerable distance; the largest railroad engines re lifted from the tracks on which they rest; ll objects, whether metal or non-metallic, magnetic or non-magnetic, simple or compound, nimate or inanimate, are acted upon in a simiar manner."—*The American.*

Items.

Discussion on Poverty and Degradation.—At a neeting of Yorkshire Quarterly Meeting, held at York, England, on the 31st of First Month last, his subject was taken up, in accordance with a minute of the previous Quarterly Meeting. The pecial question referred by this minute for consideration, was, "How far our duty as members of a Christian Church is concerned in relation to the deep poverty and degredation in which large masses of our countrymen exist."

The Clerk stated that it had been thought desirable to consider in advance how the discussion might proceed most conveniently and profitably; and that certain friends would be called upon to present their views on certain branches of the general subject. This was accordingly done.

This manner of proceeding does not seem to be in accordance with the former custom of conducting the meetings of Friends for the transaction of the business of the Church—in which it has been usual to feel after the openings for service which the Lord might present to those who were waiting upon Him for guidance and direction. Whatever advantages may be thought to atteud the study and preparation of papers on special topics, in the prosecution of philanthropic movements, we regret to see such methods introduced into the meetings of our Society.

It was stated in the meeting that the present rate of wages of a very large number of the working classes does not afford sufficient food for a thoroughly healthy life. Among the causes of the degradation of the poor were enumerated, drink, vice, extravagance, thriftlessness, and the demoralizing effect of bad dwellings. In Glasgow alone, no fewer than 40,000 families lived in single rooms; and in many other large towns, rents were so high, that a similar state of things prevailed.

One of the most efficient of these sources of evil was thought to be intemperance—the use of intoxicating drinks.

One of those who spoke during the discussion said, he believed the religious aspect was the most important part of the question; that at the bottom, Christianity was the only radical cure that would at all prevail. He found encouragement in the fact that many persons were bringing their practical Christianity to bear upon the laws of the land, and the administration of those laws.

Finally, a minute was adopted laying the whole subject before the approaching Yearly Meeting.

Pool-Selling in Pennsylvania.—At a Meeting for Sufferings, held in Philadelphia on the 15th of Third Month, the bill now before the Legislature of Pennsylvania designed to legalize betting on horse-races at agricultural fairs, &c., claimed the attention of those convened; and was referred to the care of a committee, who were requested to watch the proceedings of the Legislature in regard to it, and if there should appear to be any necessity, to take what steps they could to prevent its becoming a law.

Arbitration.—The Independent quotes the remark of President Harrison in his Inaugural Address:—"The offices of an intelligent diplomacy or of friendly arbitration in proper cases, should be adequate to the peaceful settlement of *all* international difficulties." And it adds this approving comment: "There is not a conceivable difficulty among nations that may not be settled in this way, provided the parties are governed by the principles of equity and justice."

Statistics of Divorce in the United States.—The Report of C. D. Wright, Commissioner of Labor to Congress, contains some statistics which show that, taking periods of five years, from 1867 to 1886, inclusive, the number of divorces in the United States has steadily increased, being 117,311 in the last five years, in place of 53,574 in the first five years. The population of the country probably has not increased during that time in more than half the ratio. The increase in the number of divorces has extended to most parts of the Union. In Maine, Vermont and Connecticut, there has been a decrease, owing to the restrictive legislation secured by the National Divorce Reform League; and in South Carolina, during the last five years of the period embraced in the report, there were no divorces, the Legislature of that State having returned to the old position which allowed of no divorce for any cause.

European Militarism.—"The present condition of Europe, which is but one immense camp, in which a mere indiscretion of some too ardent agitator or aspirant for power may set the nations in a blaze, accentuates these remarks.

"Common-sense repudiates the suggestion that the most effective precaution against fire is to collect and pile up huge quantities of the most inflammable materials, which a single spark may kindle into a terrible conflagration. The mere possession of a costly and reputedly effective war instrument becomes a temptation to test its capabilities and efficiency at the first opportunity. The surest way to bring about a great European war is to assume that it will be, and to take measures accordingly."—*Herald of Peace.*

Foundation of British Power.—Lord Wolseley recently said on a public occasion—"Very few people in this audience probably realize the fact that the glorious possessions which we inherit from our forefathers has been built up bit by bit, little by little, by the glorious deeds, by the courage and valor of Her Majesty's Army and Navy." Of this sentiment, we find the following criticism in *The Herald of Peace* (London).

"A more arrogant, a more unjustifiable claim was never advanced. The enterprise of our merchants, the daring of our explorers, the industry of our workmen, and the unselfish enthusiasm of our missionaries are all calmly ignored.

"The only part of our Empire in which the preposterous boast of Lord Wolseley is even plausible, is India; and India is the one possession which has cost us hundreds of thousands of British lives, and hundreds of millions of British treasure. But even in India the army has played quite a subordinate part. Nothing could be more absurd than to suppose that a handful of soldiers, however brave, could hold down the millions of India. Our tenure of India would cease to-morrow if it rested only or mainly on the sword. It reposes really upon the justice of our rule, the influence of our missionaries, and the fact that we have established the *pax Britanica* throughout that vast continent. It is because our Indian Empire is essentially an empire of peace that it is so stable. The only persons who endanger the Empire are the military party who despise the Hindoos and pour scorn upon their legitimate and constitutional aspirations.

"There was a profound truth in Napoleon Bonaparte's sneering description of us as 'a nation of shopkeepers.' We are a nation of shopkeepers, and it is the shopkeepers, and not the soldiers, who have created and who still sustain the British Empire. Impartial history gives the credit, not to 'Her Majesty's soldiers and sailors,' but to our travellers, our explorers, our merchants, our philanthropists, and our missionaries. Indeed, if 'Her Majesty's soldiers and sailors' had been a great deal less active, our Empire would have been much larger and much more prosperous. A peaceful and humane Empire would grow as a legitimate and beneficent business grows. Our merchant princes have not built up their great establishments by threats and violence, but by honestly serving their customers."

ADAM SMITH was once in a company where a person present was finding palliations for some villanous transaction. After he left the room, Adam said, "Now I can breathe more freely. I cannot bear that man; he *has no indignation in him.*"

THE FRIEND.

THIRD MONTH 30, 1889.

We have received a letter dated Third Month 1st, from Isaac T. Gibson, of Salem, Iowa, formerly one of the Indian Agents, calling our attention to an article published by him in *The Christian Worker*, the object of which was to describe the effect which dividing their lands and holding them in severalty had upon the Kansas Indians. The letter, in alluding to this article, says:—

"I write it under a sense of duty, which I thought would be met by sending it to the *Christian Worker*, but since, I feel pressed to ask thee to reprint it, if it appears right for thee to do so."

The substance of the article is as follows:

"About thirty-seven years ago several Indian tribes, living mostly in Kansas, had made good progress in civilization, mainly through the efforts of Christian missionaries—having good farms and houses, schools and church [buildings] on their reservations, the title to which being held in common by the tribe.

"The friends of the Indian thought these tribes were fitted for citizenship, and honestly induced them to permit the government to sectionize their reservations, and receive their homes in severalty, and to sell the surplus tracts to white people.

"Before ten years had passed it was evident to every one that these tribes had been pushed into the rapid and turbid current of our civilization too soon. In ten years more nearly all of them had sold their homes at a nominal price, or abandoned them and had gone to the bottom, or rather taken refuge on unoccupied lands of other tribes in the Indian Territory.

"About this time President Grant adopted the policy of caring for and civilizing all the Indians through the various religious denominations, and assigned to the Orthodox Friends the tribes in Kansas and the Indian Territory. One of the saddest and most perplexing of our duties was caring for and providing homes for those citizenized Indians, the Government for a time refusing to recognize them as Indians, and they begging to be accounted as such, and to be relieved of the incubus—citizenship—which hung around their necks like a millstone. They were finally permitted to select small reservations in the territory, or to join other tribes already there. For several years I was with or in the vicinity of those Indians, and know of their unhappy and destitute condition. Intemperance and other vices of the whites had so diseased, degraded and demoralized them, that they were more hopeless as material from which to make a moral and self-supporting people, than the wild tribes their neighbors; but the Lord wonderfully helped them by sending missionaries to them in their distress, and again by industry and economy they have comfortable homes, good schools and church [buildings], and are a happy and progressive people, because they have been isolated on reservations.

"I have written the above to call attention to the fact that some of these and other tribes, some of whom are Friends, are being persuaded to take their land in severalty and to assume citizenship."

Isaac T. Gibson believes that if these efforts are successful, the same results will again follow,

and the citizen Indian will abandon or quit-claim his allotment to his white neighbor.

We are aware that many of the friends of the Indian look upon the abolition of the tribal relationship, and the holding of their lands in severalty by the Indians, as essential to their permanent welfare,—indeed, we suppose this is the view of most of the advocates of the interests of the Indians; and that the differences between the conflicting policies urged, are more as to the times and the methods, than as to the final result aimed at. We have no sympathy with the acrimony which has marked the discussions among the friends of the Indians; and have no desire at present to enter into their controversies; *so long as injustice, force and fraud are avoided*, for against these we believe all lovers of mankind have a right to protest. But, believing that the testimony of I. T. Gibson is entitled to respect, from the position which he held as Indian Agent, we do not think it best to refuse his request. It emphasises the need of caution in carrying out reforms and changes, even when these are desirable in themselves.

SUMMARY OF EVENTS.

UNITED STATES.—The President has nominated and the Senate has confirmed, Whitelaw Reid, Editor of the New York *Tribune*, to be Minister to France, and Frederick D. Grant, son of the late President Grant, Minister to Austro-Hungary.

Stanley Matthews, Associate Justice of the United States Supreme Court, died in Washington on the 24th instant. He was born in Cincinnati in 1824. His appointment as Associate Justice was in 1881.

Great damage has been done by a northeast storm along the New Jersey coast, on the 21st instant. The greatest destruction was at Brigantine and Peters Beach, and on the coast fronting Atlantic City.

The New Jersey House of Representatives has passed the Werts bill, repealing the local option law, and it has since been signed by Governor Green.

The colored people in Raleigh, North Carolina, have organized the North Carolina Emigration Association, the object of which is to colonize all their people of the State in Arkansas. A convention is to be held on the 22d of next month, to fully organize the State.

The San Francisco *Chronicle* says that nearly the entire earnings of the Round Valley Indians, amounting to $15,000 a year, are spent for whiskey unlawfully sold to them by white men.

Claus Spreckels arrived at San Francisco last week in the steamship Australia, from Honolulu. He had been visiting his sugar plantations in Hawaii. He stated that the crop of the plantations will exceed the estimates by about 3000 tons. The crop of the islands, it is stated, will be about 125,000 tons, or the largest in their history.

In an article on crime in the large cities, published in the Philadelphia *Press* last week, occurs the following: "Samuel H. Ashbridge, one of the Coroners of Philadelphia, contributes this interesting information: 'There was [in 1888], an increase of 20 per cent. over 1887 in deaths due directly to the influence of alcoholism. This was due to the High License, because, while there are fewer places at which liquor can be procured, it is now purchased in much larger quantities and taken home, where it is drunk whenever the inclination turns that way, as having the material at all times on hand naturally increases the desire. This state of affairs exists to a very great extent among the poorer classes, who provide for Sunday drinking by Saturday night purchases, and then gorge or soak themselves with the liquor at home. These people are seldom arrested for drunkenness, but death carries them off early.'"

London capitalists have formed a company for the completion of the Hudson River tunnel. It is estimated that the cost of completing the tunnel will be about $2,150,000. With this sum the tunnel can be opened for traffic in about eighteen months.

The State Convention of the Fourth party—the Law Enforcement party, or the Anti-Resubmissionists as they are called—was held in Providence, Rhode Island, last week. A full ticket was nominated, headed by James H. Chace, of Lincoln, for Governor. The platform opened with a recital of the adoption of the Prohibitory amendment in Fourth Mo. 1886, the laws passed to carry into effect the purposes of the amendment, claiming that no earnest effort has yet been made to enforce the law in the State as a whole, and that the laws on the statute books are just beginning to be operative. The platform further declares against the resubmission of the fifth amendment to a popular vote, and demands the enforcement of the law already enacted.

The statement in No. 31 of THE FRIEND, that *Seventh-day* the *23d* of Second Month, was the coldest day of this and the previous winter, should have been *First-day* the *24th* of Second Month was the coldest day.

Deaths in this city last week numbered 412, an increase of 7 as compared with the previous week, and a decrease of 62 as compared with the corresponding week of last year. Of the foregoing 213 were males and 199 females: 46 died of consumption; 44 of pneumonia; 26 of diseases of the heart; 24 of inflammation of the brain; 19 of convulsions; 17 of inflammation of the stomach and bowels; 17 of old age; 16 of bronchitis; 14 of typhoid fever; 12 of marasmus; 11 of paralysis; 11 of Bright's disease; 10 of cancer; 10 of congestion of the lungs, and 10 of inanition.

Markets, &c.—U. S. 4½'s, 108½; 4's, reg., 128¾; coupon, 129¾; currency 6's, 120 a 131.

Cotton was steady at 10⅜ cts. per pound for middling uplands, but spinners bought sparingly.

Feed.—Winter bran, choice, $15; do., fair to prime, $14 a $14.75; spring bran, nominal.

Flour and Meal.—Western and Pennsylvania super, $3.00 a $3.25; do., do., extras, $3.25 a $3.75; No. 2 winter family, $4.00 a $4.30; Pennsylvania family, $4.50 a $4.75; Pennsylvania roller process, $4.50 a $5.00; Ohio, clear, $4.60 a $4.90; do., straight, $4.90 a $5.15; Indiana, clear, $4.60 a $4.90; do., straight, $4.90 a $5.15; St. Louis and Southern Illinois, clear, $4.60 a $4.90; do. do., straight, $4.90 a $5.15; winter patent, fair to choice, $5.40 a $6.00; Minnesota, clear, $4.00 a $4.75; do., straight, $5.00 a $6.00; do., patent, $6.10 a $6.60. Rye flour was scarce and firm at $3 per barrel for choice.

Grain.—No. 2 red wheat, 94½ a 95 cts.
No. 2 mixed corn, 40¾ a 41 cts.
No. 2 white oats, 33½ a 33¾ cts.

Beef cattle.—Extra, 4¼ cts.; good, 4 a 4¼ cts.; medium, 3½ a 3¾ cts.; common, 3 a 3½ cts.; fat cows, 1¾ a 2¾ cts.

Sheep.—Extra natives, 5¾ a 6 cts.; good, do., 5¼ a 5½ cts.; medium, do., 4¾ a 5 cts.; common, do., 4¼ a 4½ cts.; culls, do., 3½ a 4 cts.; extra Kansas, 5¼ a 5½ cts.; good, do., 4¾ a 5 cts.; medium, do., 4¼ a 4½ cts.; common, do., 3¾ a 4 cts.; culls, do., 3 a 3½ cts. Lambs, 4 a 7½ cts.

Hogs.—Western, 7 a 7¼ cts.; State, 6 a 6¾ cts.

Milch cows $25 a $45.

FOREIGN.—The two most important events of the week in the British Parliament were the votes on the proposals to reduce the salaries of Sir Richard Webster, Attorney General, and Balfour, Secretary for Ireland. In both these instances the Government won by nearly its usual majority of the previous session, and prior to the collapse of its case against C. S. Parnell, before the Commission.

Joseph Chamberlain, in a letter to his electors, says he thinks that the time has arrived when the Government should prove its readiness to propose a substitute for Gladstone's rejected Irish bills. He thinks that if a large and final land-purchase measure were passed with the consent of all parties, it would immensely lessen the difficulty of giving Ireland a liberal local government measure. This matter, he says, will be openly discussed at the coming Easter conference.

Attorney Lewis, Solicitor for the Parnellites, has secured Richard Pigott's diary, and will produce it before the Parnell Commission.

Floods, said to be the greatest known in the present generation, have been prevailing in the west of England. Railway traffic has been suspended, bridges have been swept away, and lives lost by drowning.

England is to have a fire-brick trust, a syndicate with $15,000,000 capital having begun negotiations to buy up all the works. A five shilling increase in the price per 1,000 is to be the first result of the scheme.

The Ministry of New South Wales has been defeated on the question of protection, and in consequence has resigned.

The London *Chronicle* states that there have lately been 60 sudden deaths in a hospital at Florence; all preceded by intestinal disturbance. Some papers attribute the deaths to bad food, others to cholera.

The *Journal des Debats* says the French Government has abandoned the prosecution of Deputy Laguerre for his connection with the Patriotic League.

The number of deaths caused by the famine in Shantung, in China, is appalling. Many of the inhabitants are committing suicide through despondency, there being still three months to wait for the harvest.

A telegram from Panama says that commercial matters all over the Isthmus are in a bad condition, and there is little business doing. The Colon storekeepers and dealers have united in petitioning for a reduction in all kinds of taxes, owing to the complete stoppage of trade in the city. In the city of Panama things are in much the same condition. This state of affairs is due to the stoppage of work on the canal.

Professor Weldon's new extradition bill, introduced in the Canada Parliament to provide for the return to the United States, upon demand, of all criminals in Canada, guilty of specified offenses, has alarmed the American "boodlers," staying there to such a degree that they have subscribed among themselves $100,000 for defeating the measure.

A sensation has been created in Ottawa, Ontario, by the issue of President Harrison's proclamation declaring Behring Sea a closed sea. The action of the American Government proved a complete surprise to the members of the Canadian Government, who decline to be interviewed. It is stated that the Cleveland administration and the British Government had been negotiating for two years past in regard to the claim for compensation for the seizure of three British sealing vessels in Behring Sea.

MARRIED, at a meeting appointed by Richmond Monthly Meeting of Friends, held at the residence of John B. Crenshaw, Tenth Mo. 16th, 1888, EDWARD SYDNOR to JUDITH ISABELLA CRENSHAW, all of Richmond, Va.

———, on Fifth-day, Third Month 21st, 1889, WILMER WALTON to MARY, daughter of Thomas Lamborn, Yates' Centre, Kansas.

NOTICES.

A meeting will be held under the auspices of the Executive Committee of the Temperance Association of Friends of Philadelphia Yearly Meeting, on Seventh-day afternoon, Third Mo. 30th, 1889, at 3 o'clock, at Friends' Meeting-house, Twelfth Street below Market, Philadelphia, to stimulate an organized effort among Friends to promote the adoption of the Prohibitory Amendment to the State Constitution to be voted upon on the 18th of Sixth Month next.

Friends are earnestly invited to attend the meeting.

WESTTOWN BOARDING SCHOOL.—A Stated Meeting of the Committee having charge of the Boarding School at Westtown, will be held in Philadelphia on Sixth-day, Third Month 29th, at 11 A. M.

The Committee on Instruction meet the same day at 9 A. M., and the Committee on Admissions at 9.30.

WM. EVANS, *Clerk.*

Philada., Third Mo. 1889.

A meeting of FRIENDS' TEACHERS' ASSOCIATION, of Philadelphia, will be held at 140 North Sixteenth Street, Fourth Month 6th, 1889, at 2 P. M.

Program:

1. The Art of Questioning,—Matilda S. Cooper, (late of Oswego Normal School.)
2. Manual Training,—Professors Sayre and Thorpe.

Friends will please assemble promptly.

WESTTOWN BOARDING SCHOOL.—The Committee having the care of this Institution, at a recent meeting, decided to change the time of vacation from the Spring and Autumn to the Summer months; the change to be made the present year. In order to effect this, it is concluded to open the School for the next Term, on Fourth Month 23rd, instead of Fourth Month 30th, which would be the regular time of opening under the present arrangement, and to continue the session till Seventh Month 23rd, a period of thirteen weeks, and for which short Term, the charge for Board and Tuition will be $60.

Parents wishing to enter their children, will please make early application to

JONATHAN G. WILLIAMS, *Supt.*,
Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL STAGE.—During the Winter term the stage will be at Westtown Station on the arrival of the 8.53 and 2.47 trains from Philadelphia, to convey passengers to the school, and at other times on timely notice to J. G. WILLIAMS, *Supt.*

Westtown, Pa.

THE FRIEND.

A Religious and Literary Journal.

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FOR "THE FRIEND."

Historical Review of the Society of Friends.

(Continued from page 274.)

The writer has a distinct impression of the strong feelings of sympathy with the oppressed, and of indignation towards the oppressor, which were awakened in his mind when a boy of eleven years of age, by the accounts then published in THE FRIEND of the arbitrary measures pursued by the State of Georgia towards the Cherokee nation of Indians, a portion of whose lands were claimed. This subject is only incidentally connected with the history of our Society, but as Friends have, for many generations, taken a conspicuous part in defence of the rights of these people, some notice of the matter seems appropriate in this place.

Originally, the Cherokees possessed an immense tract of country on both sides of the Alleghany Mountains, extending from Virginia into Georgia. Much of this was sold to the whites by successive treaties or agreements, until the land in their possession was reduced to less than 8,000,000 acres. Of this the State of Georgia, about the year 1829, claimed some 5,000,000 acres, on the strength of an old claim of the Creek nation, which had been abandoned many years before. It also asserted its right of sovereignty over the Cherokee nation, and that they must be amenable to the laws of the State. The Cherokees had had for many years a well organized domestic government, and they strenuously opposed both its destruction and the loss of their lands. They had at this time made considerable advances in civilization. Confiding in the faith of treaties, they had cultivated their farms, established schools and organized a representative government. They owned 2600 houses, 30 grist and saw mills, and a large amount of stock and other personal property.

A treaty of peace made in 1791, contains the following article: "The United States solemnly guarantee to the Cherokee nation, all their lands not hereby ceded."

At the close of the Revolutionary war, several of the States which entered into the Union had large and somewhat indefinite claims to land and jurisdiction beyond their then limits. Foreseeing that future trouble might arise from this circumstance, Congress recommended to the several States that these claims should be transferred to the United States for the general benefit. New York, Virginia and Massachusetts, made such cessions; and after some year's delay, Georgia, in 1802, entered into a similar agreement, for which it was stipulated that she was to receive in payment $1,250,000. The United States also agreed to extinguish the Indian title to all lands within the State of Georgia, "*as early as the same can be peaceably obtained on reasonable terms.*"

As land became more valuable, and the population of the State increased, the desire to obtain possession of these lands increased. In the meantime, the Indians were becoming more civilized, and their attachment to their homes does not appear to have lessened. There is a significant paragraph in a report made by a Georgia Committee in 1827, which complains that the United States have managed "So to add to the comforts of the Cherokees, and so instruct them in the business of husbandry, *as to attach them so firmly to their country and their homes*, as almost to destroy the last ray of hope that they would ever consent to part with the Georgia lands."

Much pressure was exerted to induce the Indians to remove west of the Mississippi, into what is now termed the Indian Territory. A portion of the Cherokees and several of the other tribes in the Southern States, were prevailed upon to make this change of residence. But the great mass of the Georgia Cherokees refused to do so. In reply to a proposal to meet with United States Commissioners to consider the question of their removal, the Cherokee officials replied: "It is a subject that has often and long since been submitted for consideration, and been deliberated on by the councils of the nation with all that solemnity its importance deserves, and the conclusion and result of these deliberations have been expressed in soberness and sincerity to the Government of the United States, adverse to a removal. We declare that those sentiments and dispositions remain the same, and are unchangeable."

Finding that the Cherokees could not be persuaded to emigrate, the State of Georgia threatened to bring them under the jurisdiction of her State laws; which would destroy the system of government which they had established, and be an intolerable hardship to a people many of whom knew not the language in which they were written. Against this, vigorous appeals were made to the Government of the United States, and, when no redress could be obtained there, to the people at large. Some of these documents were ably written, and showed that there existed among the Cherokee people a good degree of education, and much vigor of intellect. a few extracts from these will elucidate more clearly the position in which they stood.

In 1829 a Memorial was addressed to Congress, which was signed by more than 4000 of the Cherokee men, probably by nineteen-twentieths of the adult males of the Nation. In this, after mentioning the refusal of the President to interfere on their behalf, they say: "The land on which we stand, we have received as an inheritance from our fathers, who possessed it from time immemorial, as a gift from our common Father in heaven. We have already said, that when the white man came to the shores of America, our ancestors were found in peaceable possession of this very land. They bequeathed it to us as their children, and we have sacredly kept it as containing the remains of our beloved men. This right of inheritance we have *never ceded* nor *ever forfeited*. Permit us to ask, what better right can a people have to a country, than the right of *inheritance* and *immemorial peaceable possession?*"

"In addition, we have the faith and pledge of the United States, repeated over and over again, in treaties made at various times. By these treaties our rights as a separate people are distinctly acknowledged, and guarantees given that they shall be secured and protected."

"As we have never ceded nor forfeited the occupancy of the soil and the sovereignty over it, we do solemnly protest against being forced to leave it, either by direct or indirect measures. To the land of which we are now in possession we are attached—it is our fathers' gift—it contains their ashes—it is the land of our nativity, and the land of our intellectual birth. We cannot consent to abandon it for another far inferior, and which holds out to us no inducements. We do moreover protest against the arbitrary measures of our neighbor, the State of Georgia, in her attempt to extend her laws over us, in surveying our lands without our consent, and in direct opposition to the treaties and the intercourse law of the United States; and interfering with our municipal regulations in such a manner as to derange the regular operation of our own laws."

This was followed by a Memorial to Congress from the Legislature of the Cherokees, in which, after the usual reference to treaty obligations, complaint is made of the neglect to remove from their lands the white settlers, who in defiance of law had been intruding in increasing numbers. In allusion to this they say: "Arguments to effect the emigration of our people, and to induce us to escape the troubles and disquietudes incident to a residence contiguous to the whites, have been urged upon us, *and the arm of protection has been withheld that we may experience still deeper and ampler proofs of the doctrine;* but we still adhere to what is right and agreeable to ourselves; and our attachment to the soil of our ancestors is too strong to be shaken. . . We rejoice that our Nation stands, and grows a lasting monument of God's mercy, and durable contradiction to the misconceived opinion that the aborigines are incapable of civilization."

As no relief could be obtained either from the Executive or from Congress, the "Committee and Council of the Cherokee Nation in General Council convened," issued an address to the people of the United States, in which they refer to some of the oppressive laws passed by the State of Georgia. In this ably written and touching appeal, they speak of their previous futile efforts to obtain justice and protection, and say, "Thus we have realized with heavy hearts that our sup-

plication has not been heard; that the protection heretofore experienced is now to be withheld; that the guaranty, in consequence of which our fathers laid aside their arms and ceded the best portions of their country, means nothing; and that we must either emigrate to an unknown region, and leave the pleasant land to which we have the strongest attachments, or submit to the legislation of a State, which has already made our people outlaws, and enacted that any Cherokee, who shall endeavor to prevent the selling of his country, shall be imprisoned in the penitentiary of Georgia not less than 4 years! To our countrymen this has been melancholy intelligence, and with the most bitter disappointment has it been received."

"We have been called a poor, ignorant and degraded people. We certainly are not rich; nor have we ever boasted of our knowledge, or our moral or intellectual elevation. But there is not a man within our limits so ignorant as not to know that he has a right to live on the land of his fathers, in the possession of his immemorial privileges, and that this right has been acknowledged and guaranteed by the United States; nor is there a man so degraded as not to feel a keen sense of injury, on being deprived of this right, and driven into exile."

"There are doubtless many who would flee to an unknown country, however beset with dangers, privations and sufferings, rather than be sentenced to spend six years in a Georgia prison, for advising one of their neighbors not to betray his country. And there are others who could not think of living as outlaws in their native land, exposed to numberless vexations, and excluded from being parties or witnesses in a court of justice. It is incredible that Georgia should ever have enacted the oppressive laws to which reference is here made, unless she had supposed that something extremely terrific in its character was necessary, in order to make the Cherokees willing to remove. We are not willing to remove; and if we could be brought to this extremity, it would not be by argument, not because our judgment was satisfied; not because our condition will be improved—but only because we cannot endure to be deprived of our national and individual rights, and subjected to a process of intolerable oppression."

The whole address, which may be found in the third volume of THE FRIEND, pp. 356 and 363, is well worth perusal at this day as an historical document. J. W.

(To be continued.)

ONE may measure his own growth by looking back upon his own record of his likes and dislikes, his thoughts and convictions, his moods and humors. Have you an old scrap-book of your own making? Have you a once favorite volume which, five, ten, twenty, forty, years ago you pencil-marked? How many passages that pleased you then please you now? How many statements that you disagreed with then do you agree with now? How many that you agreed to then do you agree to now? How many of those scraps that you thought worth pasting in a book seem puerile and as so much rubbish now? Few of us there are who have not some such record of our past selves; and there are few of us who are not half ashamed of our own measure as thus disclosed. In the light of such revelations of one's past self to his present self, it would seem that one would have no room for over self-confidence, lest the future should pass like judgment upon the present, when the present shall have become the past.—*Sunday School Times.*

FOR "THE FRIEND."

"Sun Fast" and "Sun Slow."

A friend asks the meaning of "sun fast" and "sun slow," as given in the Almanac; also, whether in setting a time-piece by the sun, we are to *make the allowance* there indicated, for the given day.

The answer to his direct question is. Yes. If we have a sun-dial accurately set, we note the moment when the shadow is on the noon mark, then we *add* the minutes *slow*, or *subtract* the minutes *fast* of the sun, as given in the almanac for the day on which we are observing, and we have correct local "mean" or "clock" time. The *reason* for this is not obscure. The earth's yearly revolution around the sun, makes the sun *apparently* revolve eastwardly through the heavens, performing its revolution in a year. For simplicity of illustration we will suppose this annual circuit of the heavens to be *made by the sun*, while we attribute the daily rising and setting of the sun to its true cause; the rotation of the earth on its axis. Now this rotation is toward the *east*, as the apparent motion of the sun is. If the sun had no apparent eastward motion, the earth would, after making one complete rotation, present the same side again, to the sun, and the interval would be a solar day. But while the earth thus turns over once, the sun advances eastwardly nearly one degree, so that the earth must make one complete rotation, *and about one degree more*, before it presents again the same side to the sun. This interval, then, instead of the other, is the "true," or "apparent" solar day. This, divided up into hours and minutes (24 hours) is "true" or "apparent" solar time—the time kept by an accurate sun-dial. The days thus indicated by the sun, are, however, not of equal length, and as clocks and watches cannot conveniently be made to vary in their rate, to correspond with the varying day, the civilized world many years ago adopted the plan of taking the *average* length of the days in a year, and calling it the "mean solar day," which divided up into twenty-four hours and their subdivisions, gives us our ordinary "mean" or "clock" time; that which is kept by a clock running *uniformly*, at the right rate. Hence, in setting the clock by the sun-dial, on any day of the year, we must make the correction.

If the reader would go further and know *why* the true solar days are not uniform in length, that, too, may be answered in a few sentences. The earth's rotation on its axis is perfectly uniform. If it revolved around the sun in a *circle*, with its axis at right angles to its orbit, it would move through exactly equal parts of its orbit day after day, and the sun would consequently have the same amount of eastwardly motion any one day, that it would have *any other day* in the year, This would be very nearly $\frac{1}{365}$ of 360°, or a little less than one degree. As it is, however, the earth's orbit is an ellipse, and the earth moves more rapidly when *nearest* the sun (about First Mo. 1st) than it does when *furthest from* the sun (about Seventh Mo. 1st). The effect on the sun is to make it *appear* to move more rapidly, and more slowly at those times. The earth then, in turning over on its axis about the beginning of the year, has to turn *further than the average* to bring the sun to the meridian, and the sun loses time, or becomes *slow*. The accumulated loss between the 1st of Eleventh Month and the middle of Second Month, is about a half hour; the sun being about 16 minutes *fast* on the former date, and about 14 minutes *slow* on the latter. This result is partly due to the inclination of the ecliptic. The sun moves parallel with the equator about Twelfth Mo. 22d, *gains* position eastwardly, and *adds* to the effect of the earths' rapid perihelion motion. At the equinoxes (Third Mo. 22d, and Ninth Mo. 22d) the sun is crossing the equator at an angle of 23½°, is *losing* time in his eastward progress, comes to the meridian *early*, and makes short solar days, consequently sun time becomes fast, or gains what it had previously lost. At the time of the summer solstice, when the sun is again moving parallel with the equator and should be *slow*, the effect is nearly balanced by the earth's slower aphelion motion in its orbit, so that there is not so much discrepancy between "true" and "mean" solar time in summer, as there is in winter.

As most localities in this country now keep "standard" time, an observer should know his distance east or west of the standard meridian, so that he may make the required correction after determining his local time as above. The standard meridians are the 75th (Philadelphia), 90th (St. Louis), 105th (Denver), and 120th (Carson City). The difference in time between the consecutive meridians in this series is just one hour. An observer must allow 4 minutes for each degree he is from the standard meridian, *adding* the time if he is *west* of it, and *subtracting* if *east*. C. C. B.

FOR "THE FRIEND."

With the near approach of the time for holding our Yearly Meeting comes a feeling of anxiety and concern which words may not describe, but which is well known to the faithful burden-bearers, who have often been made to tremble for the safety of the precious cause committed to us by the great Head of the Church. These dedicated servants have long borne the burden in the heat of the day, and are indeed "weary and heavy-laden." Many of them are nearing the close of their earthly labors, and are anxiously looking to the rising generation to take up the fallen mantles, and go forth in the spirit and power which has kept, and preserved alive in our beloved Society, unto the present time, a *seed* which the Lord hath blessed, and will continue to bless.

Dear aged fathers and mothers in our Israel! my heart salutes you, in a measure of that love which knows no bounds, and which cements and unites in the sweet fellowship of the Gospel of Christ.

I would have you lift up your heads in hope. Can we not thankfully acknowledge, the visitations of our most merciful Father in Heaven have indeed been renewed to this people; and have we not reason to believe there are those in the younger walks of life, to whom *that* cause is precious which *you* love so well? The blessed Head of his Church is still watching over it "by night as well as by day." He is still calling, anointing and sending forth, those who will be made bold to declare the precious truths of the everlasting Gospel, as you have been enabled to declare them; and the same Divine power which gathered, kept and preserved our Society, will still qualify those to uphold the standard given to this people "to display because of the Truth," though many turn back in the day of battle. Should not this hopeful prospect, in the midst of much to sadden and discourage, animate and comfort you? May your faith—your confidence—your hope be renewed; and may you be enabled to still trust in that Almighty power which has been the strength of your day, and will support to the end.

PHILADA., Third Month 26th, 1889.

For "The Friend."

Some Account of the First Places of Worship of Friends in Philadelphia.

The few Friends who had settled on the west side of the Delaware River previous to the arrival of William Penn in 1682, attended the Monthly, Quarterly, and Yearly Meetings of Burlington, &c., the former being held at various places to accommodate the more distant members. Thus by a minute of Burlington Monthly Meeting we find stated, "At a Monthly Meeting held at Upland (Chester) at the house of Robert Wade the 15th of Ninth Month, 1681," &c.

The adventurers under the patronage of Wm. Penn set up the first Friends' meeting in his colony in the Third Month, 1681.

The first meetings for worship and business held in the County of Philadelphia were kept at Shackamaxon, in the house of Thomas Fairman, where it was continued for more than a year.

A six weeks' meeting for the accommodation of these Friends, and those of "Pine Point" was established in 1682, viz:

"At a general meeting held at Salem, in the province of West Jersey the 11th of Second Month, 1682, it was ordered that a six weeks men's and women's meeting for the ordering of the affairs of the Church be kept the 24th day of the Third Month at William Cooper's, (at Pine Point) and the next six weeks at Thomas Fairman's at Shackamaxon, and so in course."

This meeting, however, did not continue, for "Soon after the arrival of William Penn at the intended site of Philadelphia in 1682, it was ordered that notice be given to Friends the next First-day, that as many as can conveniently, may meet at Shackamaxon, in order to appoint other meetings where it may be thought meet." Accordingly, "Friends belonging to the meeting in Philadelphia, in the province of Pennsylvania, being met in the fear and power of the Lord, at the present meeting-place in the said city, the 9th day of the Eleventh Month, the Third-day of the week, in the year 1682, did take into consideration the settlement of meetings therein, for the affairs and service of Truth, &c., and did then and there agree, that the first Third-day in the week in every month shall hereafter be the Monthly Meeting day for the men's and women's meetings for the affairs and service of Truth in this city and county: and every third meeting shall be the Quarterly Meeting for the same."

The next subject considered was for "a fit place to build a meeting-house in this city, as also the manner and form of building; being taken into the consideration of Friends, the whole was referred to the care and management of Thomas Holmes, John Songhurst, Thomas Wynne, and Griffith Jones, or any three of them, and that the charge thereof shall be borne by this meeting, consisting of Friends belonging to the said city."

Richard Townsend, a primitive settler and public Friend, writes, "Our first concern was to keep up and maintain our religious worship; and in order thereto we had several meetings in the houses of the inhabitants, and one boarded meeting-house was set up near the Delaware."

The subject of a proper place, and suitable houses for worship, was one that exercised the early settled Friends in no small degree, as is evidenced by the foregoing. In order to show their care and concern still further in that direction, and the progress made, copious extracts have been made from the early minutes, viz:

"Second meeting [held] the 6th day of Twelfth Month, 1682. The overseers appointed for the building of the meeting-house brought their answer, that according to order, men were already set to work in order to that building."

At the Quarterly Meeting held the 5th day of Fourth Month, 1683, the following minute was made. "Proposed by Friends that the meetings of the county be settled. Agreed that there be a publick First-day meeting of Friends at Tackony, and a First-day publick meeting at Poquessin, and that they both shall make one Monthly Meeting. Agreed that there be a First-day publick meeting at Philadelphia, and a First-day publick meeting at Skuylkill. Agreed that two meetings be continued in Philadelphia every First-day, and one publick meeting every Fifth-day. Agreed that every other First-day there be a publick meeting of Friends for the worship of the Lord, at the house of Thomas Duckett, on the other side of Skuylkill, and that the meetings in these two places make one Monthly Meeting, which, quarterly, with the other Monthly Meeting, shall make up a Quarterly Meeting.

"Agreed that Thomas Duckett give notice at Skuylkill, Thomas Fairman at Tackony, and Samuel Allen at Poquessin, to the Friends there of the Quarterly Meeting's resolutions for the service of Truth in those parts, that all things may be done carefully and savourily to the glory of God and welfare of his people."

On the 3d of Fifth Month, 1683. "Agreed that the Friends appointed to take care for the building of a meeting-house do immediately request the Governour to advise with Friends touching a convenient place whereon to build the same. Agreed that £60 be raised towards the building of the said meeting-house, and the residue to be paid in goods, and that John Songhurst, John Day and Henry Jonson be the carpenters appointed to undertake the building of the said meeting-house."

Second day of Eighth Month, 1683. "Agreed and concluded that Thomas Lloyd, Christopher Taylor, Griffith Jones and John Goodson be the undertakers for repairing the present meeting-house of Friends, and to pay the workmen, the meeting promising to reimburse them their charges. Christopher Taylor, whose the present meeting-house is, refers himself to the discretion of Friends, as touching his satisfaction for the general use of it. Agreed that Henry Jonson and John Day do take an account of the timber fallen for the building of the new meeting-house, and mark and number it."

Second day of Eighth Month, 1683. "The meeting having consulted with the Governour touching a burying-place, it was by him appointed (and by the meeting adopted) that the burial-place shall be in the middle of the city, in the same ground where the meeting-house is appointed. Agreed and concluded that Christopher Taylor, Thomas Lloyd, and Thomas Wynne do undertake to see the ground for the meeting-house and burying-place forthwith surveyed."

First day of Eleventh Month, 1683. "Agreed that for the convenience of Friends on this side of Skuylkill there be a publick meeting every First-day at the house of Francis Fincher or Henry Lewis."

At the Quarterly Meeting held the 5th of Eleventh Month, 1683. "A Women's Meeting was proposed and unanimously agreed upon. Agreed that a place be appointed for women Friends to meet at, and that it be for the present at the house of Christopher Taylor, it being his own offer."

"In the Monthly Meeting held the 6th day of Third Month, the subject of building the meeting-house was again brought up and several Friends appointed to take the matter into consideration; and in the Quarterly Meeting following, it was again mentioned and referred. "The Governour was pleased freely to contribute towards the said building 2000 feet of boards and 3000 cedar shingles, as also the stone already dug up at the quarry."

Fifth day of Sixth Month, 1684. "Agreed that the said meeting-house be builded at the centre, being the middle way betwixt Delaware and Skuylkill, according as it is already designed and pitched upon, and the building to be of brick. Its dimensions being in length 60 feet, in breadth 40 feet, and the height referred to further consideration." Agreed and concluded that the persons formerly appointed for the supervising of the building of the meeting-house should take care that with all speed a shed be built in the city, at the centre, of the same dimensions as the meeting-house."

(To be concluded.)

For "The Friend."

Ministration of Angels.

When our holy Redeemer was personally among men, the devil was permitted to tempt Him. So the devil took Him up into an exceeding high mountain, and showed Him all the kingdoms of the world, and the glory of them, and said unto Him, "All these things will I give thee if thou will fall down and worship me. But Jesus said unto him, "Get thee hence, Satan; for it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve." Then the devil left Him, and angels came and ministered unto Him.

So, if our holy Head was permitted to be tempted, we need not look to be exempt; for the servant is not above his master, nor the disciple above his lord. We find the tempter was then expert in quoting Scripture, and artful in carrying out his arguments: so he is now. And we find that Jesus was taken up and set on a pinnacle of the temple, and into an exceeding high mountain; and we may be exalted above measure, into the airy regions of speculation, and above the true knowledge of God, where we can have a splendid view of the kingdoms of the world delusively spread before us, by the same tempter. And he may tempt us to believe, that these we shall have if we will follow him.

We are told to resist the devil and he will flee from us. And I do believe that many a humble, penitent, seeking soul, has experienced, that when we have overcome him then he has fled from us, or left us for a season at any rate. And such have experienced something comparable to the joyous ministration of angels, to comfort them; as a reward for obedience in resisting the evil one, and in following the leadings of the Holy Spirit, that had been striving with them, to preserve them through the temptation. For "the angel of the Lord encampeth round about them that fear Him and delivereth them." (Ps. xxxiv. 7.) And the Scriptures abound with passages showing the protecting care and help of angels, sent forth to minister for them who shall be heirs of salvation." (Heb. i. 14.) "For He maketh his angels spirits, and his ministers a flame of fire." He redeemed Israel of old, and "the angel of his presence saved them." (Isa. lxiii. 9.) When they cried unto the Lord, He heard them, and his angel brought them out of

Egypt. (Num. xx. 16.) His angel went before the camp in a pillar of cloud by day, and a pillar of fire by night, to lead and protect them. (Exo. xiv. 19, &c.) The angel of the Lord shut the lions' mouths, that they hurt not Daniel. (Dan. vi. 22.) And quite a number of other places in the Old Testament might be referred to, where angels were used by the Lord as ministering spirits. But I will cite a few places from the New.

When the apostles were imprisoned, the angel of the Lord opened the prison doors and brought them out. (Acts v. 19.) And again, the angel of the Lord came to Peter, while in prison, saying to him, "Arise up quickly; and his chains fell off from his hands." And the angel said, gird thyself and follow me, and so he did; but he did not know that it was done by an angel. (Acts xii. 7, &c.) Neither do we know what is often done by angels for us. But we are told that the angel of the Lord smote Herod, because he gave not God the glory; so he was eaten of worms, and gave up the ghost. So we see that angels have been made use of as ministering spirits, under both the old and the new dispensation—ministering consolation to the heirs of God's salvation; but "wrath against the day of wrath, and revelation of the righteous judgments of God," who will render to every man according to his deeds, "when the Lord Jesus shall be revealed from heaven, with his mighty angels." But when He shall come in his glory, and all the holy angels with Him, and sit upon the throne of his glory, and He shall send his angels with a great sound of a trumpet, and gather together his elect, we need not enquire how many of this vast multitude have been employed as ministering angels, for secret things belong to God. But Daniel, in allusion to the same great day, says: Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judge was set and the books were opened.

So we see that the ministration of angels is spoken of then, when time to us shall be no longer. But we know not to what extent they have been employed in the restoration of man, since the fall. But we do know from sad experience, that the devil has his angels also. And that there is a warfare going on between the two opposing powers: as represented by Michael and his angels fighting against the dragon and his angels. But the dragon prevailed not. For greater is He that is in the Christian, than he that is in those who are ruled by the prince and power of this world. For such are under the law of sin and death.

The law which was outwardly written on tables of stone, that might be broken, and which was given upon Mount Sinai, by the disposition of angels, pointed to Christ as the Mediator of the new covenant, which was established upon better promises. For the old law made nothing perfect; but the law of the spirit of life in Christ Jesus is given immediately by Christ, without the mediation or disposition of angels, and is written on every heart. And as it makes all perfect who live in obedience to it, so it supercedes and does away with the old law of sin and death. And we come away from a dependence on outward sounds, and from "the voice of words," which belong to the old dispensation, and come spiritually to mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, &c.

God, who in many ways spoke to the holy men of old, has, in this new dispensation, spoken to us more eminently by his Son, inwardly. So that now Christ within is the Christian's main hope of glory. But we may have faith also in outward instrumentalities, such as the Scriptures, the ministration of angels, the ministry of the gospel, &c.; for they tend to draw attention to the internal work of regeneration by the Spirit, through which we gain an admittance into the heavenly kingdom, even while here upon earth, and are made partakers of the inheritance of the saints in light, while this side the grave. So, I do not understand that a dependence on the inward operations of the Spirit excludes the use of outward means of reformation or salvation. For it does seem to me, that the ministrations of angels are still made use of, as initiatory steps to lead us into the holy of holies; and that the Book of God is the best outward help we have. But that all outward helps are but secondary, as compared to the work of the Holy Spirit; for they only point us to the Spirit that quickeneth, and who is the Lamb of God that taketh away sin out of the heart; and prepares us for an inheritance with the saints in light, when the conflicts of time are over. But we have, by the assistance of ministering spirits, to wrestle with flesh and blood, and with spiritual wickedness in high places, until the victory is won, and we have overcome. Then He will give us to eat of the tree of life, which still grows in the midst of the paradise of God.

But we first have to pass under the crucifying operation of the flaming sword, which turns every way upon the transgressing nature within, until all is destroyed or burnt up by the fire that burns inwardly like an oven; for our God is a consuming fire, and He maketh his angels spirits, and his ministers a flame of fire. But the fire is designed to purify, and has no effect on the body more than the flames had upon the three children of God that were cast into the fiery furnace. For they trusted in God, and He sent his angel and delivered them; and He will deliver his children now, though they may have many fiery trials to pass through in upholding the true worship of the God of our Israel.

What we now most need is a more full obedience to the law of the spirit of life in Christ Jesus, as inwardly revealed, which sets us free from the law of sin and death. And then we would no longer have need to come outwardly to the mount that might be touched, and that burned with outward fire; because we would have come inwardly to mount Sion, and unto the city of the living God. And now we must see that we refuse not Him that speaketh. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; and if they escaped not who refused Moses, when he spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven, whose voice then shook the earth, but now He shakes not only the earthly nature in us but also the false rest, or imaginary heaven, which I fear many are contenting themselves with, under a delusive hope, and so remain at ease in Zion. So now a shaking is needed to purify us. And surely a time of great shaking has come upon Christendom, and upon us as a people, in which many are already shaken off of the old tried foundation. And all who yet remain will be shaken, so that nothing but that which cannot be shaken will remain. But the foundation of God stands sure; and the remnant that remain on it are alone worthy of the dear-bought name by which we are called. And I believe that if we still stand as a people, we shall have to stand upon the same foundation that our forefathers built upon, Jesus Christ himself being the chief corner-stone, and the spiritual leader of his Church and people: to whom all the glory of salvation belongs, and not to man, or to any outward instrumentalities. For it is by grace we are saved through faith, and that not of ourselves, for all that belongs to salvation is the free gift of God. DAVID HUDDLESTON.

DUBLIN, IND., Second Month 14th, 1889.

SELECTED.

AT HOME ON THE FARM.

FARMER JOHN.

"If I'd nothing to do," said Farmer John,
"To fret or bother me—
Were I but rid of this mountain of work,
What a good man I could be!

"The pigs get out, and the cows get in,
Where they have no right to be,
And the weeds in the garden and the corn,
Why, they fairly frighten me.

"It worries me out of my temper quite,
And well-nigh out of my head;
What a curse it is that a man must toil
Like this for his daily bread!"

But Farmer John he broke his leg,
And was kept for many a week
A helpless man and an idle man—
Was he therefore mild and meek?

Nay; what with the pain, and what with the fret
Of sitting with nothing to do—
And the farmwork botched by a shiftless hand,
He got very cross and blue.

He scolded the children and cuffed the dog
That fawned about his knee;
And snarled at his wife, though she was kind
And patient as a wife could be.

He grumbled and whined, and fretted and fumed
The whole of the long day through.
"'Twill ruin me quite," said Farmer John,
"To sit here with nothing to do!"

His hurt got well, and he went to work,
And a busier man than he,
A happier man, or pleasanter man,
You never would wish to see.

The pigs got out, and he drove them back,
Whistling right merrily;
He mended the fence, and kept the cows
Just where they ought to be.

Weeding the garden was jolly fun,
And ditto hoeing the corn.
"I'm happier far," said Farmer John,
"Than I've been since I was born."

He learned a lesson that lasts him well—
'Twill last him his whole life through;
He frets but seldom, and never because
He has plenty of work to do.

"I'll tell you what," said Farmer John,
"They are either knaves or fools
Who long to be idle—for idle hands
Are the devil's chosen tools."

—*Christian at Work.*

LOSS AND GAIN.

I sorrowed that the golden day was dead,
Its light no more the country-side adorning.
But while I grieved, behold!—the East grew red
With morning.

I sighed that merry spring was forced to go,
And doff the wreaths that did so well become her.
But whilst I murmured at her absence, lo!—
'Twas summer.

Half broken-hearted, I bewailed the end
Of friendships than which none had once seemed
nearer;
But whilst I wept I found a newer friend,
And dearer.

And thus I learned old pleasures are estranged
Only that something better may be given,
Until at last we find this earth exchanged
For heaven.

—*Good Words.*

For "The Friend."

The Approach of Spring.

As the milder weather of Spring gradually approaches, the observer of Nature sees many evidences of its effects, both on plants and animals.

In our section of the country (Eastern New Jersey) we have had less severe weather than usual during the past winter, and in consequence more of the hardier plants have ventured to bud and blossom. The beautiful yellow stars of the Jessamine expanded as early as the Twelfth Month, and have ornamented the long, slender, climbing stems of the vine almost ever since—excepting when the flow of the sap was checked by a fall of temperature to the neighborhood of zero. The common Chickweed, delicate and frail as it seems, has been growing and blooming during the most of the winter.

Some of the Silver Maples in our village opened their buds in the early part of the Third Month; and the well-known Skunk Cabbage pushed its curious hood-like floral envelopes above ground probably quite as early. The drooping spikes of the common Alder, which hang at the extremity of the twigs like a bunch of tallow candles which the housewife is "dipping," have swelled and lengthened, and are nearly ready to send out their clouds of pollen when agitated by the wind. A few mild, spring-like days will greatly increase the number of plants in bloom.

Another evidence of activity in vegetable life was furnished by some Maple trees which had been cut down in our village about the 7th of the Third Month. They had been very evenly cut off, at the level of the foot-walk. Two or three days afterwards, I noticed that the top of the stumps was moistened as if by a slight rain; yet no rain had fallen. The moisture had increased, until in a few days the water lay on the surface, filling up the slight depressions. Then I saw that it proceeded from the flow of the sap, taken up by the rootlets, and sent upward through the vessels of the trunk, and designed to furnish material for the growth of the buds, but which had now been removed by the woodman's axe. I remembered that it was now about the time of year in which farmers, in the North and West tap the trunks of the Sugar Maple, and from the abundant flow of its sap make the maple syrup and sugar whose peculiar flavor is so delightful to many persons.

The English sparrows which have been around our dwelling during the winter, have for a long time been visiting two bird-boxes fastened to a maple tree in the yard; and now, after the usual contests of these pugnacious little birds, a pair have taken possession of each of them; and from their frequent visits to their interiors, seem to have been arranging them for housekeeping duties.

The habits and movements of these sparrows have often interested us. During the cold weather, as evening approached, one of them would snugly stow itself away on the top of each of the columns that support the roof of the piazza, in a nook out of the reach of wind or storm, and there spend the night. The window where my desk is situated, and where I spend many hours writing and reading, looks out on the side of a neighbor's house. A ledge under the overhanging cornice of his roof projects sufficiently to make a resting-place for these birds; and there, during easterly storms, many take refuge and spend much of the day sheltered from the chilling rain. Some will spend considerable time in deliberately dressing their plumage—apparently well-pleased to find something with which to employ their leisure; others will quietly settle down and remain almost motionless; others, of a more nervous temperament, seem restless and uneasy, and will soon tire of such a monotonous way of spending the day, and dart out into the storm. So I concluded that among these little creatures there is to be found a diversity of character, similar to that which prevails among ourselves.

On the 8th of Third Month I noticed the fresh upheavals of the earth, "made by the mole, that miner of the soil,"—an indication that the frost had disappeared, and that the earth-worms, which are supposed to form a large part of its sustenance, had approached the surface from the deeper burrows in which they pass the cold season. Indeed, a few days afterward, I saw abundant evidence of the presence of the worms in the little mounds of earth, which they had made on the top of the ground everywhere over the lawn.

The movements of our migratory birds are thought by some naturalists to be influenced quite as much by the supply of food as by a desire to escape the severity of the cold. It was interesting in this connection to notice the simultaneous appearance of the worms and of the Robins which feed on them. Of this favorite bird my memoranda note the arrival on the 14th, although I believe it was observed by some a few days earlier.

The Blackbirds, both the common or Crow Blackbird, and the Red-winged, came about the same time. The fondness of these birds for worms and grubs is such, that they will follow the ploughman, walking along the furrow that he leaves, and picking up the insects which have been exposed.

The 13th of the month was a mild, spring-like day, and I was pleased to see one of my old favorites, the little Nut Hatch, whose general color is a blueish ash, with a black head, and white on the under side. According to a frequent habit, it alighted on the upper part of a tree, and gradually descended, head downwards, examining the crevices in the bark, and I suppose, picking up here and there a spider or other insect to appease its hunger. I had noticed on the same day several varieties of insects, which, the warmth of the day had drawn forth from their retreats—such as spiders, mosquitoes, and wasps. So I thought that it was another illustration of the general principle, that the birds come when their food is ready for them. And does it not also illustrate the language of the Psalmist, who, in speaking of the care of the Great Creator over his works, thus addresses the Ruler of the Universe: "The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest Thine hand and satisfiest the desire of every living thing."

Flitting about among the bushes were a little company of Snow-birds, of a uniform lead-color above, and lighter beneath. As they flew, a white feather on each side of the tail was conspicuous. These winter residents have fed on the seeds and berries which adhered to the grasses, weeds, and bushes; and ere long will move on to the northward, to the regions they select for building their nests and rearing their young. Bluebirds were also seen, whose arrival, Wilson, the ornithologist, associates with the fishermen hauling the shad to the shore.

I know well that these notes are very simple in their character; and may seem to some of little value, but I would gladly encourage my younger readers to form the habit of closely observing the operations of Nature, which may often be to them a source of both interest and instruction. J. W.

For "The Friend."

The Religious Novel.

There have been lately issued two works of fiction, deeply steeped in a certain sort of fictitious theology, which have been greatly read, much commented upon in the religious papers, and which withal are doubtless calculated to do a great deal of moral damage. The author of one of these books is a grand-daughter of that Christian of excellent repute, Thomas Arnold, of Rugby. The writer of this has not deemed it required of him to read the book, but is content to accept the general estimate as to its prevailing sentiment that, if its teaching be accepted, "belief in the incarnation, in miracles, and in the resurrection, must be abandoned." Alongside of this mistaken view, it is instructive to place the following determinate declaration of Thomas Arnold upon these very important matters. He says:—

"The evidence of our Lord's life and death and resurrection, may be, and often has been shown to be satisfactory; it is good according to the common rules for distinguishing good evidence from bad. Thousands and tens of thousands of persons have gone through it piece by piece as carefully as ever judge summed up on a most important cause. I have myself done it many times over, not to persuade others, but to satisfy myself. I have been used for many years to study the history of other times, and to examine and weigh the evidence of those who have written about them, and I know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort, to the understanding of a fair inquirer, than the great sign which God hath given us, that Christ died and rose again from the dead."

A writer in the *Christian Weekly*, Helen E. Smith, has within a few weeks narrated a little incident which convincingly shows the danger to be apprehended from dipping into this new sort of religious romancing. She speaks of one whom she had known for four or five years as a happy girl of unusually bright intellect, who was a faithful attendant of her religious meeting (Presbyterian) and First-day school. But, for some weeks her friends noticed that she had become nervous, almost hysterical, and that both appetite and strength seemed failing her. A little conversation developed the fact that she had been reading of late too much talked-about works of fiction wherein are statements and alleged proofs that our Saviour was in reality a mere man, a good man, even a holy man, it is true, but nothing more than human. To this young mind, unversed in sophistry, unused to weigh and compare evidence, these books had seemed to open the doors not only to an empty but a noisome sepulchre. Her every look and accent repeated the sad cry, "They have taken away my Lord!" The account explains, further, that this girl was an orphan, to whom the union beyond the grave with loved parents from whom she had been so early severed, was a consoling thought, which now seemed in danger of being shattered by the hapless reflection that if "Jesus never rose from the dead then no one will arise." The narrator continues: "Could stronger and sadder testimony be given to the power of such reading to cause unhappiness? Formerly, books of a similar tendency were clothed in sober, dull, argumentative garbs, or in invective's unattractive hues, and it was not necessary to trouble one's

self so much about the effects they might have upon young minds, because the young did not care to read them. But now that works presenting a false show of learning and having a tendency to take away our Lord, giving us nothing to fill the hearts they have bereaved, are appearing in the guise of attractive tales, what is the duty of Christians in regard to them?" She counsels their careful exclusion from families and libraries, not specifically to notice them, and warns against substituting popular lesson-helps for the study of the Bible.

Phillips Brooks, of Boston, referring to the stir concerning these books, tersely advises—"Study your Bible, and let your novel go," while the *Watchman* staunchly defines its position in saying: "We stand with those who do not accept novels as the best accredited teachers and instructors of a Christian people. Albeit to say so much may not be popular."

But the readers of THE FRIEND will doubtless generally incline to the view that our need of the present and hope for the future, lies in a more general acknowledgment in life and conversation, of the immediate guidance of God's Holy Spirit, and a consequent nearer approach to Him who is the Way, the Truth and the Life, and away from all untruths and "oppositions of science falsely so-called." Unquestionably true was the opinion lately quoted in this journal, as advanced by John Foster, the essayist, "That whenever the world is favored with a more general and efficient revival of religion, it will be the result of a fresh outpouring of the Spirit of Christ."

That was not a re-assuring statement which I lately met with, that, of the several thousand consecutive articles which had appeared during quite a number of years in a religious periodical of note, published in Great Britain, not one had had for its definite theme the Holy Spirit and his work. With good reason, therefore, may we accept the sentiment which the writer lately saw quoted as from a new work, "The Spiritual Life and other Sermons," by Pastor Weldon, headmaster of Harrow School: "If it were asked me what is the doctrine of God's Word which this present age most deeply needs, and yet, perhaps, is in most danger of forgetting, I could only answer, the Doctrine of the Holy Spirit."

JOSIAH W. LEEDS.

For "THE FRIEND."

Notes of a Visit to Italy.

There is certainly a feeling of pleasure arising from a review of the scenes and incidents connected with the travel and sojourn of a few months in the old countries of the eastern world, amid the old populations and the civilizations of the many past centuries. The contrast is seen and impresses one, when we contrast our own new country and the new improvements we are making on every hand, with the works of by-gone centuries, many of them unique and striking, which we find in Europe. A keen relish for the sights and scenes of these old countries was considerably sharpened by a cherished desire of more than two score of years to witness them.

In speaking of them we may be allowed to pass over the oft-repeated notice of the six or seven days of ocean travel on one of the fast steamers; the landing at Liverpool on the 7th day; and then on to London, and through Kent to Dover, Calais and Paris; next day to Lyons; then to Colouz and Madone, the border-line between France and Italy; through the Mount Cenis tunnel, 7¾ miles, on to the plains of Lombardy. In climbing the Alps, before entering the tunnel, we rise 3800 feet, and then we have 4093 feet of mountain heights above the top of the tunnel; then a succession of short tunnels for 50 or 60 miles to get down the mountain into the plains on the Italian side, within 25 or 30 miles of Turin. Snow in considerable quantities lay all along the mountain route on either side of the railroad. We were kept passing from one side of the cars to the other to view the grand and enchanting scenery. But such struggling with the rugged slopes and valleys by the inhabitants, to secure a living, none would believe unless they saw. Every little patch of ground is utilized and planted in strips, and often terraced on the slopes of the mountain, away up 40 or 50 degrees of an angle, planted mostly with the grape-vine in different styles,—all done by hand. Women as well as men are equally engaged in the work, as no cattle of any kind could reach these slopes to assist the peasants in the work of cultivation. The sight of this scenery would not have been missed for twice its cost.

In 1100 miles from Liverpool we come to Turin, in northern Italy, the capital of Lombardy, and the former residence and capital of Victor Emanuel, before he and Garibaldi succeeded in expelling the Austrians and uniting Italy, and taking and occupying Rome, unseating the Pope and despoiling him of his temporal power. Turin reminds one very much of our own model city of Philadelphia, with straight streets crossing at right angles. These are wide, and well shaded with noble trees. There are long, high colonnades, with marble pillars in front of the shops; extending both sides of the avenue, 18 or 20 feet wide—where ladies can go shopping without being exposed to either sun or rain. Trees also planted in the centre of the avenue, affording a delightful shade. It has noble public buildings, We were quite interested in a drive through and about the city, and in a visit to the museum of Egyptian antiquities. The people were very friendly and attentive to Americans (a name which seemed to be a passport to their favors) and seemed to be of a different class from those imported into America, or those of the common people further south.

We had a very pleasant interview with a minister of the Waldensian Church (Charles Albert Tryon) who informed me that their people were upholding their Protestant principles, inherited from their forefathers many centuries agone; not only in the Piedmont Valleys, but they had missions and organized churches in the cities of Italy, including Rome, and were promulgating those doctrines of New Testament Christianity for which their forefathers suffered so much at the hands of the Papal Hierarchy all along through the centuries beginning with the usurpation of the Bishop of Rome, and the Romish Church apostacy. This sturdy, patient but long-persecuted people still live, and promise good for evil to their persistent persecutors by spreading the pure gospel truths among them. I was extended a friendly invitation, with a note of introduction to some of the Christians in the Piedmont Valleys 30 or 40 miles by rail; but in consequence of the rain the next day, was deterred from taking the trip, and was very much disappointed at having to forego the pleasure of seeing this Protestant community, whose forefathers were Protestants before the name was known or used in the Christian world, perhaps 1000 years before Luther's day. We were i a hurry to get to Rome before the hot weathe set in; and so left Turiu with some regrets tha we could not see more of the beauties an curiosities of this city, so much like, in man things, an American city: with its numerou tramways—some of them steam—wide streets shops, and polite people with more Protestantism and less papal usages than some of the othe Italian cities.

Leaving Turin by rail for Genoa, 100 miles we pass through mountainous regions and fertil valleys, cultivated mostly by hand-labor. Th vineyards were quite enchanting, and the tunnel quite numerous. We first saw the Mediterranean at Genoa, the ancient port of Italy, doing th carrying trade of the world at one time.

G. R.

Third Month 20th, 1889.

(To be continued.)

Natural History, Science, &c.

Boring Sponges.—How sponges bore into soli limestone or shells is as yet an unsolved problem Nassonoff has investigated a new species of *Clion* which tunnels oyster and mussel shells, and h believes that the boring of the canals and ga leries is performed solely by the soft parts o the sponge. The penetration of the prolongatio of the body of the sponge into the shell appear to be accomplished by the secretion of a corrod ing liquid—probably an acid.

The Distribution of Plants.—Mud on the fee or even scraps of growth on the feathers o aquatic birds are excellent dispersers of aquati plants, and hence plant hunters may neve despair of finding new localities for water-plant even in the most unlikely places. A ver curious aquatic plant, not far removed fro ferns and lycopodiums—*Salvinia natans*—wa said by Pursh to have been found by him i small ponds in western New York. No spec men was found in his herbarium, and it ha been thought he was mistaken. But it ma have been brought by birds, have flourished fo a year or two, but failed to establish itself in s high a northern region, and so died out in few years. At any rate, another unlikely spo has been found in a small bayou in Bois Brul Creek, Perry County, Missouri. Dr. Asa Gra identified it as the genuine *Salvinia natan* Now that an American specimen has bee found, there is a doubt about its being genuine native of that part of our country: n one has found it before. Its introduction b birds is probable. The effort to find othe localities will give zest to the work of plan hunters. It is furnished above with fern-lik sub-elliptic, floating entire leaves, and belo with long rootlets and fluted, bladder-like fru on short, leafless branches. The upper surfac of the leaves is studded with warts, each bearin a little crown of bristles.—*The Independent.*

Excavating Frozen Ground.—A German e gineer has published some observations on th most efficient method of excavating streets i frosty weather. Every one knows the difficult of making any impression with ordinary too on frozen ground. Much of the labor incident to such work may be saved by considering th the ground does not freeze all at once in a homogeneous mass, but by successive stage which produce a stratified condition, somethin like that of sandstone or limestone. If th work is carried on vertically downward fro the surface, the material, whether of stratifi stone or frozen earth, must be removed in sm

rticles, while, by taking advantage of the atification, and working horizontally from a ift or an exposed face, the material may be lit off in large pieces through the seams beeen the strata. After a pit has been sunk in e spot where the excavation is to begin, the eration may be continued rapidly and successly by means of iron wedges, long and short, iich are driven horizontally as the work adnces, and lift and break up the frozen earth large sheets until the necessary depth is atined.—*American Architect.*

Disease Germs.—Persons sometimes hold in e mouth pieces of money when they are mak- change. It is quite possible in this way to bibe the germs of disease, which will adhere silver and other coin.

Items.

Public Meetings, &c.—Under the pressure of a ncern which was felt by some of the members of e Committee of Burlington Quarterly Meeting, public meeting was held in Jersey City on the ening of the 6th of Third month; and one in hway, N. J., the following day. On the evening that day a similar meeting was held in the uthern part of the City of Philadelphia, which s attended by several hundred people. In this e spiritual nature of true religion was set forth, d attention called to the characteristic feature of e new covenant which the Lord promised to make th his people—even that He would put his law *o their hearts*, so that there should be no indisnsable necessity for one man to teach another, t the Lord himself would be their teacher. All take in the visitations of this Grace of God, this ght of Christ, this Holy Spirit, this Divine anoint-, which points out the way in which we should lk. It is only under its command and influence, t man can profitably preach unto others; the e ministry depends on this anointing, and not any outward ordination; and as the gift is freely towed of God, it must be freely exercised, and for the sake of any outward return.

On the 10th, an appointed meeting was held at rshallton in Chester Co., Pa., and one also in ise at Fourth and Arch Streets, Philadelphia. s latter was a large and comfortable meeting. it the attention of the people was called to the essity of obeying the commands of Christ, if they uld be his friends; and to the blessed privilege it to have his Spirit abiding in man, pointing out path in which he should walk.

n the 17th a public meeting was held at Langae, north of Philadelphia; on the 18th one in southern part of that city; and on the 21st one 'rankford, a suburb of Philadelphia.

isits were paid during the Third Month to the ilies of Bradford and London Britain Meetings, few Friends whose minds had been drawn to r upon those weighty services; and a number sits were made to meetings in different parts of Yearly Meeting. Of these different services, it lieved it may be said in general, that those end in them were favored with a measure of ne help.

e Doctrine of Indulgences in the Church of Rome. *The Independent* of Second Month 28th, were ished two communications on the doctrine of lgences, both written by members of the Roman olic Church. One of these, who signs his e "An Experienced Observer," describes the rstitious views held by the common people—nore uneducated masses of that communion. Editor says:

Following 'An Experienced Observer,' one has had rare knowledge, from within, of the ical belief of the Catholic multitude, we went Catholic Publishing House, 5 Barclay Street, ought for thirty cents the 'Rosary and Scapu-ook,' published by Patrick J. Kenedy. It the approval of Archbishop Hughes, and so thousand copies have been printed during the thirty-four years that the plates are nearly ont.

Wishing to know what a scapular is we bought, for thirty cents more, one of these objects. The scapulars are patches of flannel of different colors; a brown and a blue sewed together with a loose button-hole stich, then a black and a white, and then a red, backed with a cotton patch, on which is printed a figure of an adoration of the sacred hearts of Jesus and Mary.

"The advantage of these scapulars may be learned from the 'Scapular Book.' When the first one was given to St. Simon Stock, the Virgin told him that 'Whoever shall be so happy as to die wearing this garment shall not suffer in the eternal fires of hell.' Accordingly the 'Scapular Book' tells us this story:

"'M. de Cuge, cornet of a company of horse, was wounded at Tefin, in the year 1636, by a cannonball, which, passing through his left side, had torn his heart to pieces, so that naturally he could not live a moment. Nevertheless, Almighty God, by the intercession of the glorious Virgin, gave him time to repent, for he was in mortal sin (as he afterward declared), and prolonged his life for three or four hours, during which time he made his confession . . which being done the surgeon came to search his wounds, and found that the bullet had driven the scapula into his heart. On its being drawn out he presently expired, making many acts of profound gratitude toward the sacred Virgin who prolonged his life in a miraculous manner, and preserved him from eternal death.'

"This story is told to prove that the scapular assures the intervention of Mary to save a soul in deadly sin from hell. She will somehow manage to secure its repentance before death.

"But this virtue of the scapular does not relieve from purgatory, and the vision granted to Pope John XXII, related by him in his Sabbatine Bull of 1322, gives this promise to the brethren of the holy scapular:

"'If . . . there shall be any who for their sins have been cast into purgatory, I, their glorious mother, will descend on the Saturday after their death; I will deliver those whom I shall find in purgatory, and take them up to the holy mountain of eternal life.'

"Now it is a most remarkable fact that the story of the scapular, the vision of St. Simon and the Sabbatine Bull of John XXII, and the confirmatory bull of Alexander V, are all declared in the 'Catholic Dictionary' to be *forgeries*, known to be such for over a century; and yet these forgeries are taught to-day as truths to the ignorant believers of the Arch-diocese of New York by authority of its late Archbishop, and without a word of censure from the present prelate. Nothing to compare with this can be produced in the literature of Protestantism."

The other correspondent of *The Independent* is "A Catholic Priest," who rejects these superstitions, and says, that a good Catholic is not obliged to believe that indulgences have any effect in the next world. The Editor says, he is glad to publish his views as an illustration of the variety of thinking that exists in the Roman Catholic Church, and of the influences at work there which tend to bring it back towards its pristine purity. From the progress of these reforming influences *within* its borders, he derives hope for the future.

THE FRIEND.

FOURTH MONTH 6, 1889.

It is a cause of encouragement to those who conduct THE FRIEND, that their efforts to encourage our members in the faithful upholding of the principles of our religious Society, meet with the approval of honest-hearted Friends in many parts of our country.

A letter received by the editor a few weeks since from an aged friend in Indiana, after expressing satisfaction and interest in the paper, makes some statements in reference to the condition of the meetings of Friends with which he is connected, which show that there is still need for concern and labor on the part of those who retain their confidence in the principles and practices which the Society of Friends believed in and upheld in former times. The letter says:—

"I want to say to thee that I am a member of the Larger Body of Western Yearly Meeting, and was a member when this Yearly Meeting was established in 1858. Since that date, strange changes and innovations have taken place among us here. I have always felt that schisms and separations are the bane of Society, and ought to be generally avoided.

"Western Yearly Meeting has encouraged and adpoted many innovations within 30 years past, that I have *no unity with*. But what can I do? I do not feel that I ought to unite myself with any other denomination.

"Western, Indiana, Iowa and Kansas Yearly Meetings have largely adopted the Pastoral system of employing and paying ministers for their services, *all of which I believe to be wrong.* A pulpit has recently been made in the meeting-house where I belong, that the Pastors may be better accomodated than to sit on gallery benches with other ministers. Congregational singing is often practised in our meetings, and Friends have recently employed a singing teacher, that their children may know just how to modulate their notes according to the most appoved style of modern fashion.

"I am now far advanced in life, but I would be glad to once more enjoy the privilege of sitting in a good old-fashioned Quaker meeting.

"I know of several others besides myself who entertain these views, but what can we do? I am very sure the Yearly Meeting will not turn its course, but is bound to carry out the programme of its plans that we now have before us."

Surely such a statement as the above is calculated to awaken strong feelings of sympathy for those Friends who are so situated,—who retain their love for the original principles of Friends, and yet see many of their fellow members entering upon paths which will lead from them. It brings to remembrance the condition of our branch of the Church in its early days, when exposed to severe outward persecution, which its members seemed powerless to resist. But their place of refuge was the arms of Omnipotence; and the cries and prayers of his people went up to the Lord, that He would in his own time and way arise for their deliverance. The place of prayer is still a safe habitation; and those who maintain their allegiance to the Lord, and steadily look to Him for guidance and help, have firm grounds to hope, that He will care for them, show them the way in which they should go and give them strength to bear a faithful testimony for Him and his righteous cause.

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement shows a reduction of $13,605,655 during Third Month. Total cash in the Treasury, $617,591,090.

The following nominations by the President have been confirmed by the Senate: Robert T. Lincoln to be Minister to Great Britain; Allen Thorndyke Rice, Minister to Russia; George B. Loring, Minister to Portugal; John Hicks, Minister to Peru; Thomas Ryan, Minister to Mexico; Patrick Egan, Minister to Chili; Robert Adams, Jr., Minister to Brazil; and James N. Huston for Treasurer of the United States. Murat Halstead, of Cincinnati, who was nominated for Minister to Germany, was rejected.

Advices have been received from Samoa to the effect that in a terrific hurricane there, the American men-of-war Trenton, Vandalia and Nipsic, and the German men-of-war Alder, Olga and Eber were driven on a reef during a violent storm and totally wrecked.

Of the American crews, four officers and forty-six men were drowned, and of the German crews, nine officers and eighty-seven men lost their lives.

The President has issued a proclamation, in accordance with the acts passed at the last session of Congress, forbidding the killing of any otter, mink, marten, sable or fur seal, or other fur-bearing animal within the limits of Alaska Territory or in the waters thereof, except under such regulations as the Secretary of the Treasury may prescribe, and for the protection of the salmon fisheries of Alaska. The proclamation warns all persons against entering the waters of Behring Sea within the dominion of the United States for the purpose of violating the provisions of said acts, and proclaims that all persons found to be, or to have been, engaged in any violation of the laws of the United States in said waters will be arrested and punished as provided by law, and that all vessels so employed, their tackle, apparel, furniture, and cargoes will be seized and forfeited.

The President has issued a proclamation opening the Oklahoma lands to settlement on and after Fourth Month 22nd. They embrace about 1,800,000 acres of land. The country affected by the proclamation is bounded on the south by the Canadian River to a point below Fort Reno; thence north to the Cimarron River; along that river in a northwestern direction for some distance, and thence due east to a point near the Pawnee reservation, thence south to the Cimarron River again, along that river due west to the Indian meridian, thence due south along that meridian until the Canadian River, the starting point, is reached.

A dispatch from Wichita, Kansas, says the proclamation for the opening of Oklahoma was received with demonstrations of great joy. The boomers have been encamped along the line and are making ready to move. The cattle men are hurrying on to Oklahoma to get their cattle, as they fear violence from the boomers. Fights are daily occurring. Men have already sold their rights to claims for $400 and $500.

Upon the announcement that the President had issued the Oklahoma proclamation, officials of the Rock Island Railroad and a corps of engineers started from Topeka, Kansas, to make the final survey for the extension through the Indian Territory. The road is built as far south as Pound Creek, some twenty-five miles below, in the Cherokee strip, at which point construction will begin.

Captain Platt, of the United States Fish Commission steamer, at Charlotte Harbor, Florida, has successfully hatched 3,500,000 eggs of the sheepshead. This is said to be the first successful hatching of that important food fish.

Local Option was voted upon in Botetourt County, Virginia, on the 28th ult., and the county went "wet" by over 200 majority.

A despatch from Eagle Pass, Texas, says that Colonel Holliday, an experienced miner, has found a paying deposit of tin ore in the Pecas country.

Another huge telescope, even surpassing the famous Lick telescope, is soon to be built by Alvan Clark for the University of Southern California. It will be placed on the top of Wilson's Peak, about thirteen miles east of Los Angelos.

Deaths in this city last week numbered 389, a decrease of 23 from the previous week, and a decrease of 28 compared with the corresponding period of last year. Of the foregoing 205 were males and 184 females: 53 died of consumption; 42 of pneumonia; 29 of diseases of the heart; 18 of typhoid fever; 18 of inflammation of the brain; 14 of debility; 13 of marasmus; 13 of convulsions; 12 of old age; 10 of scarlet fever; 9 of apoplexy and 7 of diphtheria.

Markets, &c.—U. S. 4½'s, 108¼; 4's, reg., 129; coupon, 130; currency 6's, 120 a 131.

Cotton was in limited demand from spinners on a basis of 10⅜ cts. per pound for middling uplands.

Feed.—Winter bran, choice, $15; do., fair to prime, $14 a $14.75; spring bran, nominal.

Flour and Meal.—Western and Pennsylvania super, $3.00 a $3.25; do., do., extras, $3.25 a $3.75; No. 2 winter family, $4.00 a $4.30; Pennsylvania family, $4.50 a $4.75; Pennsylvania roller process, $4.50 a $5.00; Ohio, clear, $4.60 a $4.90; do., straight, $4.90 a $5.15; Indiana, clear, $4.60 a $4.90; do., straight, $4.90 a $5.15; St. Louis and Southern Illinois, clear, $4.60 a $4.90; do. do., straight, $4.90 a $5.15; winter patent, fair to choice, $5.30 a $6.00; Minnesota, clear, $4.00 a $4.75; do., straight, $5.00 a $6.00; do., patent, $6.00 a $6.55.

Grain.—No. 2 red wheat, 93 a 94 cts.
No. 2 mixed corn, 40½ a 41 cts.
No. 2 white oats, 33½ a 34 cts.

Beef cattle.—Extra, 4½ a 4⅝ cts.; good, 4 a 4¼ cts.; medium, 3½ a 3¾ cts.; common, 2 a 2¼ cts.; fat cows, 2 a 3 cts.

Sheep.—Kansas sheep, 3 a 5⅝ cts.; native sheep, 3½ a 6 cts.; lambs, 4 a 7¼ cts.

Hogs.—Western, 7⅛ a 7¼ cts.; State, 6¼ a 6¾ cts.

Milch cows $25 a $45.

FOREIGN.—John Bright died at his home in Birmigham, on the morning of Third Month 27th. He was in the 78th year of his age. The interment took place on the 30th, at Rochdale.

The French Cabinet has unanimously resolved to prosecute General Boulanger.

The great Eiffel Tower, which will be one of the principal features of the coming Paris Exhibition, was opened formally on the 31st ultimo. Premier Tirard delivered the oration.

A despatch from Ostend, Belgium, of Third Month 31st, says: The steamer Countess of Flanders was run into off Dunkirk, at 2 o'clock yesterday afternoon, by the Belgian mail boat Princesse Henriette. The collision occurred during a dense fog. The Countess of Flanders sank, and her captain, first lieutenant, nine of the crew and three of the passengers were drowned.

The Hague, Third Month 28th. Parliament will assemble on Fourth Month 2nd for the purpose of receiving a communication from the Ministry, in which a formal announcement will be made of the king's incapacity for governing.

The Swiss Federal Council, suspecting that, in the event of a Franco-German war, Germany would violate the territory of Switzerland, has recommended to Parliament the adoption of a credit for the purpose of fortifying St. Gothard's Pass.

The reports of gold discoveries in Lower California are proven to be greatly exaggerated. The new mines said to contain inestimable treasure are simply old mines known to the Mexicans and Indians for many years.

Trouble is reported from the new mining camp near Santa Clara, California. A rich quartz claim is held by armed Mexicans, whose rights are disputed by American prospectors. Governor Torres has been asked for troops, and officers are hastening there with a squad of Mexican cavalry.

The U. S. Consul at Pernambuco, Brazil, says the province of Ceara has lost 12,331 inhabitants on account of the summer drought, most of them emigrating to the northern and southern provinces.

NOTICES.

Arrangements have been made with the Pennsylvania Railroad Company, by which Friends attending our approaching Yearly Meeting can obtain excursion tickets to Philadelphia and return, from any station on the following railroads, at the rate of 2 cents a mile each way; except that no such tickets will be issued at a less rate than 25 cents, viz: Pennsylvania Railroad (main line) as far west as Pittsburg, Philadelphia and Erie Railroad Division, Northern Central Railway, United Railroads of New Jersey Division, West Jersey Railroad, Baltimore and Potomac Railroad Company, or Philadelphia, Wilmington and Baltimore Railroad Company. On any day from Fourth Mo. 10th to 20th, 1889, inclusive, and make the return coupon good until Fourth Mo. 22d, 1889, inclusive.

Application should be made either personally or by mail, to Jacob Smedley, 304 Arch Street, Philadelphia, or to Thomas C. Hogue, West Chester, Pa., for orders on the Ticket Agents,—one of which must be delivered to the agent whenever a ticket is obtained. These orders inform the Ticket Agent at whatever station they are presented on the above railroads, that the bearer is entitled to a ticket to Philadelphia and return, at the rate of 2 cents per mile. If a friend in each neighborhood would ascertain the number likely to be needed, and obtain them and distribute among the Friends, it would make less work for those having the care of them. When they are to be forwarded by mail a 2 cent stamp should be sent to pay the postage.

These orders are ready, and Friends will please obtain them as early as they conveniently can.

The Twentieth Annual Meeting of "The Indian Aid Association of Friends of Philadelphia Yearly Meeting," will be held in Twelfth Street Meeting-house, Philadelphia, on Fifth-day, Fourth Month 18th, 1889, at 8 P. M.

Friends generally are invited to attend.

RICHARD CADBURY, *Clerk.*

WESTTOWN BOARDING SCHOOL.—A Stated Meeting of the Committee having charge of the Boarding School at Westtown, will be held in Philada. on Seventh-day, the 13th inst., at 2.30 P. M. WM. EVANS, *Clerk.*

Friends attending the Yearly Meeting can be f nished with simple meals, both before and after t sittings of the meeting, at moderate charge (15 cent in the second story of the central part of the Ar Street Meeting-house. Meals will also be furnished those attending the Meeting for Sufferings and t Select Meeting, the previous week.

The Annual Meeting of "The Association of Frien of Philadelphia and its vicinity, for the Relief of t Freedmen," will be held at Twelfth Street Meetin house, on Second-day, Fourth Month 15th, at 8 o'clo P. M.

Friends generally are invited to attend.

WM. H. HAINES.

Philada., Fourth Mo. 1st, 1889. *Secretary.*

TEMPERANCE ASSOCIATION.—The Annual Meeti of the "Temperance Association of Friends of Phi delphia Yearly Meeting," will be held in the meeti house on Twelfth Street, on Fourth-day Eveni Fourth Month 17th, at 8 o'clock.

A cordial invitation is extended to all interest Friends.

ALFRED E. MARIS, *Secretary.*

WESTTOWN BOARDING SCHOOL.—The Committ having the care of this Institution, at a recent me ing, decided to change the time of vacation from t Spring and Autumn to the Summer months; t change to be made the present year. In order to effe this, it is concluded to open the School for the ne Term, on Fourth Month 23rd, instead of Fourth Mon 30th, which would be the regular time of openi under the present arrangement, and to continue t session till Seventh Month 23rd, a period of thirte weeks, and for which short Term, the charge for Boa and Tuition will be $60.

Parents wishing to enter their children, will plea make early application to

JONATHAN G. WILLIAMS, *Supt.*,
Westtown P. O., Chester Co., P

DIED, at her residence at East Sandwich, Mas Eleventh Month 6th, 1888, MARY H., wife of Jose Hoxie, aged seventy-eight years and ten days. She w a member of Sandwich Monthly Meeting of Frien an overseer of the same for many years, and a c sistent and sincere believer in the teachings of her o religious Society. Those who knew her best can m truthfully bear witness to the following testimony tak from a public Journal at the time of her decease, a from an unknown source: "Through fifty years of h wedded life she and her husband have gathered u themselves and household, friends whose love o there, has never failed. With a large family to cla her care and strength, she possessed a rare grace a ability to welcome and entertain their frieuds at h home. Sensitive to her weaknesses, confident of h Heavenly Father's mercy and grace, she only wai for the summous that came the day before she pas beyond the gates, as plainly to her ears as the call o loved one on earth, as she told them that her Fat had called her. She hath rested from her labors, a her works do follow her."

——, Third Month 13th, 1889, at his residence n Downingtown, Pa., JACOB EDGE, in his 81st yea beloved elder of Bradford Monthly Meeting of Frie

——, at her residence near Union Grove, Hamil Co., Indiana, on the 23rd of Third Mo., 1889, LY BARKER, wife of John Barker, in her 74th yea member of Union Grove Monthly Meeting. She a daughter of Solomon and Phebe Cox, of Holly Spr Randolph Co., N. C., and removed to Indiana in fall of 1865. She was a consistent Friend.

——, at the residence of her son, Joshua Dew near Barnesville, Ohio, on the morning of Third 24th, 1889, SARAH CRAFT, in the 79th year of her a member of Somerset Monthly Meeting of Frie She resided for more than fifty years within the li of what is now known as Pennsville Quarterly M ing. This dear Friend was strongly attached to principles and practices of the Society of Friend preached by Fox, Barclay, and Penn; and, as w lieve, was concerned to work out her soul's salv with fear and trembling. Her friends have a fortable hope that, through mercy, she has been gathered as a sheaf fully ripe, to join the just of all ge tions. Her bodily infirmity was great for a cons able time, but a patient resignation to the Divine clothed her mind.

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FOR "THE FRIEND."

Historical Review of the Society of Friends.

(Continued from page 282.)

The next important step taken by the Cherokees in defence of their rights was to file a bill in the Supreme Court of the United States, praying that body to enjoin the State of Georgia from executing her laws within the boundary of Cherokee territory as prescribed by the treaties existing between the United States and the Cherokee Nation; and from interfering in any way with the property or persons of Cherokees for or on account of anything done by them within their own limits.

The decision of the Court was delivered by Chief Justice Marshall. The following paragraphs taken from it clearly recognize the justice of the claims of the Cherokees:

"If courts were permitted to indulge their sympathies, a case better calculated to excite them can scarcely be imagined. A people once numerous, peaceful, and truly independent, found by our ancestors in the quiet and uncontrolled possession of an ample domain, gradually sinking beneath our superior policy, our arts and our arms, have yielded their lands by successive treaties, *each of which contains a solemn guarantee of the residue*, until they retain no more of their former extensive territory than is necessary to their comfortable subsistence."

"So much of the argument of the counsel for the plaintiffs as was intended to prove the character of the Cherokee as a State, as a distinct political society, separated from others, capable of managing its own affairs and governing itself, has in the opinion of a majority of the judges, been completely successful. They have been uniformly treated as a State, from the settlement of our country. The numerous treaties made with them by the United States, recognize them as a people capable of maintaining the relations of peace and war, of being responsible in their political character, for any violation of their engagements, or for any aggression committed on the citizens of the United States by an individual of their community. Laws have been enacted in the spirit of these treaties. The acts of our government plainly recognize the Cherokee nation as a State, and the courts are bound by those acts."

Notwithstanding the views and feelings above expressed, the Court declined to interfere, on the ground that it did not come within the classes of cases which by the Constitution it had authority to decide; and therefore it had not power to redress past wrongs or prevent future ones. This implied that the executive department of the government ought to have taken and ought to take whatever action in the case was necessary to enforce the treaties into which the United States had entered. But that department was then under the control of Andrew Jackson, whose official career probably did more to demoralize American politics than that of any other President; and he had already refused to listen to the cry of the distressed Cherokees, for justice and right. So that now they seemed to be left a prey to the devourer, without refuge or help.

It is no wonder that the sympathies of those who loved right, and believed that there was a God who visiteth for iniquity, were awakened; and that remonstrances from various quarters were made against these unrighteous proceedings. Among these THE FRIEND was outspoken in its condemnation of them. Undeterred by any fear of being charged with meddling in politics, in an editorial on the subject, dated Sixth Mo. 6th, 1829, it says: "THE FRIEND is no political journal, but we have human hearts that feel for the oppressed and the weak; and, we trust, shall never fear to plead the cause of the victims of tyranny. It is our privilege and our duty, as American citizens, to watch the career of public functionaries, and the swell of popular opinion and prejudice; and whether it be from the injustice of the former, or the violence of the latter, we shall not hesitate to appeal against any attack or infringement of the great obligations of morality and religion.

"The Cherokee Indians have been for many years an agricultural people, and are rapidly improving in all the arts of civilization. Their present territorial limits have been secured to them by the most solemn pledges. Yet all motives for kindness and forbearance are unavailing with their white neighbors. The Indians have land and Georgia wants it. The right of the strongest is to be legalized, and the most solemn treaties must be broken to propitiate the fierce spirit of the State.

"If ever there was occasion for the friends of humanity and religion to arouse the nation, this is surely one; for it is by such acts of unprovoked aggression as the one now perpetrating that the vengeance of the Almighty is called down."

In pursuance of its despotic course, the Legislature of Georgia passed a law, making it a penal offence for any white man to reside in the part of the Cherokee country over which the State claimed jurisdiction, without first taking an oath of allegiance to the State. This was probably aimed principally at the missionaries, a number of whom had been for years laboring among the Indians, and who believed the unsettlement and loss attendant upon their removal from their homes, would be greatly to their injury. In carrying it into execution a number of persons were arrested, treated with harshness, conveyed from 60 to 80 miles from their homes, being chained in pairs at night; and eventually eleven of them sentenced to imprisonment at hard labor in the penitentiary for four years, for residing in the Cherokee country without taking an oath of allegiance to Georgia, which they believed had no right of jurisdiction in that country! Several of these sufferers were missionaries.

An appeal to the President from the American Board of Foreign Missions on behalf of its employees, produced nothing more than a reply that the President had no authority to interfere under the circumstances. The case was then brought before the Supreme Court of the United States on an application from Samuel A. Worcester, one of the imprisoned missionaries. An elaborate opinion was delivered by Chief Justice Marshall, which declared that the laws of Georgia had no force in the territory of the Cherokee nation; that its acts had been repugnant to the constitution, laws and treaties of the United States; that they were "in direct hostility with treaties repeated in a succession of years, which marked out the boundary that separates the Cherokee country from Georgia, guarantee to them all the land within their boundary, solemnly pledge the faith of the United States to restrain the citizens of Georgia from trespassing on it, and recognize the pre-existing power of the nation to govern itself;" and that the judgment of the Court in Georgia condemning Samuel A. Worcester to imprisonment ought to be reversed and annulled.

This decision was given in the "January Term" of 1832, but the imprisoned missionaries do not appear to have been released until about a year later, when they were *pardoned!* by the Governor of Georgia.

In pursuance of its policy of obtaining possession of the Indian lands, Georgia passed a law making it a penal offence for an Indian to dig gold, under which many Cherokees were arrested, tried, imprisoned, and otherwise abused. She caused their country to be surveyed and divided into lots. Then a law was passed authorizing a lottery for the land so divided,—but securing to the Indians those lots which were touched by their improvements. At the next session of the Legislature an act was passed, limiting the Indian right of occupancy to the lot on which he resided, and his actual improvements adjoining. Many of the Cherokees resisted the dispossession of their property by appeals to the courts; but to remove this barrier to their plans, the Legislature in 1833 and 1834, deprived the courts of equity jurisdiction in Cherokee cases; and the Indians were thus left at the mercy of an interested State agent, who, without trial, simply notified them to remove from their homes, when possession was demanded by purchasers under the Georgia laws. A Memorial to Congress from the Cherokee Nation enumerates many cases of great hardship. One of these was that of John Ross, the principal chief of the nation—"He was at Washington

City, on the business of his nation. When he returned, he travelled till about ten o'clock at night, to reach his family; rode up to the gate; saw a servant, believed to be his own; dismounted, ordered his horse taken; went in, and to his utter astonishment, found himself a stranger in his own house, his family having been some days before, driven out to seek a new home."

A prominent object in these oppressive proceedings was to induce the Cherokees to consent to a removal beyond the Mississippi. In pursuance of this object, the United States Commissioner visited the Legislatures of Tennessee and Alabama, in which States the Cherokees held lands, and importuned those bodies to pass laws prohibiting any of those who had been turned out of their Georgia possessions from taking up a residence in those States.

Some of the Cherokees, becoming wearied of the difficulties they encountered, thought it would be the best policy to yield to the pressure, and remove; and a portion of these, who appear, however, to have acted without legal authority, assented to a treaty with the United States Commissioner, who, although he bore the title of "Reverend," appears to have been an unscrupulous politician, and agreed to cede their lands and rights east of the Mississippi for $5,600,000. Against this so-called treaty, the legal representatives of the nation, in a memorial to Congress, dated 21st of "June," 1836, protested as "fraudulent," and negotiated "over the heads and remonstrances of the nation." Notwithstanding this protest, the Senate ratified the treaty; and the Government announced its "unalterable determination" to carry it into effect, and to remove the Indians by force if they would not otherwise leave their country.

The Cherokee Nation then addressed a memorial to Congress, praying that body to interfere for their relief. This document was signed by 15,655 of their people—almost the whole nation, excepting infants. It is a most touching paper, such as could only emanate from men who felt that all their rights were at stake. But it was without effect.

As the Cherokees refused to go voluntarily, armed troops were sent into the country, who gathered the unresisting inhabitants together as prisoners; and sent them into the territory assigned to them across the Mississippi. Of this crowning act of the long series of iniquitous proceedings, THE FRIEND of Seventh Month 21st, 1838, thus speaks: "All the accounts in the newspapers agree in stating that the poor, peeled, scattered, forsaken and unresisting Indians, have been hunted like the beasts of the forest, like sheep having no shepherd, collected into groups, and hurried away from their cherished homes to a strange and wilderness country. J. W.

(To be continued.)

THE place and the value of silence in the house of prayer is more and more widely recognized. In many a Sunday-school the first tap of the superintendent's bell is a call to silent prayer; and the hush of that moment of prayer is felt in the heart of teacher and of scholar as no words of prayer could be. So, again, in many a non-liturgical church in America, a brief season of silent prayer is the first part borne by an incoming worshipper in the service of worship with the great congregation. It would be well if more frequently the intervals of silence in a prayer-meeting were reckoned, not as *lost* time, but as time *gained*—for holiest communings with God.—*S. S. Times.*

For "THE FRIEND."

This morning my attention was directed "by my ever-present guide," to the people of Israel when first settled in Canaan. Then the Lord alone was their God, and blessing and peace of every kind was theirs to enjoy.

But just as soon as they began to affiliate with the heathen around them, this blessed peace and protection was withdrawn, and distress of many kinds became their portion. Yea often, after their crops were ready to harvest, did the Moabites and the Children of the East, come and do the reaping.

And just so is it yet; yea, and will so continue to the end of time, that whenever the Lord's people in a body, or any child of his, turns aside to love and adore anything earthly, then will the Lord raise up Chushan-rishathaims (see Judges iii. 7–8) against them, and sore distress will follow. This the writer has always found to be so; and now blesses the name of the Lord because it is so. It is because He loves us that we are thus chastened. No chastening for the time being is joyous but grievous; nevertheless, afterwards it yieldeth the peaceable fruits of righteousness to those who are exercised thereby.

T. D.

SAN LEANDRO, Cal., Second Mo. 24th, 1889.

For "THE FRIEND."

Notes of a Visit to Italy.

(Contined from page 286.)

From Turin to Genoa over 100 miles by rail, through numerous tunnels probably thirty or more, crossing the Maritime Alps, and meeting a spur of the Apennine Mountains, we find Genoa on the Mediterranean Sea, a port of considerable importance, with a splendid harbor and mole stretching out seaward a long distance, affording protection to the numerous vessels both sail and steamers. The new section of the city, built on the hill, overlooking the older and business parts of the city and harbor, has some fine and costly dwelling houses, showing the possession of wealth among some of its merchants. Our drive through some of its principal streets showed some activity and business life among its people. We drove about two miles out to the beautiful cemetery; I say beautiful, because of the richness of its adornings in sculpture and pure white statuary. It contains a large hollow square of several acres, surrounded on the four sides with outer walls and corridors, inside with vaults on either side of the wide avenues leading around the enclosed grounds; and in front of each vault, even the unoccupied ones, stands a white marble statute of life-like size, chiselled and moulded with the skill and perfection for which Italian statuary is noted. They could be numbered by hundreds. We walked around and through these long avenues of the dead, admiring the beauty and adornings of even a cemetery.

Being pressed for time we quite reluctantly passed hurriedly through the heights of the city, noting the old parts with marks of age, probably of centuries; but the new showing taste and wealth. Our Jehu drove us to one of the monasteries on the outskirts of the city to view its inmates, pictures, &c. The Italians are noted for love of pictures. We were shown two that especially attracted our attention. One was Mary treading the serpent under her feet; the other Mary chaining the ugliest Satan I ever saw. Mary is usually magnified with a life-like size, and Jesus manifested as a child. The honor and worship bestowed on Mary the Creature, seems to be of more importance than the worship and honor bestowed on Christ, the Son of God. May I say that Rome has misled her people in order to fill her coffers? But light is surely dissipating these errors, even among the Italian people.

We viewed the old antiquated walls, gates and fortifications, and thought of the Genoa of eight or ten centuries ago when she was mistress of the seas, or shared this power with the Venetians; still she is now no mean city, when in one year, 1884, she entered and cleared from her port 4155 ships with 3,514,000 tons of merchandise. We realized the convenience of the Railroad ticket and hotel coupons issued by Cook & Son, London, and although we spoke neither French or Italian, yet we generally found at the hotels English-speaking waiters and porters, who would represent us at the Railroad stations and get our tickets stamped and secure for us from the Guard on the train his attention, and a separate compartment if we wished, for a small gratuity of two or three francs.

The route from Genoa to Pisa was along the shores of the Mediterranean Sea, where the Apennines put down into the sea, all the way to Pisa, some 130 miles; passing through over 80 tunnels. Some of these are one to two miles in length, and alternating with openings and views of the blue waters of the sea, keeping the traveller continually on the alert, and interested in the varying scenery, all the way to Pisa. Such labor in Railroad building through such a rugged and mountainous region of country can hardly be calculated, but then the low price of labor in Italy at 1½ francs per day helps to reduce the cost of building their roads, at the expense of the laboring class by reducing them to the pauper standard of living, which thoughtful Americans regret to see anywhere.

Arriving at Pisa and Hotel Victoria, with good accommodations and attention, we take in some of its places of note; and at first sight, age seemed stamped on most of them, especially its Cathedral, Baptistery and Leaning Tower, all fronting on the same open plazza; the tower built in 1174 is eight stories high, 179 feet; and leaning 13 feet out of perpendicular, whether built so with design of the architect, or become so by the settling of one side of the foundation is a disputed point. Galileo availed himself of the oblique position of the Tower in making his experiments, regarding the laws of gravitation; 294 steps lead to the top where seven bells are hung, one weighing six tons. A grand view of the city and surrounding country is to be had from the summit by persons able to climb the steps. The Cathedral and Baptistery are old and dingy, bearing evidence of great age, but also of being once bright, rich and beautiful.

In this neighborhood are the rich marble quarries that supply Europe and America with its purest white qualities, and also giving employment to thousands of skilled artisans in the manufactory of statuary and marble ornaments to meet the demands of European as well as the American markets. The guides there are not slow in enticing travellers into the different establishments where all kinds of marble and alabaster ornaments are for sale. Americans are supposed to have plenty of money to spend, and are urgently pressed to make purchases. We noted here that travellers stop off on their way to Rome for only a few hours or a day or two to examine the few places of note, but it seems their short stay increases the appetite of the waiters, porters and guides to press their services on you, and expect their fee long or short as the time of their stay may be; and a

liberal one too from Americans. We drove through some of the principal streets and along the quay, but the shops did not present so attractive an appearance as Wanamaker or Strawbridge & Clothier. We can commend the Hotel Victoria with its apartments and attentive waiters to the travelling community. After a short stay we start for Rome, 209 miles, still skirting the shores of the Mediterranean Sea, with tunnels continuing nearly half way there.

G. R.

For "The Friend."

The Priesthood of Believers.

Friends have ever held the doctrine of the priesthood of believers—that Christ is Head over the Church, and has a right to call into service when He sees fit, any of his adopted children in our meetings for worship and discipline. There will never be anything gained by lowering our standard as to the right call to public service. "If anything is revealed to another that sitteth by, let the first hold their peace." "Let him that ministereth, minister with the ability that God giveth."

It is quite interesting to see those that have been members amougst us but a short time, so interested to find they have the great privilege of being led and guided by the Holy Spirit. It is something wonderful that poor finite man is so privileged as to be instructed where to go, when to speak, and when to keep silence. May the Friends' branch of the Church live up to their privileges,—first placing themselves fully in the Master's hands; then, by his help, filling the different positions in the body as He appoints, so that we may be a living Church, using our influence in gathering to the truth, and spreading those testimonies that are peculiar to ourselves, and ought to be sacred to every true Friend.

George Briggs.

New Sharon, Iowa,

For "The Friend."

When Thomas Shillitoe was in attendance at North Carolina Yearly Meeting, in 1829, that meeting was brought into exercise on account of "departure in plainness of dress, and address." In reference to this T. Shillitoe's Journal says:

"The following circumstance was related in the meeting, by a Friend who was an eye and ear witness, and who had acted as one of the jurors in the case: four men were called to be witnesses in a trial before the court, and required to take the oath; all were dressed alike fashionably. On being directed to put their hands on the book, all were sworn but one, and they departed, leaving the one standing; which the judge observing, he addressed this individual in nearly the following language: 'Do you affirm?' He answered, 'Yes.' 'Are you a Quaker?' He said, 'yes,' 'Do you belong to that Church or Society?' He said, 'yes.' After a little pause, the judge replied, 'The time had been, when the members of that Society were known by their peculiar dress and appearance, but it is not so now; you could not be known by your dress, you are like a ship on the sea or privateer sailing under false colors, that it may not be known.'

"I felt best," says Thomas, to give this circumstance a place in these memoirs, should they ever meet the public eye, in hopes it may prove as a watchword to such, who may be tempted to gratify their natural inclination by departing from that simplicity into which the Truth first led its followers."

For "The Friend."

A Quarry at Avondale.

Finding myself, on the 22nd of First Month, in the neighborhood of Avondale, in Chester Co., Pa., with an hour or two of time to spare, I devoted it to the examination of a stone quarry at that place, which had frequently attracted my attention as I passed it on the railroad.

The stone was the usual *gneiss* rock, which covers so much of the area of south-eastern Pennsylvania, composed of Quartz, Feldspar and Mica, and very evidently deposited in layers or strata. The quarry is at the western end of a point of high land, which there ends at the valley of White Clay Creek. The railroad company, which works it for ballasting stone and other purposes, have exposed the rock for a considerable distance along the face of the bluff, without penetrating very deeply into the hill, or going much below the level of their tracks.

One of the first things which arrests the attention of the observer is the manner in which the layers of rock slope downwards in either direction from the central part of the quarry. If the reader will take a quire of paper, or an unbound pamphlet, and hang it over the back of a chair or any edge which will allow the two ends to droop a little, he can form a pretty clear conception of the way in which the layers of stone in this quarry are disposed. To make the comparison more complete, he must imagine his packet of paper to be composed of sheets of very different thicknesses—for in the quarry he will find layers both thick and thin. Indeed, as we approach the bottom of the excavation we come to massive rock, which is so thick that if it is in layers like those above it, the quarrymen have not yet gone deep enough to expose their under surface.

One interesting feature in this quarry is the marked difference in the character of the stone obtained from different parts of it. In some of the layers, the Mica so predominates that but little else is visible. Picking up a piece of this stone from a pile that was lying by the side of the track, it appeared to be almost entirely a mass of small black, shining scales of Mica, with but little adhesion among them; so that it was easy to break with the hands thin fragments of it.

In some specimens the three ingredients of the gneiss were more uniformly distributed; and in others, the Quarts and Feldspar were gathered into masses of greater or less magnitude—showing that there must have been a marked difference in the influences to which the different layers had been exposed, while the process of crystallizing had been going on, and the elements which entered into the constitution of the rock had been combining together, under the power of that attractive force which drew them together. Penetrating the Quartz were a number of black crystals, looking like pipe-stems, of uniform thickness, and of varying lengths. These, in my school-boy days, I had been taught to call *Schorl*, but the accepted name for them at present is Tourmaline. This mineral is found in various parts of the world, generally in granite, gneiss, or mica slate. It is of various colors, black, blue, green and red. The principal ingredients in its composition are Silica and Alumina, and in the black varieties oxide of iron. This latter substance is almost absent in the green and red Tourmaline.

Some magnificent specimens of red and green Tourmalines have been found at Paris, Maine, —transparent crystals of more than an inch in diameter, of a clear red color, internally surrounded with green. The red and green Tourmalines when transparent, and free from cracks or fissures, admit of a high polish, and form beautiful and costly gems. The word Tourmaline is a modified form of the name of the mineral in Ceylon, from whence it was first brought to Europe.

Another mineral which interested me much in this quarry, was the Garnet, crystals of which were imbedded in the stone, of the size of an unhulled walnut—two inches and more in diameter. I had before found these crystals abundantly in the Gneiss rock, but never of the size which were here presented. Yet such large garnets are found in different parts of the world, especially in Sweden and Norway. Those at Avondale were a red color, somewhat translucent on the crystalline faces; mostly irregular globes, with the mica of the adjoining rock closely adhering to parts of them, and thus preventing one from seeing the symmetrical form of the regular crystal. Some varieties are a dark blood red color, and so translucent as to form beautiful gems. All the varieties of Garnet contain Silica and Alumina combined with varying proportions of Lime, Iron and Manganese.

The layers or strata in which the rock of this quarry are disposed were probably deposited at the bottom of an ancient ocean, in a position horizontal or nearly so; and the bending of them into the form exhibited here, was one of the effects produced by the slow contraction of the solid crust of the earth, as explained in a former one of these geological articles.

Although the rocks of the Avondale quarry are considered by geologists to be of later age than the *Laurentian* rocks, yet they are among the older rocks of the globe, and no traces of animal and vegetable life are found in them. From this circumstance they are called *Azoic*, which means without life. Yet it is possible that some forms of living beings may have existed on the earth when they were deposited, all traces of which have disappeared in the changes to which these rocks have been subjected by heat and chemical action. Even in more recent rocks, such as the red sandstone, described in the visit to the Cornwall iron mine, which there is indisputable evidence were formed when life was abundant; it is only in certain favored spots that the circumstances were such as to preserve the remains of former animals or plants. It is so in the strata that are now forming on the earth's surface. Of the infinite numbers of plants and animals that live and die, what a very small part will leave remains which will be preserved for the examination of geologists in a future age! Probably not more than one in a million will escape the destructive agencies which are ever at work reducing the lifeless forms into dust and preparing the inanimate particles of matter to again enter upon a cycle of living existence.

There are some interesting remarks bearing on this subject in one of the late Hugh Miller's writings when he speaks of his observations on the shores of his native Scotland. He says:—

"In middle autumn, at the close of the herring season, when the fish have just spawned, and the congregated masses are breaking up on shallow and skerry, and dispersing by myriads over the deeper seas, they rise at times to the surface by a movement so simultaneous, that for miles and miles around the skiff of the fishermen nothing may be seen but the bright glitter of scales, as if the entire face of the deep were a blue robe spangled with silver. I have watched them at sunrise at such seasons, on the

middle of the Moray Frith, when, far as the eye could reach, the surface has been ruffled by the splash of fins, as a light breeze swept over it, and the red light has flashed in gleams of an instant on the millions and tens of millions that were leaping around me, a hand-breadth into the air, thick as hail-stones in a thunder-shower. The amazing amount of life which the scene included, has imparted to it an indescribable interest. On most occasions the inhabitants of ocean are seen but by scores and hundreds; for in looking down into their green twilight haunts we find the view bounded by a few yards, or at most, a few fathoms; and we can but calculate on the unseen myriads of the surrounding expanse by the seen few that occupy the narrow space visible. Here, however, it was not the few, but the myriads that were seen—the innumerable and inconceivable whole—all palpable to the sight as a flock on a hill-side; or at least, if all was not palpable, it was only because sense has its limits in the lighter as well as in the denser medium—that the multitudinous distracts it, and the distant eludes it, and the far horizon bounds it. If the scene spoke not of infinity in the sense in which the Deity comprehends it, it spoke of it in at least the only sense in which man can comprehend it.

"Now we are much in the habit of thinking of such amazing multiplicity of being—when we think of it at all—with reference to but the later times of the world's history. We think of the remote past as a time of comparative solitude. We forget that the now uninhabited desert was once a populous city. Is the reader prepared to realize, in connection with the lower old red sandstone—the second period of vertebrated existence—scenes as amazingly fertile in life as the scene just described — oceans as thoroughly occupied with being as our friths and estuaries when the herrings congregate most abundantly on our coasts. There are evidences too sure to be disputed that such must have been the case. I have seen the ichthyolite beds, where washed bare in the line of the strata, as thickly covered with oblong spindle-shaped nodules as I have ever seen a fishing-bank covered with herrings; and have ascertained that every individual nodule had its nucleus of animal matter—that it was a stone coffin in miniature, holding inclosed its organized mass of bitumen or bone—its winged, enamelled, or thorn-covered ichthyolite."

The same pleasing writer gives an illustration of the manner in which such remains are preserved, in his description of a spring on the shores of the Moray Frith, which escapes by two openings to the shore, where it is absorbed among the sand and gravel. "A storm about three years ago swept the beach several feet beneath its ordinary level, and two little moles of conglomerate and sandstone, the work of the spring, were found to occupy the two openings. Each had its fossils—comminuted sea-shells and stalks of hardened moss; and in one of the moles I found imbedded a few of the vertebral joints of a sheep. It was a recent formation on a small scale, bound together by a calcareous cement, and composed of sand and pebbles, mostly from the granite gneiss of the neighboring hill and organisms, vegetable and animal, from both the land and the sea."

J. W.

A MAN in an angry passion rarely accomplishes anything, except such things as he is afterwards sorry for.

SELECTED.

BEN HAZZARD'S GUESTS.

Ben Hazzard's hut was smoky and cold,
Ben Hazzard, half-blind, was black and old,
And he cobbled shoes for his scanty gold.
Sometimes he sighed for a larger store
Wherewith to bless the wandering poor,
For he was not wise in worldly lore;
The poor were Christ's, he knew no more.
One night a cry from the window came—
Ben Hazzard was sleepy and tired and lame—
"Ben Hazzard, open," it seemed to say,
"Give shelter and food, I humbly pray."
"Ben Hazzard lifted his wooly head
To listen. "'Tis awful cold," he said,
And his old bones shook in his ragged bed,
"But the wanderer must be comforted."
"Come in, in the name of the Lord," he cried,
And he opened the door and held it wide.
A milk-white kitten was all he spied.
Ben Hazzard, amazed, stared up and down;
The stout house-doors were carefully shut,
Safe bolted were all but old Ben's hut.
"I thought that somebody called," he said,
"Some dream or other got into my head!
Come then, poor puss, and share my bed."
Then out from the storm, the wind, and the sleet,
Puss joyfully lay at old Ben's feet.
Truly it was a terrible storm,
Ben feared he should never more be warm.
But just as he began to be dozy,
And puss was purring soft and cozy,
A voice called faintly before his door,
"Ben Hazzard, Ben Hazzard, help, I implore!
Give drink, and a crust from out your store."
Out from his bed he stumbled again;
"Come in, in the name of the Lord," he said;
"With such as I have, thou shalt be fed."
Only a little black dog he saw,
Whining and shaking a broken paw.
"Well, well," he cried, "I must have dreamed;
But verily like a voice it seemed.
Poor creature," he added, with husky tone,
"Thou shalt have the whole of my marrow-bone."
He went to the cupboard and took from the shelf
The bone he had saved for his very self.
Then, after binding the broken paw,
Half dead with cold went back to his straw.
Under the ancient blue bedquilt he crept,
His conscience was white, and again he slept.
But again a voice called, both loud and clear,
"Ben Hazzard, for Christ's sweet sake come here!"
Once more he stood at the open door,
And looked abroad, as he looked before;
This time full sure 'twas a voice he heard,
But all that he saw was a storm-tossed bird.
"Come in, in the name of the Lord," he said,
Tenderly raising the drooping head,
And, tearing his tattered robe apart,
Laid the cold bird on his own warm heart.
The sunrise flashed on the snowy thatch,
As an angel lifted the wooden latch.
Ben awoke in a flood of golden light,
And knew the voice that called all night,
"Thrice happy is he that blesseth the poor,
The humblest creature that sought thy door
For Christ's sweet sake thou hast comforted."
"Nay, 'twas not much," Ben humbly said,
With a rueful shake of his old gray head.
"Who giveth all of his scanty store
In Christ's dear name, can do no more.
Behold the Master who waiteth for thee,
Saith: "Giving to them thou hast given to Me."'
Then, with heaven's light on his face, "Amen,
I come in the name of the Lord," said Ben.
"Frozen to death," the watchman said,
When at last he found him in his bed.
With a smile on his face so strange and bright,
He wondered what old Ben saw that night.

—Anna P. Marshall, in the Congregationalist.

SELECTED.

KNEELING AT THE THRESHOLD.

I'm kneeling at the threshold weary, faint, and sore;
Waiting for the dawning, for the opening of the door;
Waiting till the Master shall bid me rise and come,
To the glory of his presence, to the gladness of his home!

A weary path I've travelled, 'mid darkness, storm and strife:
Bearing many a burden, struggling for my life;
But now the morn is breaking, my toil will soon be o'er,
I'm kneeling at the threshold, my hand is on the door!

Methinks I hear the voices of the blessed as they stand,
Singing in the sunshine in the far-off sinless land;
Oh, would that I were with them, amid their shining throng,
Mingling in their worship, joining in their song!

The friends that started with me have entered long ago;
One by one they left me struggling with the foe;
Their pilgrimage was shorter—their triumph sooner won,
How lovingly they'll hail me, when all my toil is done!

With them the blessed angels that know no grief or sin,
I see them by the portals, prepared to let me in.
O Lord, I wait Thy pleasure; Thy time and way are best;
But I'm wasted, worn, and weary; O Father, bid me rest!

Conscience Among the Heathen.

A letter addressed to the Editor gives an interesting testimony of Bishop Abraham to the universality of the Light of Christ—for it is to this Divine and heavenly gift that we understand the remarks of the Bishop to refer, although the language he uses does not discriminate between this and the natural conscience.

The distinction between the natural conscience and the Light of Christ is clearly drawn by Robert Barclay in his Apology, in the 16th section of Proposition 5 and 6. He shows there how the conscience may be defiled or corrupted, when the mind becomes blinded with a false belief; whereas the Light of Christ, like Him from whom it comes, is pure and holy, and witnesses against all evil.

The letter is subjoined.

"In the life of Richard Bethel, Lord Westbury, Lord Chancellor of Great Britain, 1865, I find the following, which I think will interest thee. Bishop Abraham, in some reminiscenses, says: 'I think it was in the year 1870, soon after I had returned from New Zealand, that I met a distinguished party at Lord W's house. The company at dinner consisted amongst others of Archbishop, now Cardinal, Manning, and others.

"'From this the conversation turned to the more general question of the natural conscience as seen amongst the heathen, and it was very pleasant and instructive to hear the Archbishop discourse on this, especially so to me, because I I have had large opportunities for twenty years past of observing the varied degrees of light in the hearts and minds of the natives of New Zealand, and the heathen of Melanesia; and I told how Bishop Selwyn and Bishop Patterson always assumed and appealed to this "Light that lighteth every man that cometh into the world."'

"Thou wilt remember that Bishops Selwyn and Patterson were missionary Bishops of the Church of England, among the heathen—the latter losing his life in the service."

Affectionately,

RICHARD CADBURY.

Third Month 17th, 1889.

True to God.—Never lower your principles to this world's standard. Never let sin, however popular it may be, have any sanction or countenance from you, even by a smile. The manly confession of Christ, when his cause is unpopular, is made by himself the condition of his confessing us before God. If people find out that we are earnestly religious, as they soon will if the light is shining, let us make them heartily welcome to the intelligence.

Successful Failures and Prophetic Lives.

n Address to the Graduating Class at Westtown Boarding School, Third Month, 28th, 1889, by John H. Dillingham.

We mark you now, my friends, as going forth our several ways, to be planted in this spot and that as centres of influence; an influence all ie more conspicuous and telling, for the culture f mind, body, and soul which you have gathered p here. As messengers sent into the world, ich on his and each on her Divine errand, you e to fail or to succeed according as you are xponents of self, or of Him who has called you glory and virtue. And He who would make ou perfect in every good work will, for that ery purpose, often let you make your work ery imperfect: let your *work* be unsuccessful, at *you* may be successful.

For the true object of life is character—Divine haracter; and to be successful in going on nto perfection, sometimes it will be esseutial at our work should be frustrated. For if the ide of success creeps into your characters, it is t a prelude to their failure. Far better will be for *you* to be perfect in every good work, an that the works themselves should turn out rfect; better that all one's doings should be counted as failures in life, than that he himself ould not be a success.

If, then, you are to make failures, which most us do, we desire that they may be *successful* es; successful in reducing self-sufficiency, and cing your dependeuce on the Giver of every od and perfect gift; successful in shaping that rmonious conformity of your wills with his, hich is harmonious happiness; successful in at triumphant testimony, "Nevertheless I e—yet not I!" successful in love, joy, peace, d in every fruit of the Spirit.

But to this end, the success of character—it is t your duty to *court* failure in any piece of rk, or to be indifferent to the perfection or ccess of whatever your hands find to do. It your part to try to do your best at every int. A lower aim would lower you with the n. How shall you be made perfect in every od work, uuless it is good work that you try do? The instrument will be elevated to con- m himself to the excellence of the work set fore him; and the rising excellence of the trument, by the time he has reached his first n will have outgrown it in the process, and in manding a higher aim to satisfy his higher ndard will himself go up higher. So character aithful is led on and upward, created unto od works which are ordained for you to walk

The object of immediate pursuit may be ained to successfully, or it may be failed of cessfully;—either way, so that success in your- ves is developed, and you are adapted to the ce which in the courts of eternity is prepared you.

Many, perhaps too weak to bear adversity or verty, are granted the success of achievement a strength to themselves, and as an incitement others. Others, perhaps too weak to bear sperity, or else because hardest lessons are en given to best scholars, are offered the grace ich comes through foiled plans, even correc- e and educating failures, for the establishment undying success. And the sublime courage lisappointment will rise in the earnest of the red up victory, as you rightly listen for the e word which says: "What I do thou knowest now, but thou shalt know hereafter."

But do not let us assume that all our failures chargeable to that higher wisdom, rather than our own lack of wisdom. Probably some of our plans deserve to fail, because we do not seek and obtain best Counsel in entering upon them, or else best Guidance in our modes of prosecuting them; and so the failure is the legitimate outcome of self-will and folly. But even so, though chargeable to our folly instead of to His wisdom, the same love would overrule the chastisement, to correct our iufirmities by our mistakes.

For how terribly imperfect would any one of you be who should be allowed to be made perfect to do *his own will!* By that which some call culture, completely trained, equipped, and disposed iu mind, body and spirit to do his own will and completely successful in accomplishing it, a phenomenon of powerful and perfect selfishuess,—what a hero to this world, and what a scourge! Fulfilling the will of the flesh and of the mind, having no hope, and without God in the world,—what a signal failure to himself, and disaster to others, is such a success?

And so, if any one benediction of Holy Writ more than others has seemed to me to express the concern and effort of this Institution towards its children, and especially now towards you, it is: "May the God of peace make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ."

And to this consummation alone we look for your *finished* education, even perfection to do his will by doing it. He that will do it shall know the teaching.

And as for this fostering institution—did George Fox know when he came to eleven years of age, and "knew pureness and righteousness," and was inwardly "taught to be faithful in all things," what walls he was rearing here; what marks he was making on your characters; or what leaven in him of primitive Christianity revived was beginning to permeate and purify the church of the future? As little do you know what message in your lives aud characters you are to telegraph down the long line of the ages; what ripples you start to swell to eternal shores; or what shall be the responsibility of what you speak in the ear, in closets, wheu it shall be proclaimed upon the housetops.

Did Abraham Lincoln dream, when he was splitting rails, that he was preparing for the Presidency; that through one who had been faithful in the little, the word of emancipation might find a mouthpiece? Did Thomas Loe foresee when he proclaimed at Oxford the words: "There is a faith which overcomes the world, aud there is a faith which is overcome by the world," that in the conversion of William Penn he was an instrument of pressing forward that "Holy Experiment," the founding of Pennsylvania?

Did the aged maid-servant who trained the little girl Monica in habits of self-restraint, know that in the mother of the future Augustine she was preparing the way for the rising, among men of the fourth century, of so celebrated a Christian teacher? Of whom it was said to her in his wild and wayward years, "It is not possible that the son of these tears should perish."

Such instances show how little you realize what *prophetic* steps you tread as you go forth from here, and in every act sow your seed, not knowing which shall prosper, nor how great a future of weal or woe for mankind is wrapped up as a germ in every deed that you are going to do. The motive of each deed is the germ of its life, the determinant of its species, whether for bane or for blessing. You need not be so careful of your deeds as of their motives. Their life-principle, and so their fruit throughout future history, will be of the nature of the living source and spring that generated them in your hearts, whether that source shall be Christ on the one hand or self on the other.

But you go forth as prophets. You cannot stop the onflow of what you do. You cannot stay it by dying. "The good that men do lives after them." I wish I could say, "The evil is interred with their bones." The evil goes on too. If mercy ever overrules it for good, it is that saving life which should have had place with you at the inception of the deed, rather than without you at the end. Prophets of evil, prophets of good? Which are you determined to be, as your farewell step from Westtown's door launches you on the irreversible tide of time? I will pour out of my spirit, and your sons and your daughters shall prophesy. What prophets of blessing shall you be in your works as their motives are submitted to that Spirit? "He that doeth truth cometh to the light."

All the educational influences which have contributed to your make-up, are factors in the great prophecy of your lives. It is not for nothiug that you were born of honest-hearted parents, set among surroundings which should savor less of show than of substance, nurtured in an atmosphere more or less instinct with reference to Truth instead of custom. If you ask why this country and not Afghanistan—why this period and not the middle ages—why this church and not the Armenian, Roman or Baptist was chosen for your native environment; I trust there comes to your faith the swift assurance that you were ushered into *your* scene of responsibility neither unseasonably or out of place; and that to this church it was said in your case, "Take this child and nurture it, and I will give thee thy wages:" that, while it was not your arrangement, it was one of Providence, that you should be so placed that the Christian principles committed to the Society of Friends, should become sensibly or insensibly a part of you and of the outcome of your lives.

Whatever situations others may have been placed in, this is *your* outfit; a quarter of a good lifetime has been spent in bringing you thus far; go forward and justify your membership as loyal friends of Truth, and when in living experience you have exhausted the truth there is in the principles committed to your birthright, then, and not till then, will you be ready for a new departure. Why it was put for you rather than others to be so associated, it is useless to ask except by the interrogation mark of faithfulness. Work the question out, by working the principles out from truth to truth, receiving grace for grace.

There will be conflict all along between the bottom truth of things and the pleasure of the majority who are bound—and with what a bondage! to live on the surface; who will call you illiberal if you look at truth rather than custom. "Why!" saith their spirit "Custom *is* truth. Usage *is* the law. Folks are doing so and so now. If you are going to look at the *nature* of ways and doings, it will make you odd." But "greater is He that is in you than he that is in the world," and let Him be your greater authority. He is still, and will be throughout your day, despised and rejected of men." But it is sweet to be unpopular with Him, and, in its sure fruit, it is bitter to be popular without Him.

I do not say that it is every child's and man's duty, because he is born into association with

any system whether good or corrupt, servilely to copy it and conform his life to it, as pursuing the meaning of Providence for him or her. But I am willing to say, he was placed in that system for a purpose—which purpose he will best realize by following the witness for Truth manifest to his own heart. In corrupt systems this, if followed out, would make him a martyr; in true systems, a soldier; in mixed systems, a reformer. And as this rule of loyalty to the Truth is applied to your membership in a society whose especial concern is that men should follow the light of Truth unto its perfect day, I do not fear the result for the system you were born under; or for your loyalty, under increasing enlightenment, to your membership.

But if you say this association also is in the mixture, let the light, life, and love of Truth purify first you, and thus it through you, that the things which cannot be shaken may remain. But be loyal to the *Divine* meaning of your membership, till from truth to truth and from grace to grace you graduate from the militant to the triumphant.

And so we would bless your diverging paths as you go forth bearing precious seed, on your several missions prophetic of unceasing history. Choose well the life of that seed—choose ye this day whom ye will serve, whether sin unto death or obedience unto glory. Posted as so many mission-centres you know not where over this broad earth, may you leave the world better than you found it, not because you have followed the world, but rather its Redeemer.

Some of your names may linger in obscurity, but your faithful lives cannot. They will shine to men's lives, if not to their eyes; and in heavenly places as the stars forever and ever. To-day a vacant place in your little band so reminds you, as our united sympathy goes out unto your class-mate who has missed this closing scene, by reason of another forever more sacred. "There is no discipline like a noble sorrow;" there is no sorrow like an ignoble discipline; there is no joy like the joy of that salvation in which we would that your "whole spirit, and soul and body may be preserved blameless."

Natural History, Science, &c.

Wharf-building at Hampton Roads.—A wharf now building by the U.S. Government in Hampton Roads upon a plan said to be the only one of the kind yet adopted, possesses features of interest, particularly in the ingenuity of the apparatus used in the construction. The only form of wharf admissible at the location is that of resting upon piles, which are commonly of wood and ordinarily quite lasting; but in this location, owing to the attacks of the teredo, are said to last but one or two years at best.

As wooden piles continuously under water are practically imperishable when no destructive worms can reach them, the wharf now building is intended to rest upon piles part of wood and part of cast iron.

Sound pine wood piles are first driven from 18 to 30 feet into the sandy bottom until a driver weighing over 2000 lbs., falling 16 or 20 feet, fails to make much further impression upon them. A long, vertical shaft attached to the pile-driver is then lowered into the water, carrying at its lower end a clamp which slides over the circumference of the pile, and a circular saw just above the clamp.

When the proper depth is reached, for which the error must not exceed one-fourth of an inch, and which requires skilful handling of special instruments of precision, the clamp is securely bound to the pile by a cog-wheel and ratchet united by a rod reaching above water. The circular saw is then started, being steadied by another ingeniously devised appliance to prevent it from choking, as its motion tends to force it into the pile, and, in a few secouds, the pile is cut off, be the depth under water what it may, whether 20 feet or more. Occasionally the pile is cut off below the sand line, the sand being washed and kept free from the saw by a powerful stream of water from a force-pump and pipe, discharged near the saw.

The cast iron pile consists of three sections—the top sections being of uniform lengths of 6 ft. 9 inches, and the lower sections about 8 feet; but the intermediate sections vary from 7 to 17 feet according to their positions and the consequent depth of the water. The lower sections are much larger in diameter than the upper ones, being hollow enough on the inside to pass over the wooden pile, and they have on the outer edge a broad screw flange for screwing into the sand.

The sections being bolted together, are raised by the tackling of the pile-driver, and lowered until the lower section encloses the top of the wooden pile and the flange rests on the sand. A cap piece, with a capstan-like frame arch, is now screwed to the top of the pile. A heavy stream of water is forced through the iron pile, there being a continuous bore through the upper sections though only a few inches in diameter, and 20 to 30 men begin screwing the iron piles into the sandy bottom — the stream of water forcing through the pile greatly assisting them. When the pile is screwed down until the open end of the bore of the lower section rests on the head of the wooden pile, the centres of the top are all on a level and in perfect lines if the work has been successfully done and the iron is firmly screwed several feet into the bed of the waters, protecting the wood from any efforts of the worms, as they do not burrow into the sand.

At the junction of the upper and middle sections the iron piles are firmly braced by angle iron beams — and the tops are firmly bound by diagonal rods—and the piles are then ready for the joist and planking.

The extreme outer line of the wharf will be an apron of wooden piles to present some elasticity for the blows of vessels and boats in time of heavy seas and winds.

A Curious Encounter with a Snake.—One bright summer's evening, a short time before sun-down, my father and I were strolling over a grassy hill not many miles from Philadelphia, accompanied, or more properly speaking, preceded by my dog, who usually ranged ahead, trying to rake up some excitement with a mouse or ground mole. This dog would be termed a mongrel by most persons, though there was a preponderance of black and tan terrier blood in him: hence arising his propensity to be ever on the lookout for game. We had not proceeded far on our walk when our attention was attracted by the sharp barking of the dog, and upon arriving at the spot where he was, we found quite a large garter snake lying on the ground, keeping a sharp watch on the dog, which was running around it, and barking in a most excited manner.

Now I was surprised that he did not attack the snake after his usual method, which was to rush at it, seize it about the middle of the body and shake it so violently, that its head, and sometimes the tail too, would be snapped off. In this case he acted differently. After barking at it awhile, he suddenly laid down and roll upon it. This he repeated several times; th he got up and waited to see what the sna would do next. He did not have to wait lo for the snake, as soon as it was relieved of t weight of the dog, partially rose up on its bod opened its mouth until I thought it would spl and ejected first one and then another lar toad, either of which was considerably larg than the natural circumference of the snak body. After it had thus been relieved, it start to run off through the grass; but my dog w too quick for it, and performed the whip-sna ping operation, beheading the poor snake befo my father or myself could interfere.

Why the dog did not at once kill the snak has been a question quite beyond my mind. never saw a dog with such an antipathy f snakes. They seemed to excite him more th anything else; and he has frequently spe half a day barking at a stone-pile into whi he has chased one. He met his master one da however. I heard him barking most excited one morning, and, upon hunting him up, fou him in the middle of the creek, and on a lar flat stone in front of him, coiled up, with head following the motions of the dog, was t largest water snake I ever saw. I was quite small boy, and must own that I felt a litt afraid of it myself, so I advised the dog to gi up the battle — which he did, though rath reluctantly. When he came out of the cree the snake slid off of the stone, and disappear in a hole on the bank. Since then I have se many large and dangerous snakes, but no that have impressed me as did that one.

Items.

Prohibition in Rhode Island.—A letter from esteemed friend in Rhode Island gives some i formation respecting the effort now being made repeal the prohibition amendment to the State Co stitution, adopted a few years since. A bill to r submit the question to the popular vote has be passed by the present Legislature; and if a simil bill passes the Legislature just elected, it must voted upon by the people—when a three-fifth's v will be necessary to change the constitution. a recent change in the Rhode Island laws, ma persons of foreign birth, who were formerly d franchised have now the privilege of voting, a this adds another element of uncertainty to t issue. The letter says that this attempt to rep the amendment "has stirred the people of the St as never before." It is sincerely to be hoped t this retrograde movement will fail of success.

Oklahoma Lands.—The tract of about 2,000,0 acres, expected soon to be opened for public set ment, is part of a large tract ceded by the India in 1866, to the United States for the use and oc pancy of other Indians and freed men of the Ind Territory. In 1873, Congress passed an act st ping further settlement of Indians on these lan and so it has remained unoccupied to this ti The 2,000,000 acres recently purchased by United States, belonged to the Creeks and Se noles. *The Council Fire* gives the following ex nation of political affairs among the Creeks, an the causes which led them to make this sale:

"For ten years and more, Captain Payne, C tain Crouch, Pawnee Bill, and other white venturers, have kept the Indians in a state of easiness by organizing colonies to invade Oklaho In the meantime these Indians stood by the tre and demanded that the United States respect In this they were sustained by the other civili tribes and by their white friends.

"During the late war between the North South, the Creeks divided, those holding sl going with the South, as a rule, and the others a rule, joining the Union army. The secession ment comprised a large majority of the half-br

l white men married to Indian women, while a
ge majority of the full-blood Indians were loyal
he Union. At the close of the war both parties
urned to ruined homes; their whole country had
n laid waste. The negroes, being the only neu-
ls, had remained at home, and were better off
n their former masters. They were not only
, but were given full citizenship and equal
hts. Being very numerous, they have been a
itical power from that time. They hold the
ance of power, and, by alliance with either of
parties, can achieve victory and divide the
ils. This complexity of races—red, white, and
ck—renders the politics of the Creeks difficult,
even dangerous. It was the chief cause of the
l war in that tribe a few years ago over the ques-
n of who had been elected chief—Spiecher, the
-blood Indian, or Checota, the half-breed; and
debt resulting from that war has been a burden
on the Creek nation ever since. The public debt
mainly held by wealthy white men and half-
eds, who bought it up at heavy discount on
culation. These have for years been in favor of
ing the Oklahoma lands, and with the two or
ee millions of dollars to be got for them, pay off
public debt."

Prohibition in Iowa.—The following letter from
vernor Larrabee, of Iowa, to Dr. C. C. M'Cabe,
ull of valuable information:

"Iowa Executive Office,
Des Moines, Feb. 26, 1889.

Dear Sir: Your communication of recent date
t hand and noted. In reply, I desire to say that
Prohibitory law in Iowa has much more than
wered the best expectations of its former most
eful advocates. As regards the assertion that
hibition has driven people out of the State, I
nk not a person has left the State on account of
hibition whom it is desirable to have return.
ny of those engaged in the saloon and liquor
iness, and such persons as are usually attracted
hese interests, have left, and the State is largely
gainer thereby. The cheap lands of the States
Territories west of us have induced a great
ny enterprising and valuable citizens to emi-
e, independent of any influence of Prohibition.
re has been a steady growth in our population,
the census of 1890 will probably show in Iowa,
east 2,000,000 inhabitants. The vote at the last
tion shows an increase of 65,329 votes over the
sidential election of 1884—a larger increase than
election of 1884 showed over that of 1880.
As to depreciation of value of real estate occa-
ed by Prohibition, it is the sheerest nonsense.
ues have, I believe, been sustained in Iowa, as
as in adjoining States where Prohibition is not
rule. The same causes that have affected values
where have undoubtedly had their effect here.
os grow, herds multiply, and the markets of the
d continue open to us the same as before, and
should business suffer? Money is now spent
he necessaries of life and for the legitimate uses
ead of being spent at the saloon.
The banking business of the State is, perhaps,
ir a barometer of business as can be found.
number of banks in the State has increased
186 in 1883, to 244 in 1888; deposits have in-
ed from $27,231,719.74 to $39,935,362.98 in

think more than half of the jails of the State
ntirely empty at the present time. There are
ss convicts in our penitentiaries than there
three years ago, notwithstanding the growth
ir population. Expenses in Criminal Courts
decreased very largely during the last few
. I send you with this a copy of a collection
tters from the District Judges of our State,
h will show you that the testimony is over-
mingly in favor of the law. More recent state-
s from them would no doubt show still more
able results.
ramps are very scarce in Iowa. There are evi-
y very few attractions for them here. Probably
than 3,000 of their recruiting stations have
closed in Iowa during the last five years. The
and mothers of the State, and especially those
all means, are almost unanimously in favor of
w. The families of laboring men now receive
the benefit of the earnings that formerly went to the saloons. There is no question in my mind but what the law is doing good work for our people.

"My views, heretofore advanced in favor of the law, are strengthened and confirmed by added experience. Our people are more determined than ever to make no compromise with the saloon. The law has more friends in the State than it ever had before, and I am satisfied that no State can show results more gratifying. W. Larrabee.
—*Christian Advocate.*

THE FRIEND.

FOURTH MONTH 13, 1889.

A letter recently received from a beloved friend, who resides in the State of New York, expresses the unity felt with some articles that have recently appeared in The Friend, recommending the reading of the Holy Scriptures in our families. A portion of the letter refers to the personal experience of the writer; and this is quoted below with the hope, that the testimony it bears to the blessing that attends the reverent performance of such a service may stimulate others to faithfulness therein.

"It is among the sweet remembrances of my early life—my childhood days—the morning readings. The solemnity there was in those moments was impressive to me, a child; and there were times when I would shed tears, though I hardly knew why; but now I believe it was the influence of the Spirit of Truth. My father ever read the Bible with feeling; and the weight that attended the spirit of both my father and mother is still a legacy to their children.

"William Penn in his advice to his wife, says, 'Gather the children three times a day for waiting on the Lord, and read the Scriptures.' Would they were more often read in some families who are bearing the name of Friends. Though I know the letter killeth, yet there is no need for any to so trust to the letter, that it would have the precedence in the heart; but as there is a desire to do as William Leddra encouraged: 'Friends,' said he, 'open wide the door of your hearts, that the Son of Righteousness may come in like a dove.' However much such an one reads, they will not be found trusting in aught, save the One that is mighty to save."

Since the publication of an article on First-day schools by Robert Knowles, of Iowa, in our issue of Third Month 2nd, we have received communications on the same subject from Indiana, Iowa and California, showing that it is one in which a wide-spread interest is felt. We purpose taking some further notice of these, when the pressure of the approaching Yearly Meeting of Philadelphia has passed over.

SUMMARY OF EVENTS.

United States.—The Postmaster General is officially informed that the Government of Trinidad, one of the West India islands, has established a subsidized semi-monthly line of steamers to ply between New York and Port of Spain, for the convenience of the fruit trade and direct mail service.

The commissioners recently appointed to negotiate with the Cherokee and other Indian tribes for the cession of their lands in the Indian Territory, will meet in Washington early next week to receive their instructions from the Secretary of the Interior. The Commissioners will first direct their attention to the Cherokee strip, which contains about 6,000,000 acres.

A telegram from Bismarck, Dakota, says the report that the Commission would soon be appointed by the President, to confer with the Indians for the opening of the great Sioux reservation, is received with much interest among the Indians at Standing Rock, who are headed by Sitting Bull, Gall, John Grass and other notorious chiefs. The Indians are pleased with the action of the Government in increasing the price to be paid them from 50 cents per acre to $1.25, and many of them have expressed their willingness to accept the terms of the treaty.

Army officers in Oklahoma, Indian Territory, say that thousands of boomers are still concealed in the brush, and that if the whole United States army was there it could not drive them out. A party of four Hoosiers, with a balloon, are camped near Antelope Hills. They will make an ascent on the morning of the 22nd, and drift in mid-air till noon, and then descend hours in advance of teams and speedy horses. State officials fear trouble, and say the country will be an Eldorado for good land office lawyers. Settlers taking claims will find it difficult to describe the same when they go to the land office to make a filing, and this will give rise to contests.

The prairie fires in South Dakota last week, have been fanned by high winds, and have caused great destruction. The towns of Volin, Olivet, Pukawana, Leola, Lesterville and Mount Vernon, have been almost completely destroyed by the flames. Many frame buildings have been wrecked, and there has been a heavy loss among live stock. Travel was suspended on some of the railroads, so great was the force of the wind, and clouds of dust prevented the engineers from seeing the track. The latest accounts mention that the spring rains have commenced, which it is hoped will soon extinguish the fires.

Worcester County, Massachusetts, has voted for license for the first time, giving a "wet" majority of 152.

The State election held in Rhode Island on the 3rd instant, resulted indecisively, excepting that the Democratic District Attorney General was elected. In a number of districts new elections will have to be held, by which the complexion of the Legislature will be decided.

In the Pennsylvania House of Representatives, on the 4th instant, a bill was passed prohibiting the sale of cigarettes to persons under the age of sixteen years.

A bill prohibiting the sale of tobacco to minors under seventeen years of age, without the written consent of their parents and guardians, has been passed to third reading in the Michigan Legislature. It will be followed by a bill prohibiting the sale of cigarettes in any form, which, it is stated, has many advocates.

Isaiah V. Williamson's failure to sign his last will does not put an end, as it was reported it would, to the establishment of the Free School of Mechanical Trades which he projected for Philadelphia. The sum of $2,500,000 is still available for the purpose as the matter now stands, and a tract of land 180 acres in extent has been purchased for the institution.

There were 372 deaths in this city last week, which is 17 less than the previous week, and 55 less than the corresponding week last year. Of the foregoing 191 were males and 181 females: 55 died of consumption; 44 of pneumonia; 24 of diseases of the heart; 22 of inflammation of the brain; 16 of diphtheria; 14 of convulsions; 12 of bronchitis; 12 of old age; 11 of inanition; 11 of inflammation of the stomach and bowels and 10 of debility.

Markets, &c.—U. S. 4½'s, 108¼; 4's, 129; currency 6's, 120 a 132.

Cotton was a shade firmer; small sales of middling uplands at 10 7-15 cts. per pound.

Feed.—Winter bran, choice and fancy, $14.75 a $15; do., fair to prime, $14 a $14.50.

Flour and Meal.—Western and Pennsylvania super, $3.00 a $3.25; do., do., extras, $3.25 a $3.75; No. 2 winter family, $4.00 a $4.40; Pennsylvania family, $4.50 a $4.75; Pennsylvania roller process, $4.50 a $5.00; Ohio, clear, $4.60 a $4.90; do., straight, $4.90 a $5.15; Indiana, clear, $4.60 a $4.90; do., straight, $4.90 a $5.15; St. Louis and Southern Illinois, clear, $4.60 a $4.90; do. do., straight, $4.90 a $5.15; winter patent, fair to choice, $5.25 a $6.00; Minnesota, clear, $4.00 a $4.75; do., straight, $5.00 a $6.00; do., patent, $6.00 a $6.50.

Grain.—No. 2 red wheat, 92 a 92½ cts.
No. 2 mixed corn, 42 a 42½ cts.
No. 2 white oats, 33½ a 33⅝ cts.

Beef cattle.—Extra, 4¼ a 5 cts.; good, 4¼ a 4¾ cts.; medium, 4 a 4¼ cts.; common, 3½ a 3⅞ cts.; fat cows, 2¼ a 3¼ cts.

Sheep.—Extra wool, 6¼ a 6¾ cts.; good, do., 5¾ a 6 cts.; medium, do., 5¼ a 5½ cts.; common, do., 4¼ a 5

cts.; extra clipped, 5¼ a 5½ cts.; good, do., 4¾ a 5 cts.; medium do., 4½ a 4¾ cts.; common, do., 3½ a 4 cts.

Lambs.—Full stock inactive and weak at 4 a 7¼ cts.; while spring lambs sold readily a $3 a $7 per head.

Hogs.—Western, 7 a 7¼ cts.; State, 6¼ a 6¾ cts.

Milch calves active at 5 a 6½ cts.

Milch cows in better demand at $25 a $50.

Foreign.—In the House of Commons on the 8th instant, the Lord Advocate introduced a bill providing for local government in Scotland. The bill creates County Councils, the members of which are to be elected by the householders. All the boroughs with a population of less than 7000 will be merged into counties; the others will be self-governed. The powers of the Councils extend to private-bill legislation. The right of legislating on private bills has hitherto been vested in Parliament. The measure is therefore, a step in the direction of Home Rule. The functions of the Councils are otherwise similar to those of the English Councils.

The Parnell Commission resumed its sitting on the 2nd instant. Sir Charles Russell opened the case for the Parnellites. His remarks thus far have been characterized with singular moderation. He declared that the testimony of three hundred and forty witnesses, produced by the Attorney General Webster, leading counsel for the *Times*, was irrelevant. He admitted that crime prevailed in Ireland to a greater or lesser degree, and said that the collapse of the *Times* case in the matter of the alleged Parnell letters abolished the pith and marrow of the inquiry. The court was asked by the *Times* to indict a whole nation, a proceeding which Burke had declared to be infeasible. Judicial rules were invalid when a whole people moved. He declared that thoughtful minds were conviuced that the time had come to try the experiment of Home Rule in Ireland.

Henry M. Stanley, the African explorer, has at last been heard from. He left Yambuya, on the Aruwimi, on Sixth Month 28th, 1887, with 389 souls, marched through six degrees of longitude near the equator, most of it continuous dense and unbroken forest, to the Albert Lake (Nyanza), and, after being compelled to make a retrogade march occupying nearly four months, got back to Bunalya, within ten days' march of his starting point, Eighth Month 17th, 1888, with 190 men. There he encountered what had been the rear column of his expedition left with Major Barttelot in Sixth Month, 1887—then numbering 257 men—of whom only 71 remained. Of the two columns, containing at the outset 646 souls, only 261 continued in the ranks. Except a comparatively small number who deserted, and a very few killed in fighting with the natives, all the rest were dead from disaster, disease and starvation.

The recent hurricane in the South Pacific Ocean swept over one thousand two hundred geographical miles, embracing in its track the Hervey and Society groups of Islands. The American ship Red Cross, from New South Wales for San Francisco, was driven ashore at Raratonga and wrecked. The crew was saved. The American ship Ada Owen was wrecked at Ouara. Her crew was saved. Wreckage from the British ship Suakim, from New South Wales for San Francisco, was seen at Aitutaki. It is supposed that the crew perished. Great damage occurred on the island of Tahiti. Parts of the island was submerged and many persons were drowned. On the island of Tongo the hurricane created great havoc. Thirty persons perished there in the storm.

On the 3rd instant it was discovered that General Boulanger had gone to Brussels. In a manifesto he says that he will not submit to a trial by the Senate, but that he is willing to be tried before magistrates or a jury. He adds that he will await the elections, which will make the Republic habit honest and free, and that he will continue his struggle for a revision of the Constitution.

In the French Chamber of Deputies on the 4th inst. Premier Tirard called upon the Chamber to authorize the prosecution of Boulanger. He said: "We desire to prosecute a man who is seeking to overthrow the Republic. It is our duty to defend the institutions of our country against the intrigues of factions, and to take every means to safeguard France from the horrors of civil war. I am convinced that the people will justify the action of the Government."

After speeches by other members, a vote was taken on the question of sanctioning the prosecution of General Boulanger. The result was adverse to Boulanger, the Chamber deciding by a vote 355 to 203 in favor of prosecution.

Count Dillion and Henri Rochefort will be prosecuted by the Government for their connection with the Boulangist movement.

Advices have been received in Rome from Massowah to the effect that King John of Abyssinia was defeated and slain in a recent battle, and that the whole country is in a state of anarchy.

In the Italian Chamber of deputies, Signor Crispi, the Prime Minister, stated that the death of King John, of Abyssinia, would enable Italy to extend her possessions in that country. The Government, however, did not intend to be drawn on by the enticing prospect of an easy operation, and would not take action unless it was seen to be to its clear advantage to enlarge the area occupied by Italy in Abyssinia.

An extensive Nihilist printing establishment has been discovered in Warsaw, and many persons connected with it have been arrested.

The Dominion of Canada Government has decided to renew the issue of fishery licenses to American fishermen.

NOTICES.

Arrangements have been made with the Pennsylvania Railroad Company, by which Friends attending our approaching Yearly Meeting can obtain excursion tickets to Philadelphia and return, from any station on the following railroads, at the rate of 2 cents a mile each way; except that no such tickets will be issued at a less rate than 25 cents, viz: Pennsylvania Railroad (main line) as far west as Pittsburg, Philadelphia and Erie Railroad Division, Northern Central Railway, United Railroads of New Jersey Division, West Jersey Railroad, Baltimore and Potomac Railroad Company, or Philadelphia, Wilmington and Baltimore Railroad Company. On any day from Fourth Mo. 10th to 20th, 1889, inclusive, and make the return coupon good until Fourth Mo. 22d, 1889, inclusive.

Application should be made either personally or by mail, to Jacob Smedley, 304 Arch Street, Philadelphia, or to Thomas C. Hogue, West Chester, Pa., for orders on the Ticket Agents,—one of which must be delivered to the agent whenever a ticket is obtained. These orders inform the Ticket Agent at whatever station they are presented on the above railroads, that the bearer is entitled to a ticket to Philadelphia and return, at the rate of 2 cents per mile. If a friend in each neighborhood would ascertain the number likely to be needed, and obtain them and distribute among the Friends, it would make less work for those having the care of them. When they are to be forwarded by mail a 2 cent stamp should be sent to pay the postage.

These orders are ready, and Friends will please obtain them as early as they conveniently can.

The Executive Committee of the Temperance Association of Friends of Philadelphia Yearly Meeting, has established a temperance work at 4011 Haverford Street, West Philadelphia. The first evening after the sign "Free Reading Room" was placed in the window, 60 boys appeared, since which there has been an average attendance of 35, ranging from 6 to 16 years.

It is not without regret that as many more are refused admittance for want of additional workers to take charge of a separate room on the second floor. Eight little girls have joined a sewing class on Seventh-day afternoons.

The Committee entertains the hope that Friends interested in Christian temperance instruction will aid them by their services, as well as by contributions in money and articles necessary for enlarging and carrying on the work. A variety of material is needed to make the rooms comfortable and attractive.

Donations of money for the purchase of these supplies, or towards the payment of rent ($10 per month), will be used as specified. Any of the following articles will be gratefully received; old ones which have been laid aside will answer the purpose: Illustrated books, especially of animals; sewing materials of any kind; innocent and improving games; stereoscope and views; scrap pictnre books; magazines, chairs, tables, carpets.

If notified, E. F. W. Russell, 4106 Westminster Ave., will send the express for articles too large to be handled. Smaller articles can be delivered either at 4011 Haverford Street, or to Emma Cadbury, 1530 Cherry Street.

Westtown Boarding School.—A Stated Meeting of the Committee having charge of the Boarding School at Westtown, will be held in Philada. on Seventh-day, the 13th inst., at 2.30 P. M.

Wm. Evans, *Clerk.*

Friends attending the Yearly Meeting can be fr nished with simple meals, both before and after t sittings of the meeting, at moderate charge (15 cent in the second story of the central part of the Ar Street Meeting-house. Meals will also be furnished f those attending the Meeting for Sufferings and t Seleet Meeting, the previous week.

Westtown Boarding School.—The Summer Short Term, will open on Third-day, the 23rd Fourth Month.

Conveyances will be at Westtown Station, on t West Chester and Philadelphia Railroad on that da to meet the trains that leave the Broad Street Stati of the Pennsylvania Railroad Company, at Broad a Filbert Sts., Philadelphia, at 7.25, 8.53 A. M., and 2.4 4.55 and 5.51 P. M.

The Union Transfer Company will send for bagga to any place in the built-up part of Philadelphia, notice is left either at No. 838 Chestnut St., at t South East corner of Broad and Chestnut Sts., at t Baggage-room Fifteenth St. above Market, or Market St. Ferry (north side); and will deliver it the Broad St. Station of the Pennsylvania Railro Company, at a charge of 25 cts. per trunk, to be pa either when the order is given, or when the trunk called for. For the same charge they will collect ba gage from any of the other railroad depots, if the ra road checks held for such baggage are left at one the offices of the Transfer Company above designat In all cases it must be stated that the baggage is to to Westtown Boarding School, Westtown Station, the West Chester and Philadelphia Railroad.

The Annual Meeting of "The Association of Frien of Philadelphia and its vicinity, for the Relief of t Freedmen," will be held at Twelfth Street Meetin house, on Second-day, Fourth Month 15th, at 8 o'clo P. M.

Friends generally are invited to attend.

Wm. H. Haines.

Philada., Fourth Mo. 1st, 1889. *Secretary*

Temperance Association.—The Annual Meeti of the "Temperance Association of Friends of Phi delphia Yearly Meeting," will be held in the meeti house on Twelfth Street, on Fourth-day Eveni Fourth Month 17th, at 8 o'clock.

A cordial invitation is extended to all interes Friends.

Alfred E. Maris, *Secretary*

The Twentieth Annual Meeting of "The Indian A Association of Friends of Philadelphia Yearly Me ing," will be held in Twelfth Street Meeting-hou Philadelphia, on Fifth-day, Fourth Month 18th, 18 at 8 P. M.

Friends generally are invited to attend.

Richard Cadbury, *Clerk*

Died, at her residence, Horsham, Montgomery Pa., the 9th of Third Month, 1889, Hannah daughter of the late Jacob T. and Jane R. Lukens the 40th year of her age, a beloved member of Abi ton Monthly and Horsham Particular Meeting.

——, Third Month 15th, 1889, Elizabeth W., of Elisha Roberts, in the 70th year of her age, a m ber of Chester Monthly Meeting, Moorestown, N The most of her connections and associates, in e life, were not of the Society of Friends, but by mitting to the operations of the Holy Spirit on heart, she was enabled to take up the cross in youth. In after life severe trials in the death of dren were her portion, and during the last few ye disease, attended with much suffering, arrested he dustrious hand; yet believing that these afflict were permitted in best wisdom, she was enable bear them with patience, and Christian resignat She had great regard for the feelings of others, an life and conversation, was careful that her con should be void of offense, thus becoming an instruc example to those around her. The love and merc our Heavenly Father, which was extended to he early life, continued with her unto the end; and humbly trust she has been permitted to enter into joy of her Lord.

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THE FRIEND.

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FOR "THE FRIEND."

Historical Review of the Society of Friends.

(Continued from page 290.)

The history of the removal of the powerful ndian tribes in the Southern States—the Creeks, hoctaws, Chickasaws, Cherokees, &c., to the In- ian Territory, is one full of interest; yet pain- l to the feeling mind, from the misery and loss life accompanying its practical execution; as ell as from the fraud, injustice and oppression hich were used to effect it. It is a chapter in ir national history, which brings "blushing id confusion of face" to the patriot; and which iere is reason to believe was one of the national ns which, in addition to that of slavery, led to iat awful visitation of Divine judgment through hich the United States passed in the war of the -bellion. In connection with this, it is worthy remark, that the destructive march of Sher- an and his army through Tennessee and eorgia, in which everything was burnt and de- royed that came in their path, lay in large irt through the very section of country which id been unrighteously wrested from the In- ans. This retribution illustrates a remark ade more than 30 years before by one who is pleading for justice and right: "The Great rbiter of nations never fails to take cognizance national deliuquencies. He has in many rms, and with awful solemnity, declared his horrence of oppression in every shape; and pecially of injustice perpetrated against the eak by the strong."

Abundant details of the Cherokee expulsion ill be fouud in the early volumes of THE RIEND, from the second to the ninth inclusive, id I will now pass from the subject, after quoting brief statement of it from an eloquent speech ade by John Quincy Adams, ex-President of e United States, in the House of Representa- es, in 1836, on a resolution to distribute rations suffering fugitives from Indian hostilities in labama and Georgia. In this speech he says at Georgia "by trampling upon the faith of r national treaties with the Indian tribes, and subjecting them to her State laws, bade defi- ce to the authority of the government of the tion; she nullified your laws; she set at naught ur executive and judicial guardians of the mmon constitution of the land. To what ex- nt she carried this policy, the dungeons of her isons, and the records of the Supreme Judicial Court of the United States can tell. To these prisons she committed inoffensive, innocent, pious ministers of the Gospel of truth, for carrying the light, the comforts, and the consolations of that Gospel to the hearts and minds of these unhappy Indians. A solemn decision of the Supreme Court of the United States pronounced that act a violation of your treaties and of your laws. Georgia defied that decision: your executive government never carried it into execution; the imprisoned missionaries of the Gospel were compelled to purchase their ransom from perpetual captivity by sacrificing their rights as freemen to the meekuess of their principles as Christians; and you have sanctioned all these outrages upon justice, law and humanity, by succumbing to the power and policy of Georgia; by accommodating your legislation to her arbitrary will; by tearing to tatters your old treaties with the Indians, and by constraining them, under *peine forte et dure*, to the mockery of siguing other treaties with you, which, at the first moment when it shall suit your purpose, you will tear again to tatters, and scatter to the four winds of heaven."

The writer can well remember when a large part of the offices on Third Street, Philadelphia, between Market and Chestnut Streets, were occupied by persons whose business was to sell lottery tickets. It was one of his boyish amusements to wander along the street, and examine the pictures on the signs—such as that of the Goddess of Fortune, blindfold, aud holding in her arms an inverted horn, out of which was pouring a flood of gold coins; and the conspicuously displayed lists of prizes, ranging from a few dollars up to many thousands, by which the foolish were tempted to invest their money in the purchase of tickets. Lotteries were then a well-recognized means of raising funds for various purposes—sometimes even for benevolent objects; and lottery schemes were authorized in many, if not all, of the States of the Union—as they still are in some European countries. Dealing in them was not regarded as so disreputable as it became when the ban of the law was placed upon it. The Society of Friends had never countenanced any form of gaming; and one of the Queries, which for a long period has been annually read in its meetings, asks whether "Friends are clear of encouraging lotteries of any kind?"

The first notice of a vigorous effort to abolish the lottery system, which appears in the columns of THE FRIEND, was in the Twelfth Month of the year 1831; when a strong article was published, endorsing the efforts of one Daniel B. Shrives. It required much moral courage on his part to attack this giant evil, respecting which the daily papers were almost silent, because the lottery dealers were heavy advertisers in them. It appears from this that the Legislature of Pennsylvania in 1811, passed an act authorizing the Union Canal Company (to connect the waters of the Susquehanna with the Delaware) to raise an annual sum by lottery until the tolls on the canal were suffieient to pay the interest on the subscriptions. The company sold the lottery privilege to a firm which so managed the business as to make it immensely profitable. They became proprietors of lottery grants from other States also. It was computed that during the year 1831, there were 440 lottery schemes drawn, of an average value of $150,000 each, making the whole amount of lottery gambling for the year upwards of $32,-000,000; from which the managers' profits were estimated to be more than $11,000,000! Such was the perfection of iniquity to which the business had been brought, that in some of the schemes, fractions of a ticket could be bought for as low a price as twelve and a half cents, thus bringing the luxury of gambling down to the level of sweeps and paupers.

The result of the movement against lotteries was a strongly-worded memorial to the State Legislature, praying it "to adopt prompt and efficient measures for the entire abolition of lotteries;" the evils of which, it declares "are insufferable;" and than which "there is no more fruitful and certain source of corruption." The memorialists say that they "do not paint from imagination," when they state that the effects of the lottery system "are to be traced in the records of our insolveut courts,—in our almshouses and prisons,—in the tears of deserted wives, of destitute widows, of helpless orphans,—and in the ruiued characters aud broken fortuues of unhappy men" who have been tempted to abandon the paths of useful aud respectable employmeut, and follow the unholy temptations of the lottery."

In the Second Mouth following, a committee of the Legislature reported a bill, utterly abolishiug all lotteries, and making it penal for any person to sell or buy lottery tickets. This appears not to have become a law at that session.

Job R. Tyson, a Frieud of Philadelphia, well known for his literary attainments and extensive historical information, was requested by a public meeting of citizens of Philadelphia to prepare an essay on the Lottery System in the United States. This he did, in a pamphlet of about 50 pages, octavo, of which 5000 copies were ordered to be priuted and distributed gratuitously throughout the United States.

In this pamphlet, the author gives a history of the Lottery, which he traces from a remote period in ancient Roman history; its growth in the United States, the evils which led to its extinction in England, and subjoins many striking illustrations of its effects amoug the citizens of Philadelphia. One of these may suffice, as related by Joseph Watson, formerly Mayor of Philadelphia.

"Sometime, I think in 1827, a gray-headed old man of gentlemanly appearance and acquirements, was brought into the police office, charged with picking a pocket; his trunk was searched, and in it were found lottery tickets, plans and schemes for many past years—the product of his lottery dealings for the last 12 or 15 years, within which period he had actually squandered or

expended for tickets as many thousand dollars, without at any time being successful, except in trifling prizes. He had recently spent his last dollar, his last ticket had come out a blank, and to prevent starvation, he had made the attempt for which he was brought up. This man, it was believed, had previously maintained an irreproachable character. I think he died a convict in Walnut Street prison."

The appalling facts set forth in this pamphlet, no doubt had much effect in more fully arousing public attention to the evils of the system; and prepared the way for its prohibition. In Pennsylvania this was effected by the passage of an act early in 1833; and in Massachusetts, the same happy object was accomplished a few weeks later. Since that time State after State has adopted similar laws, until now the condemnation of the system is nearly or quite universal. Whether Louisiana has fallen into line with her sisters, I do not know. J. W.

(To be continued.)

For "The Friend."

A New Creation, Before Salvation.

It appears from the divinely inspired writings, that in the beginning, or in the creation of our wonderful world, all things, including man, the noblest work of God, were made good; as they sprang from God, the source and fountain of all good. And that they remained good while man walked in obedience to the Divine law. But the life and immortality which was designed for the enjoyment of man, had he stood the designed test, were lost by his disobedience. For he had lost his right to the tree of life, and became dead to good, but alive, by sad experience, to evil. For sin thus entered into the world and death by sin. So it was by disobedience that life and immortality were lost; and it is by obedience that they are again brought to light by the Gospel of Christ, who is a quickening Spirit, and is able to make us new creatures in Him, if we are obedient to his light. And if any man is in Christ, he is a new creature. The old sinful nature has passed away; and all things are of God. And if all is of God, there is no sin in the heart, for sin is not of God. All bitterness, and wrath, and anger, clamor, and evil-speaking, with all malice, will be put away. And the lust of the flesh, the lust of the eyes, and the pride of life, which are not of the Father, but of the world that lies in wickedness, will no longer have dominion over us; but all will be overcome and slain by Him who came to destroy the works of the devil, and to make an end of sin, and to make reconciliation for iniquity, and to bring in an everlasting righteousness into every individual soul. Not a transient or fitful righteousness that has no solid foundation, and which may be compared to a "moving cloud, or as the early dew, which goeth away, as it has no sure foundation.

Such as accept the stone, the tried stone, which is laid in Zion, (the Church) for us to build upon, will find it a sure foundation, that the storms of time cannot remove. And such as build upon it, in the new creation, will have a building of God, an house not made with hands, eternal in the heavens, when eternity will be absorbed in one eternal now, and time to us will be no longer. But we must, by the grace of God, while here on earth, put off the old man, with the corrupt deeds, which belong to the old creation; and put on the new man, which is renewed in knowledge after the image of Him who created him; being born again, not of corruptible seed, as now in first birth; but of incorruptible seed, by the Word of God which liveth and abideth forever. This is the Word which by the Gospel, is inwardly preached to every intelligent creature under heaven; and outwardly preached, also, by those who are called to it in the new creation, by the qualifying power of the Holy Spirit. And when it comes thus, in the ability that God giveth, it is the power of God that brings salvation to all who receive and obey it. For it comes from the new creation in man, and it tends to draw others to it. It bruises the serpent's head, and helps to keep down evil. And the more the serpent's head is bruised, and the beastly life subdued, the better chance the Divine life, or the immortal seed, has to grow.

But there was enmity put between the two seeds of good and evil at the beginning, or when the evil seed first entered the heart of man. And the enmity will still exist until one or the other is overcome and destroyed. But the Spirit of the Lord will not always strive with man. Though if we are co-workers with the Spirit, and continue steadfast in the faith, and in the conflict, until the victory is won, we shall again have right to the tree of life, and to that immortality which was lost in the fall. For we shall be created anew in Christ Jesus, unto good works, instead of evil; being born again, not of the corrupt birth which belongs to the old creation; for the law of the spirit of life in Christ Jesus has set us free from that. But we will have temptations, and the infirmities of flesh and spirit to contend with. And though the spirit may at times be made willing, yet we see that the flesh is weak. It was so with our first parents while they were yet in purity, and it is so now. Eve had a fleshly propensity, or infirmity, and through it was tempted. And when she saw the tree of forbidden fruit "was good for food, and that it was pleasant to the eyes, and to be desired to make one wise, she partook of it." So lust, when it is conceived or embraced, brings forth sin; and sin, when it is finished, brings forth death. So they lost their Divine life, and brought death into the world, and all our woe; for the very ground they trod upon was cursed for man's sake. Every fallen son and daughter of Adam, needs to have a new and spiritual creation formed within them. For as in Adam, all are spiritually dead, so in Christ, all will have to be made spiritually alive, and created anew in Him unto good works, before salvation is completed in them. So now, our greatest need is, to be more obedient to the teachings of the second Adam, who never fell; that the life and immortality which were lost by the transgression of the first Adam, may be again brought to view by the Gospel of Him who came to seek and to save that which was lost in the fall. And now it becomes our duty, in order to stand fast in Him, to deny ourselves, and to take up our daily cross and follow his leadings, and the teachings of his Spirit, that we may become steadfast, immovable, and finally as pillars in the temple of our God that shall go no more out: and even here, at times, while this side the grave, be made partakers of the inheritance of the saints in light. But this great and happy change will only be brought about by a willing co-operation on our part, with the strivings of the Holy Spirit within us and by faith in the effectual workings of Him who said, "Behold, I make all things new." The same power that created man outwardly, is able to re-create or regenerate him inwardly; and to breathe in him the breath of Divine life, and make him again a living soul. David saw and felt the need of a new creation, when he prayed to God that He would create in him a clean heart, and renew right spirit within him. D. H.

Dublin, Ind., Third Month 1st, 1889.

For "The Friend."

Notes of a Visit to Italy.

(Continued from page 291.)

At Rome, among the many objects and place of interest, the tourist and stranger hardly know where to begin. Months and years are needed to thoroughly explore this ancient city, with its numerous works of these men of centuries agone but where the stay is confined to only a few days or weeks the visitor must be satisfied with a cursory visit to some of the most prominent places of interest, and be content with the superficial view and knowledge of Rome, that his limited stay will enable him to get. The ruins of old Rome, that this mighty people have left some above, and some under ground, these we were anxious to see first; also the noble church buildings of the Italians under the Popes, who succeeded the Roman power under the Emperors, as well as to inform ourselves of the present status of the Italians in Rome under their change of rulers from Pope to King Emanuel and his son Humbert. So with a good guide book published in Rome by S. Russell Forbes, we started with an English speaking guide and cab at two francs per hour, and sought the old Roman ruins first; the Coliseum, Arches, Walls, Castles, Forums, Baths, Tombs, Roads, &c., taking the Coliseum first.

This vast Amphitheatre of the ancient Romans, erected in 72–80 by Vespasian with the labor of captive Jews after the fall of Jerusalem, 157 feet high, and 1900 feet in circumference of oblong shape, is now a noble wreck in ruin. It had eighty arches of entrance, and had eight stories of seats accommodating 87,000 spectators and standing room for 13,000 more. For five hundred years it was the resort of the populace of both upper and lower classes, at the fêtes and games given by the Roman Emperors, and devoted to the exhibition of wild beasts fighting together, and gladiators fighting with them and each other in deadly strife, and to the slaughter of the Christians by these beasts or men. Hundreds of beasts and men perished during these cruel and bloody displays; over 5000 beasts were exhibited at one of these fêtes, which lasted for many days. The projections from the inside walls of these eight stories are still intact, but all the rich adornings are gone to enrich other and especially church buildings in Rome, (what was left after the Goths and Vandals had seized what they could carry off). These exhibitions of cruelty and sacrifice of life to amuse and gratify the low tastes of the people were viewed with rapturous plaudits of delight, amid the shouts of the masses, the groans and dying of hundreds of men and animals. While such scenes were witnessed at the Coliseum the people were being educated to undervalue life, and delight in blood and carnage; morals were being undermined, and the road to ruin accelerated; loss of power was sure, and national life would not survive long. This once noble Coliseum is now only the resort of peddlers for the sale of pictures, photographs, and fancy articles to tourists. Such was the fate of this magnificent and costly building. It was devoted to lawless cruel and bloody purposes and uses; and when went down to neglect, decay and ruin, with the nation and people practising such inhuman pastimes.

Several noble arches are to be seen in a pre good state of preservation, each commemorat

of some great event or victory. Over the top of the archway in bas-relief carved figures represented the captives in procession on the return of the conquerors. On the arch of Titus is also shown the vessels of the Temple of Jerusalem borne aloft along the procession, with a pretty plain mark of Jewish type on the face of the bearers; all however, bearing the marks of age. The arch of Constautine also stauds out in bold relief with its bas-relief figures commemorative of his victories, as the first Christian Emperor. Arches of Septimus Severus and Augustus, each one have their history, and are of interest to the tourist aud stranger; also the arches that supported the Aqueduct, bringing the water some forty or more miles on elevated piers for the supply of the inhabitants of the city. These are seen in their upright position, stretching out many miles outside the walls. The remains of the old walls and gates with their solid arch gateway, are yet remaining in different directions within the old city limits, reminding one of the fortified cities and castles of the ancients.

The tomb of Cecilia is on the Appian way, and the catacombs of the early Christians on this same road. The passage ways through these uudergrouud regions of the Christian dead, extend more than a score of miles, with tens of thousands of the bodies of the martyred and persecuted followers of the lowly Saviour "Jesus of Nazareth," deposited ou the niches on either side of the passage ways, (4000 bodies buried in one mound). The toiubs of the Cæsars and of the nobility of Rome are on the line of this Appian way. These were visited, also the acres of ruius of the Bath of Caracalla, that would accommodate 1600 bathers at one time. These ruins are immense; the walls of great height and thickness, roofs and adornings all gone, only the bare walls left, and occasionally a piece of the mosaic floors to be seen in the passage ways. A young city might be built with the materials scattered over the 1840 by 1476 yards of space, nearly a mile square.

We can only hint at the Forums; the one used by the people called the Roman Forum adjoins the Arch of Septimus Severus, and is of great extent, but now in total ruins with only a few columns and caps standing in isolated parts of the vast area that the buildings once occupied. Half columns and stumps of columns with their bases in scattered parts of the ruins only are left to tell the story of their ancient glory and beauty. It is hard to describe the total wreck and desolation as it appears to the visitor; most of the materials must have been carried off to erect and adorn other buildings in Christian times. A terrible contrast may be drawn between the Forum now in ruins and the Forum of a mighty, proud, warlike, and conquering people of eighteen centuries agone. The Tower of Adrian, now the Castle of St. Angelo, was erected A.D. 130, and up to 1871 used as a fortress and a prison to confine political and heretical prisoners under the absolute control of the Pope. Our visit here was under the direction of our intelligent guide. We were shown the dungeons where the inmates were confined, the Halls of Judgment where they were put on trial; condemnation usually followed. Instruments of torture where shown us, and all the paraphernalia of the Inquisition used there; also the privatc vault with two huge iron chests where the Pope's treasure was deposited, and where the Books of Record of the doings of the Inquisition were kept. Both the treasure and the books have disappeared, the books not being able to stand the light of day under a free Italy; but the light of the great Judgment day will reveal them. A covered archway leads from the Vaticau, the Pope's residence, directly into the Castle, showing it to have been under the entire direction and control of the man on the papal throne; and a reliable Italian pricst informed me that the same abominable cruelties that were practised in the Inquisition during the middle ages, were coutinued in their worst forms iu this Castle by the rulers in the Vatican up to the time that Victor Emanuel entered Rome in 1871 and broke the Papal power, and liberated all the prisoners then in the dungeons. This Priest was then a member of the Pope's household, and don't hesitate now in free America to witness to the truth of this statement. It is now a barracks, and occupied by Italian soldiers. Our visit there was with a guide who knew the use and usages of this place; we were conducted by one of the King's guards, with keys to unlock every separate apartment, and lock again when we were in. Our companion, a Congregational Minister from Worcester, Mass., became quite nervous when the guard continued to lock us in. However, we came out safe, because the temporal power of the Pope was *lost*, (never to be found again), and King Humbert reigned in Rome and Italy. G. R.

Fourth Month, 1st, 1889.

For "The Friend."

A Precocious Babe.

[The following remarkable instance of precocity furuishes an additional proof of the well-established fact, that such premature development of intellect is sure to be followed by rapid decay. The only hope for life and usefulness in such cases lies in the cultivation of physical health and strength, and the careful avoidance of all effort to stimulate the brain, until the lapse of years has brought the different parts of the system into a better balanced condition.—Ed.]

On the 6th of Second Month, 1721, was born in the city of Lubeck, Germany, Christian H. Heineken, who was, perhaps, the most precocious infant of which the world has any record. He could talk at the age of ten months; and when a year old had read the Pentateuch, and became well versed in the history of Creation as given in the first five books of the Bible. At the age of 18 months he had read aud was well acquainted with the Old Testament, and in another month understood well the coutents of the New Testament. He soon went through Sacred History, then Ancient and Modern History; so with universal Geography; he was master of all these at the age of two-and-half years. Aud besides his native German, the Latin language and the French were his own before he was three years old.

This wonderful acquisition of knowledge with his fine ability as a conversationalist enabled him to talk with much intelligence, and thus greatly entertain the many persons who came to see him. Theology and Church History occupied his attention in the early part of his fourth year. But now his health began to give way, and it became necessary for the little student to rest.

The fame of the infantile prodigy reached other nations than its own; and the King of Denmark expressed a wish to have Christian visit him and lecture before his Court. Then the little boy said, "I will go to Copenhagen and make a present of my colored maps to the King, then I shall be all right again." So in the Seventh Month, 1724, the learned infant of Lubeck, with two or three of his household, sailed across the Baltic Sea, nearly 200 miles to the capital of Denmark. They had rough sailing, and the little fellow was badly sea sick; but the mind rose above the "ills of the flesh," and when the lurchiug of the ship destroyed food and drink, he would say in Latin, "No calamity comes alone." And when the crew were discouraged he manned them to new efforts by repeating Scripture suitable to the occasion. On landing at Copenhagen he was so weak that it was necessary to occupy a quiet resting place for some time before visiting the Danish Court.

The idea of meeting the potentate of Denmark caused the little savant, in the simplicity of child-nature, to hide its face in the bosom of its mother. He was still ailing, yet he nerved himself for the occasion, saying "Remember in adversity to hope for better things." On entering the audience chamber with a spontaneous charm of childhood, he hastened to meet the advancing King. Then followed a display of little Christian's powers of oratory in the delivery of a long recondite lecture to the entire satisfaction of his stately audience.

After a stay of nearly three months in Denmark the party returned to Lubeck. Heavy wind was again greatly in the way of fine sailing; and once more the little philosopher tendered encouraging council by saying, "He only is truly wise who accommodates himself to all circumstances."

He resumed study soon after returning to his Lubeck home. But, early in his fifth year, the diminutive body became so weak and suffered so much pain that it could hardly be expected to survive much longer. Yet the patient spirit was not broken. In his younger days the boy was not known to laugh aloud; neither was he ever heard to cry over his miseries.

During the last ten days or so of his life, little Christian was confined to his bed. But his brain appeared sound and active, and overflowed with the accumulations of his studious life. He repeated texts from the Bible and other historic writings with entertaining profusion, much to the pleasure of those who watched and listened around his bed. And yet the instincts of childhood were not entirely gone. At times he would ask for a basin of water, and have some one to move tiny ships over it and represent the sea voyages, islands and ports on his way to and from Copenhagen, which were still vivid in his mind. One day he asked for the skeleton which he had used in his anatomical studies, and rapidly named the bones of the human body. Then Christian calmly said, "Death is common to every age." And thus the soul took its flght for other habitation than the frail body of the little boy, where it had dwelt during four years, four months, and twenty-one days; the departure being on the 27th of Sixth Month, 1725.

W. Dawson.

Spiceland Ind., Third Month, 1889.

The Wrong Excuse.—Two workingmen were talking about a comrade who had lately "got into trouble," as the saying is.

"He oughtn't to say he was led into it," said one; "he *lent* himself to it."

The remark struck me as a thoughtful one. When a man, open-eyed, goes into dangerous places, associates with questionable characters, surely he lends himself to evil—he is not led into it.—*Selected.*

For "The Friend."

A Visit to a Porcelain Factory.

The interest awakened by inspecting the process of powdering Quartz in the flint mill at Conowingo, as described in the Geological excursion into Maryland, led to a visit to one of the Porcelain Factories at Trenton, N. J. I noticed the care that was taken to exclude any of the Quartz colored with iron, from the material shipped to the potteries, and in consequence addressed a note to a friend who was interested in one of them, inquiring as to the effect which the iron had on the ware they manufactured. The reply contained a kind invitation to inspect the operations for myself.

Both Quartz and Alumina are infusible, by themselves, by any heat of our furnaces; but when finely powdered, mingled in the right proportions and intensely heated, they form a compound which is more easily melted than either of them separately. This is the theory of the manufacture of porcelain, and indeed of pottery in general, which may be regarded as a Silicate of Alumina. But in practice, other alkaline substances are added, in order to make a still more fusible compound, or are present in the material used, such as lime, potash, &c. Dumas gives as the ingredients of "hard porcelain," silica, alumina, and potash.

In the Trenton China Factories, Quartz (Silica), Feldspar, and Kaolin clay are the constituents of the ware. Each establishment has its own formula for mixing these; the proportions probably varying with the kind of ware designed to be produced—but these proportions are among the secrets of the trade which are jealously kept from the knowledge of rival manufacturers.

On going into the apartments where the materials are mixed, I saw large bins, each filled with a fine powder like flour or meal. One of these contained the Silica, such as I had seen the workmen preparing at the Conowingo Flint-mill. Another had Feldspar, reduced to a similar condition; and a third contained Kaolin clay.

The proper quantity taken from each of the three bins, is thoroughly mixed in a vat with water, till it forms a liquid of the consistence and nearly the color of cream, which flows through a shallow trough thickly set with strong magnets, whose office is to arrest every stray particle of iron which may have escaped the vigilance of former inspection. This mixture is called slip. Much of the water is filtered from it by pressure in layers of cloth, and the pottery paste thus prepared is stored away in large balls or rolls, to ripen for use. During this *ageing*, as it is termed, a kind of fermentation is said to take place, in which some gaseous matters are disengaged, and the mass improves both in color and texture. So important is this *ageing* process considered, that in China a store of clay is sometimes prepared 15 or 20 years in advance, and sometimes a potter will prepare sufficient porcelain clay for the use of his son during his lifetime! Our manufacturers think that a few months' supply locks up as much capital as it is convenient to have in an unproductive shape.

Feldspar contains the Potash which Dumas mentions as one of the constituents of Porcelain. In 100 lbs. of Feldspar, such as is obtained from the veins that are found in the Gneiss rocks of southeastern Pennsylvania, there are about 64 lbs. of Silica, 20 of Alumina and 14 of Potash, with small amounts of other matters. Kaolin, or Porcelain Clay, is the result of the decomposition of Feldspar, and has lost the Potash. It is composed, when pure, of about 45 parts of Silica, 40 of Alumina, and 15 of water in 100. In both the Feldspar and the Kaolin, Silica is the predominant element, and as a portion of pure Silica is mixed with these in making the pottery paste, which is afterwards converted into the finished porcelain, it is evident that Silica is the main ingredient, and that it is rendered fusible by the Alumina and Potash. In other words, our china and porcelain may be regarded as made of Flint (Silica) to which enough of other matters have been added, to enable the workman to manage this otherwise intractable material.

The manipulation of the pottery paste; and the marvellous skill of the trained workmen in shaping the plastic masses thrown down on the tables before them into cups, vases and dishes of many beautiful forms, are very interesting to the beholder; but as my visit was paid mainly on account of the connection of the manufacture with my geological investigations, I will not attempt to describe these in detail. After the articles into which the moist clay has been formed, are sufficiently hardened by drying to be safely handled, they are baked in a furnace, at a high degree of heat. This causes the Silica, Alumina and Potash, of which the plastic material was composed, to enter into chemical union with each other, producing as the result the china or porcelain. In this state, the product is termed *biscuit*, and is porous and without gloss. To give it the smooth glossy appearance which the finished ware presents, each of the articles is dipped into a vessel containing oxide of lead, powdered Feldspar, or other articles suspended in a fluid. A portion of this mixture adheres to the surface and is absorbed into the pores of the dishes dipped into it; and when these are a second time exposed to the heat of the kiln, this adhering mixture melts into a glass, which entirely covers the surface and makes the glaze which we see on all finished ware. The composition of this glaze varies for different kinds of pottery, and that which is used in any one establishment is among the trade secrets, which is not willingly divulged. The principle which governs the glazing process, is to find a mixture of materials which will firmly adhere to the *biscuit*, will melt into a gloss at a temperature so low as not to soften or injure the shape of the articles on which it is spread, and which will expand and contract equally with it in the changes of temperature to which the vessel is likely to be exposed. Where this last point is not secured, the glaze will in time become marked with a series of cracks, which is technically termed, "crazed."

Occasionally, on a finished cup or plate, a small brown spot may be seen, caused by a particle of iron which had remained in the original materials, and which thus shows its unwelcome presence. It is a larger amount of the same metal in the clay around Philadelphia, Baltimore, &c., which gives the red color to the bricks made from it.

The statement made above, that the Kaolin Clay is produced by the decomposition of Feldspar, and the subsequent removal from it of the potash which Feldspar contains, calls attention to the important subject of the decay of rocks. This has gone on to a great extent, and indeed was a necessary preliminary to the full development of vegetable and animal life on the earth's surface. For it is evident that where the land is covered with hard crystalline rocks, there is neither support nor nourishment for many forms of plants—and without plants, most of our animals could not exist. But the action of air and water and other agencies, has effected great changes; so that a covering of earth, often many feet in thickness, has been formed by the softening and decay of the former rocks. This process it is probable, went on more rapidly in former ages than it has done since man appeared on the earth, because in those primitive times, it is supposed that the greater warmth of the earth's surface, and the more abundant existence of free acid and alkaline material in the waters, favored such chemical changes as attended the breaking down of the rocks and the combining of their elements into new compounds.

T. Sterry Hunt, in his geological essays, says that in the Blue Ridge, in North Carolina, he has observed places where this decay had extended through a thickness of former rock, of from 50 to 100 feet.

The Feldspar is the most easily decomposed of the three ingredients of Gneiss and Granite—Quartz, Feldspar and Mica—and from it is mainly derived the Alumina which gives its peculiar characteristic to clay—that of mixing with water and forming a mud or tenacious mortar. Near Amboy in New Jersey, the disintegrated Gneiss has been sorted by the action of water, and the materials deposited in separate beds of Clay, Sand (Silica) and Mica.

It is from the Feldspar then, that the Kaolin clay is derived. That which I saw at the Trenton China Factory came from several points in the Gneiss formation of south-eastern Pennsylvania and adjacent places. I also saw there a beautifully white imported clay, known in the trade as China, which I suppose came from Cornwall England; for that country produces an unusually pure article of the kind, which has been formed by the decomposition of a fine white Granite which abounds there. This is often found "disintegrated to an extraordinary depth and the rock altered to a substance resembling soft mortar. By washing, this finely divided matter is separated from the Quartz and Mica and the milk-like liquid being collected in tanks and suffered to stand, deposits the suspended clay."

J. W.

Losing and Forgetting.—A successful business man said there were two things he learned when he was eighteen, which were ever afterward of much use to him, namely:—"Never to lose anything, and never to forget anything." The old lawyer sent him with an important paper, with certain instructions what to do with it.

"But," inquired the young man, "suppose I lose it, what shall I do then?"

"You must not lose it."

"I don't mean to," said the young man, "but suppose I should happen to?"

"But I say you must not happen to; I shall make no provision for such an occurrence; you must not lose it!"

This put a new train of thought in the young man's mind, and he found that if he was determined to do any thing, he could do it. He made such a provision against every contingency that he never lost any thing. He found this equally true about forgetting. If a certain matter of importance was to be remembered, he pinned it down in his mind, fastened it there and made it stay. He used to say, "When a man tells me he forgot to do something, I tell him he might as well say, 'I do not think enough of my business to take the trouble to think of it again.'

"I once had a young man in my employ," said another gentleman, "Who deemed it sufficient excuse for neglecting any important task to say, 'I forgot.' I told him that would not answer. If he was sufficiently interested, he

would be careful to remember. It was because he did not care enough that he forgot. I drilled him with this truth. He worked for me three years, and during the last of the three years he was utterly changed in that respect."—*Selected.*

THE FADED STARS.

BY HORACE GREELEY.

I mind the time when Heaven's high dome
Woke in my soul a wondrous thrill—
When every leaf in Nature's tome
Bespoke creation's marvels still;
When mountain cliff and sweeping glade,
As morn unclosed her rosy bars,
Woke joys intense; but naught e'er bade
My heart leap up, like you, bright stars.

Calm ministrants to God's high glory!
Pure gems around his burning throne!
Mute watchers o'er man's strange, sad story
Of crime and woe through ages gone!
'Twas yours the mild and hallowing spell
That lured me from ignoble gleams—
Taught me where sweeter fountains swell
Than ever bless the worldling's dreams.

How changed was life! a waste no more
Beset by want, and pain, and wrong;
Earth seemed a glad and fairy shore
Vocal with hope's inspiring song.
But ye, bright sentinels of Heaven!
Far glories of Night's radiant sky!
Who, as ye gemmed the brow of Even,
Has ever deemed man born to die?

* * * *

'Tis faded now,—that wondrous grace
That once on Heaven's forehead shone!
I read no more in Nature's face
A soul responsive to my own;
A dimness on my eye and spirit
Stern Time has cast in hurrying by;
Few joys my hardier years inherit,
And leaden dullness rules the sky.

Yet mourn not I. A stern high duty
Now nerves my arm and fires my brain;
Perish the dream of shapes of beauty,
So that *this* strife be not in vain;
To war on Fraud entrenched with Power—
On smooth Pretence and specious Wrong;
This task be mine, though fortune lower,
For this be banished sky and song.

—*Southern Literary Messenger, 1840.*

SELECTED.

MOTHER'S WAY OF RESTING.

often marvel why it was I gave so little thought
o all the helpful lessons which my patient mother taught.
ow older grown, and she has gone, I often long to tell
er how they all come back to me, each one remembered well.
or in the work and cares of life that come from day to day
find I stop to ask myself, "What was my mother's way?"

hen sitting in her rocking-chair, her lap with mending piled,
e used to say, "I want to rest, now read a psalm, my child."
learned by heart about "the hills" and "lifting up my eyes;"
ose "pastures green" and "waters still" the Shepherd's love supplies;
ad all about "abiding 'neath the shadow of his wing;"
or "God our refuge is, our strength," I read in every thing.

metimes I hurried through the psalm, taking but little heed,
d then her thanks, so kindly said, encouraged me to read
me of the words that Jesus spoke, for that was mother's way—
read from Psalms and Gospels both upon the busiest day;
r at such times she needed a much longer rest, and so,
hile but a child, I learned her favorite passages to know.

Those precious words of quiet come to my own soul, now I,
A busy woman, full of work, my daily duties ply.
I sing her hymns when fretted with my ceaseless rounds of care;
I repeat the Psalms and Gospels when in my sewing chair.
I wonder if she knows it, and how glad I am each day
That my mother's way of resting was such a helpful way.

—*Susan T. Perry, in Congregationalist.*

FOR "THE FRIEND"

Some Account of the First Places of Worship of Friends in Philadelphia.

(Continued from page 283.)

It seems difficult to determine at this distance in point of time, whether the "boarded meeting-house" alluded to was the same as the house belonging to Christopher Taylor or not, although it seems probable, as the First Assembly convened in Philadelphia the tenth of First Month 1683 "at the boarded meeting-house;" but in any case it is plain that Friends were poorly accommodated, as indicated by the following minutes:

Twenty-first Meeting, Second day of ye Seventh Month, 1684. "Agreed that in regard of ye straightness of room in ye present meeting-house, there be a meeting at the Governour's house every fifth day of ye week in the forenoon, about the ninth hour."

Twenty-third Meeting. "Friends being met in the feare of the Lord in the Governour's house, and waighting awhile, proceeded to business the 4th of the Ninth Month, 1684. Friends having considered about a place whear the Quarterly Meeting should be kept; and at present not knowing of a place convenient, do appoint Thomas Lloyd, Ralph Howell, (and others) to provide a place."

At a monthly meeting the fourth of Third Month, 1685. "William Frampton acquainted this meeting that he is going to divide his house, and desires Friends that some other place be considered of, and provided against the Quarterly Meeting. The meeting appointed John Songhurst, William Frampton, (and others) to consider of and provide a place, and make it public to Friends against next meeting."

"Friends taking into consideration the business of the old meeting-house by Thomas Hooton's, and seeing that it was fitted for the Assembly, it was afterwards made use of for a Court; for the use and charge of fitting up thereof Christopher Taylor doth demand five pounds, of which this meeting is willing to allow forty shillings; the rest they leave for the Court to defray, and those Magistrates who are members of this meeting are desired to take notice of the same when the County assessment is laid."

Friends were now in good earnest to have the meeting-house erected at the Centre Square, Broad and High (Market) Streets, as already concluded upon, as we observe by the succeeding minute of the Monthly Meeting held, the 4th of Fourth Month, 1685. "It is unanimously agreed by this meeting that there shall be built with all expedition a meeting-house in the Center, of brick, to be 50 foot long and 36 foot wide. The timber work whereof Andrew Griscom offers himself to do, and William Preston the mason and bricklayer work.

6th of Fifth Month, 1685. "This meeting doth appoint Thomas Duckett and John Redman to join with William Preston in carrying on the brickwork of the meeting-house in the Center, and also doth appoint Samuel Carpenter (and others) to go to the Center with the workmen above said, and get the place where the meeting-house shall stand set out, and to get bricks and stone to the place to begin work. This meeting agrees that the meeting-house in the Center shall be 50 foot long, 35 foot wide, and 10 foot high.

5th of Eighth Month, 1685. "It is advised that all Friends that have subscribed towards building the meeting-house in the Center do answer the same that the meeting-house may be finished before this winter. Andrew Griscom hath undertaken to carry on and finish the carpenter work—that is to say, the floor, roof, and to cover it."

2nd of Ninth Month, 1685. "Philip England is desired to speak to Thomas Duckett to finish the well at the Center, least for want of doing it, it may be unfit for use."

Although the work on the building had been pushed forward as rapidly as possible for a time, it appears to have been suspended entirely for some months, probably for want of funds: we find that one Friend subscribed one pound, and another one bushel of corn, towards the building.

At a Monthly Meeting, 27th of Sixth Month, 1686, it was "Agreed that the Center meeting-house be now taken care of. Barnabas Wilcox offers to speak to workmen that are fit to be concerned, to cover the Center meeting-house. Griffith Jones offers to give credit to provide shingles, and B. Wilcox the nails, and is desired to speak to Thomas Duckett that he go on with the brick work of the meeting-house."

29th of Eighth Month, 1686. "Thomas Fitzwater hath undertaken to send a man to the Center meeting-house to be an assistant to Thos. Marl for the carrying on the boarding and shingling the roof."

At our Monthly Meeting on Delaware side, 31st of Tenth Month, 1686. "At the request of Andrew Griscom [the following] Friends were pitched upon: Thomas Bradford, John Masters, John Day and Thomas Jaques, to take a survey of the carpenter work on the Center meeting-house, and give their judgment of the value thereof."

25th of Twelfth Month, 1686. "Whereas John Redman proposed the buying of the timber of the old meeting-house at the Center, Friends have left to Anthony Morris to dispose of the same to him."

25th of First Month, 1686–7. "According to an order of last month, Anthony Morris hath sold John Redman the wood of the old meeting shed for 25 shillings.

24th of Fourth Month, 1687. "Ordered that William Southerly and John Jones do agree with a workman about making forms, and doors, and a seat for public Friends, at the meeting-house in the Center."

From the foregoing extracts the "Center Square meeting-house" appears to be finished; and it is evident that to build such a place of worship, in those times and with such surroundings, was indeed a great work. We have no positive information as to the exact time when meetings were first held therein. It is plain, however, that meetings had been held upon the ground for some time in the meeting shed above alluded to, that was directed to be built "with all speed," in 1684. The minute of the Quarterly Meeting, held 7th of Tenth Month, 1685, says, "it is agreed that the meeting at the Center on First-days begin between the hours of nine and ten."

Although this house was erected in what was designed to be the centre of the city, its location

there seems to have been a mistake, and is one of those rare instances in which Friends made an error in judgment in such matters. It was then supposed that the city would expand from the Centre toward both rivers, but it was soon found that the commerce of the Delaware engrossed all.

Watson says, "This house was so far in the wild forest, that a Friend by the name of Morris stated that when they used to go out to Center Square meeting she had often seen deer and wild turkeys cross their path. At that time they had a resting-seat under a fine shade, at the corner of High and Sixth Streets, then so far out of town that they called it the half-way rest."

Eighth Month 28th, 1687. "Ordered by this meeting that Samuel Carpenter and Robert Turner do make inquiry if there be anything to be found by the surveyor or any other means, to have a title to be made to the ground belonging to the Center meeting-house, and if there can be no good title made at present, then for the same persons to write to England to Governour Penn in the behalf of this meeting, for a confirmation, in order to a patent for the same.

The committee reported the next month, that "at present they can give no satisfactory account as to Title."

JOSEPH W. LIPPINCOTT.

Natural History, Science, &c.

Electricity and Plant Life.—In experimenting on the influence of electricity on plant life, Professor Woollney, of Munich, took patches of ground 12 or 13 feet square and separated by boards penetrating the earth to the depth of a foot. To these he applied different forms of electrical apparatus, so as to produce currents of electricity through them. Peas, potatoes, carrots, &c., were planted on these patches, and on others where there were no electrical appliances. The electricity either had no influence on the growth of the plants, or an unfavorable one.

Dosing Trees with Sulphur, &c.—Professor C. V. Riley, U. S. Entomologist, pronounces as fallacious the popular idea that insects may be prevented from attacking the leaves or fruit of trees by boring a hole in their trunks and introducing a roll of sulphur. A belief in the efficacy of such remedies, he says, "is founded on the supposition that the poison passes with the sap into general circulation, and with it into the foliage, and is destructive to leaf-feeding insects. It is an entirely unfounded idea, and is based upon ignorance of the fact that the substance remains intact, and is not taken up in the circulation. Instances where it has seemed to succeed have been recorded, and in such cases its apparent efficacy was due to a coincident disappearance of the insect from some other cause. Sulphur which I plugged up in such holes many years ago was found to be perfectly unchanged after many months. All such remedies may be stamped as nonsense."

Migratory Quail.—The island of Anacapri, in the Mediterranean, has long been famous for the number of quail caught there during the migrating season. The islanders fasten to high poles great numbers of nets 25 or 30 feet high, with a kind of sack or bag attached. The wearied quail, flying over the sea, strike against these nets, fall into the sacks and are caught before they can extricate themselves. The time of passage is about fifteen days, and a correspondent of *Forest and Stream* says the greatest catch in one day was 12,000, and for the season 150,000.

Softening Water.—The water in limestone districts is often hard, owing to the salts of lime dissolved in it. It may be rendered fit for washing purposes by adding the right proportion of caustic soda. When it is attempted to wash a garment in it without this precaution, the lime combines with the soap that is used, forming an insoluble lime soap, which is a greasy, sticky compound, hard to be removed.

Volcano Fish.—In the year 1803, Von Humboldt was fortunate enough to witness an eruption of Cotopaxi, a well-known peak in the northern Andes, during which a large number of fish were ejected. The inquiries immediately instituted and the investigations of more recent travellers have brought to light the astounding fact, that from time to time, though at irregular periods, fishes are cast up from the interior of the mountain during volcanic eruptions. The phenomenon is not confined to Cotopaxi, but has been observed also in other centres of volcanic action in the same range. From the craters of these volcanoes, or from fissures in their sides, fish are vomited to a height of some 16,000 feet above the level of the sea, and about half that height above the surrounding plains. The animals all belong to the same species, the *Argas Cyclopum.* Nor is it a mere chance fish or two that find their way to the outer world through this strange opening. They are ejected in such countless shoals, that on more than one occasion, the fetid exhalations proceeding from their putrid bodies have spread disease and death over the neighboring regions. This fish is known to exist in some lakes on the sides of these mountains.—*Scientific American.*

Animal Instincts.—I have seen the common dog-fish, *Spinax Acanthias,* hovering in packs in the Moray Frith, some one or two fathoms away from the side of the herring boat, from which, when the fishermen were engaged in hauling their nets, I have watched them and have admired the caution, which, with all their ferocity of disposition, they rarely failed to manifest,—how they kept aloof from the net, even more warily than the cetacea themselves, —though both dog-fish and cetacea are occasionally entangled; and how, when a few herrings were shaken loose from the meshes, they at once darted upon them, exhibiting for a moment, through the green depths, the pale gleam of their abdomen, as they turned upon their sides to seize the desired morsels, — a motion rendered necessary by the position of the mouth in this family; and how next, their object accomplished, they fell back into their old position and waited on as before. And I have been assured by intelligent fisherman, that at the deep-sea white-fishing, in which baited hooks—not nets—are employed, the degree of shrewd caution exercised by these creatures seems more extraordinary still. The hatred which the fisher bears to them arises not more from the actual amount of the mischief they do to him, than from the circumstance that in most cases they persist in doing it with complete impunity to themselves. I have seen, said an observant Cromarty fisherman to the writer of these chapters, a pack of dog-fish watching beside our boat, as we were hauling our lines, and severing the hooked fish, as they passed them at a bite, just a little above the vent, so that they themselves escaped the swallowed hook; and I have frequently lost, in this way, no inconsiderable portion of a fishing. have observed, however, he continued, th when a fresh pack of hungry dog-fish came and joined the pack that had been robbing so coolly, and at their leisure, a sudden ra ness would seize the whole, the united pac would become a mere heedless mob, and, ru ing forward, they would swallow our fish enti and be caught themselves by the score and hundred. We may see something very simi to this taking place among even the shrew mammalia. When pug refuses to take his fo his mistress straightway calls upon the cat, a quickened by the dread of the coming rival, gobbles up his rations at once.—*Hugh Miller*

Items.

Germantown Free Library.—The annual report this valuable institution shows that during the p year 543 volumes were added to the stock of boo making the whole number 14,282. During the y 11,353 volumes were loaned; and there were 22,(visitors.

Louisiana Outrages on Negroes.—The New Orle *Times-Democrat* says, that outside of the parish Iberia, where the whipping and murder of negr had been practised, there are only nine of country newspapers of Louisiana which just those lawless outrages, while 23 have come squarely for the suppression of such crimes.

Inter-collegiate Athletics.—At a recent meeting the alumni of Princeton College, Dr. Cochr President of the Brooklyn "Polytechnic" set fo his views upon the subject of inter-collegiate ath tics as now conducted by the students. He rep bated the entire custom and enlarged upon reasons with such clearness and force as to ca the conviction of every one present, so we infer the decided way in which approbation was expre ed. The Doctor attacked the system because actually hinders the physical development of majority (who are mere spectators), because it inju the health of the contestants, frightfully tending bodily hurts, to serious accidents and to early dea because it compromises the reputation of colleg which cease to be quoted for their reputation producing scholars, but for their champion players and oarsmen—and worst of all because the injury to character—lowering the moral t which is the inevitable accompaniment of s contests—betting, drinking and bodily violence that a noted pugilist claims, with reason, that fe deaths and less demoralization are produced the prize ring than by inter-collegiate athletics *The Presbyterian.*

Letter of Joseph J. Neave.—Joseph J. Neave, has recently returned from a visit to Great Brit to his home at Australia has written a letter to *British Friend,* from which the following passa are taken:—"In returning to Australia it se with me to express the exercise and longing of soul for my dear friends in England and Irel specially for those who have been called to Lord to the work of the ministry, on whose h the anointing oil has been poured, that they careful and watchful not to meddle much in poli in their present mixed and unsatisfactory condit I was sensible that some whom I love and est highly had injured their service for the Lor certain quarters by this thing, and I thought I sensible that the brightness of former days somewhat departed, and the 'single eye' to Lord's glory dimmed thereby. I think I see shortly there will be a great strife among the ' sherds of the earth,' and that many will be bro I think I see the ground on which many are st ing swept from under them. I see an underl power and principle that will ultimately triun that they only who are on the Rock can un stand, and these at present but dimly, respec this thing; and that every 'refuge of lies' will and every 'cage of unclean birds' be removed f the land.

"Dear friends, keep very near the Source of Strength, the Giver of Wisdom, the only Guide

'eacher of his people. In his keeping we are safe, nd *only* there. He is the King of Salem, the Prince f Peace, and until He rule the people, and is owned s King, there can be no rest nor satisfaction. But hen He is owned as Lord and King, the yoke of ie oppressor will be broken, prison doors will be pened, and the drink shops closed: 'a man will e more precious than fine gold,' and will be no nger the slave or toy of wicked and designing ien, some of whom, for private ends, are deluding ud destroying the peoples for whom Christ died. Iay 'Friends' everywhere stand in his name and ower, for peace, for truth, for righteousness, for idgment, and for mercy; and not strike hands ith the man of impure heart and lips; for his anse, however, apparently just, must fail, and the ord neither honoreth him, nor is honored by im."

A Naval Panic in England.—The Peace Society f England have issued an address to their country- ien against a demand for large additions to the avy of England, involving an immense outlay of ioney. In this they state that about $1,000,000,000 ave been spent on the navy in the last twenty ears, and that the expenditure has been constantly ncreasing during that period.

They call attention to the fact that naval ex- enditure, hastily incurred because of a naval ear, has invariably led to a mere waste of the ublic money; and sum up much sound truth in ie following short paragraph:—

"All the best material interests of peoples and f States, all the doctrines of morality, all the recepts of religion, point to peace. All that is estructive to the well-being of mankind urges ontinued preparations for war."

We would that a conviction of the importance of iese truths could be so fastened on the hearts of ie American people, as to stop the expenditure of ioney on fortifications and ships of war, which is ow being so lavishly made; and which we believe o be *worse* than useless—calculated to produce the ery evils it is designed to guard against.

THE FRIEND.

FOURTH MONTH 20, 1889.

PHILADELPHIA YEARLY MEETING.

The Yearly Meeting of Ministers and Elders onvened on Seventh-day, Fourth Month 13th. he principal business that claimed attention was ie consideration of a concern of Samuel Morris which had previously received the sanction of is Monthly and Quarterly Meetings) to attend ie approaching Yearly Meetings of London and)ublin; to perform such services within their mits as way might open for; and to visit the w meetings of Friends in France, Germany, enmark and Norway.

Some hesitation was felt at first, lest the liber- ing of this dear Friend for that service might any measure conflict with the position assumed y Philadelphia Yearly Meeting, which years ago ad suspended correspondence with the meetings question; or might lead any to suppose that riends here were at all disposed to withdraw om the faithful upholding of the principles of uakerism for which they had so long contended. ut this hesitation seemed to be very much re- oved by the statement, that the minutes granted y the inferior meetings were not directed to any ganized body, but simply to Friends and others, here he might go in the course of his travels. here followed a full expression of unity with ie concern; and the Friend was set at liberty perform the service.

We believe the last man Friend who paid a ligious visit to Great Britain from Philadel- hia Yearly Meeting was Christopher Healy, ho went over to England in 1831. Since that time Sarah Emlen in 1844, and Hannah Rhoads in 1850, paid similar visits.

The Yearly Meeting itself met at the usual hour on Second-day morning, the 15th.

After the opening business was disposed of, a report was read from the committee appointed a year ago to visit subordinate meetings, &c., stating that they had visited all the meetings of the Yearly Meeting, some of them several times, had visited the families in some neighborhoods, and had held a considerable number of meetings among those not members of our Society—many of which had been favored opportunities.

The report was felt to be an encouraging one.

A proposition was embraced in it to hold a meeting at 3 o'clock the next afternoon, for the ministers, elders and overseers of all the meetings of the Yearly Meeting, and for the committees appointed by the different Quarterly Meetings to co-operate with the Yearly Meeting's committee.

This proposal was united with, and the meeting directed to be held.

The further consideration of the report was referred to another sitting.

The minutes of the Meeting for Sufferings contained less matter of general interest than in some preceding years.

Its committee to watch legislative proceedings, in the Seventh Month of last year, had delivered an address to President Cleveland encouraging him in general terms to exercise forbearance and consideration towards the Indians, in the use of the large discretionary power with which he was entrusted by the laws of the United States. This effort to strengthen his hands in the promotion of justice and equity appeared to be kindly received.

A proposition introduced into the Legislature of Pennsylvania to legalize betting on horse-races, had claimed care; and a committee had been instructed to watch the course of legislation on this subject, and to use such efforts as might seem needful to prevent the bill becoming a law.

Out of the funds in the hands of the Trustees of the Charleston Estate, $500 had been appropriated to aid Friends of Holly Springs Monthly Meeting, N. C., in building a meeting-house; $175 to Spring Monthly Meeting, N. C.; and $400 to Ashton Monthly Meeting, Maryland.

The Report of the Book Committee showed a distribution during the past year of 2483 volumes, and 3050 pamphlets, being an increase of about 400 volumes and 600 pamphlets over that of the preceding year. It contained a recommendation that our members should make themselves familiarly acquainted with the lively narratives of the religious experiences of Friends of early and of later days. Many can feelingly bear witness to the deep interest which such records have awakened in their own minds; and to their tendering and instructive effect.

The Report of the Trustees of the legacy of Charles S. Willitts, stated that they have issued a monthly edition of 6000 copies of *The Africans' Friend*, which has been distributed among the colored people of the Southern United States, and of Liberia in Africa. It appears to be much appreciated by those who receive it. The Trustees had had some difficulty in finding suitable channels for distribution of the copies sent to Africa; while the demand in the South was beyond their ability to supply.

The Committee on Property suggested that the Yearly Meeting authorize the appropriation of the interest of the money received from the sale of the meeting-house at Shrewsbury, N. J., to the repair and maintenance of meeting-houses in other parts of Burlington Quarterly Meeting, to which Shrewsbury Meeting belonged when it was laid down.

A lively Memorial for our deceased friend Henry Wood, a minister, prepared by Chesterfield Monthly Meeting, had been approved and directed to be forwarded to the Yearly Meeting.

The proceedings of the Meeting for Sufferings appeared to be satisfactory to the Yearly Meeting; and it approved of the proposed use of the Shrewsbury Fund.

We hope to present the remainder of the proceedings in our next issue.

The *Friends' Review* of last week, contains a reference to an Editorial article which appeared in THE FRIEND of Third Mo. 23rd, calling the attention of Friends to the fact that the indulgence in music in the families of its members was contrary to the advices and discipline of Philadelphia Yearly Meeting.

The *Review* says, "We make no plea for instrumental music among Friends;" but it expresses "regret" that the article referred to should have been published so "near to the time of the annual assembling" of the Yearly Meeting. We infer from this that the Editor of the *Review* must have supposed that it was written with the purpose of in some way affecting the action of that meeting on this subject. We hope it will be relieving to him to be informed, that the article was written without reference to the assembling of the Yearly Meeting; and was the expression of a deeply-felt concern lest a neglect of the discipline on this subject should open the way for further departures from our testimonies, and for the spread of an increased degree of worldliness within our borders.

The *Review* further says: "We especially lament that such a theme should be brought out for discussion, at a time when, under the recent assiduous labors of the Yearly Meeting's Committee, there has been a renewal of that work which is most appropriate for the church: the evangelization of the community around it." In reference to this remark, we may say, that the fact that such efforts had been used to spread a knowledge of the principles of the Gospel among others, and to persuade them to walk in the light of the Spirit of Christ, was felt to be an additional reason, for inciting our own members to faithfulness. For if any had been seriously affected in the public meetings that had been held, and were drawn to come amongst us, it would be a pity for such to be stumbled and discouraged by seeing that our own members were not living up to their profession.

We have received from *Laidlaw Bros. & Co.*, 139 W. 41st Street, N. Y., a copy of *The Declaration of Independence* and the *Constitution of the United States*, in German, French and English, in parallel columns. Historical notes have been added, and blank pages introduced for the insertion of appropriate clippings and for references.

SUMMARY OF EVENTS.

UNITED STATES.—The steamer Danmark, of the Thingvella line, with 722 souls on board, left Christiansand on the 26th of last month. On the 8th instant she was sighted by the City of Chester, having the appearance of having been abandoned. No tidings having been received respecting her passengers and crew up to the 16th, it is feared that all have perished.

A severe storm passed over Baltimore on the 6th instant, and on the 7th swept along Chesapeake Bay. Over a dozen seamen lost their lives, and thirty or

forty vessels, some small and others large, were wrecked.

The lightness of the snow and rain in Upper Michigan last winter has resulted in an unprecedented drought in the lumber woods of that region. Over one billion of logs, banked up and ready for the mills below, cannot be floated because there is not enough water in the streams. Heavy and continued rains will be needed to release the winter's cut.

Enormous strikes of gas are reported at Findlay and Tiffin, Ohio. Two wells were drilled at Findlay last week, one of which is said to have a daily capacity of 30,000,000, and another of 20,000,000 feet. At Tiffin the pressure of an old well increased suddenly blowing out the casings of the well, and bursting pipes in a factory which used the gas. This well has an estimated capacity of 28,000,000 feet per day.

Fifty thousand grape cuttings have been planted on a desert section on the Pacific Coast, that is to be irrigated by the Invo Canal.

A prospector who crossed Seventeen-mile Desert, in Nevada, reports to the Virginia *Chronicle* that hot springs have lately developed about 10 miles west of Ragtown. One of the springs is very active, throwing a column of boiling water nearly eight inches in diameter to a height of about 30 feet.

A syndicate of capitalists from New York, New Orleans, Memphis and Atlanta, have consummated the purchase of 63,000 acres of land in Sequachee Valley, adjoining South Pittsburg, Tennessee. The price paid for the property, which contains coal, iron and timber, was $540,000. It is to be developed on a great scale.

Chinamen in New Haven have organized to blot out the opinm joints kept by their countrymen in that city.

The Michigan House of Representatives on the 11th instant, passed the Jackson Cigarette bills which prohibits the "manufacture, sale, keeping for sale or giving away of any cigarettes, or any imitation thereof, composed in whole or in part of tobacco or any substance in the form of the cigarette containing narcotic elements, or any rice paper or any paper designed for cigarette wrappers."

The Illinois House of Representatives has adopted a resolution providing for the submission of a Prohibition amendment to the Constitution to the people.

Archbishop Ryan has written a letter which he hopes will be accepted as a general answer to the various inquiries that have been made relative to his views on prohibition. In this he says, "as we have strong restrictive laws and can enact still stricter ones, he is unable to see the need of a Constitutional amendment on the subject. In any case, he feels that more legislation can but regulate overt acts, the external manifestation of the evil. The true remedy must be found in appeal to the individual conscience, as in our Catholic temperance societies, which are also religious organizations."

In the freight yards at Kansas City, Missouri, are about thirty trains loaded with stores for the Oklahoma country. There are houses in sections, ready to be bolted together, and entered for habitation sixty minutes after their delivery. There are completed stocks of every conceivable sort of merchandise, and with each car load of stock is packed away the building required to harbor it. In this manner drug stores, dry-goods stores, boot and shoe stores, saloons and groceries have been provided. It is believed that the opening of the country will be marked by much violence. Troops will be sent there to do police duty.

Deaths in this city last week numbered 421—214 males and 207 females—an increase of 49 over the previous week, and 26 over the corresponding period of last year; of these 56 died of consumption; 38 of pneumonia; 31 of diseases of the heart; 23 of of old age; 19 of convulsions; 17 of marasmus; 14 of inanition; 13 of inflammation of the brain; 13 of apoplexy; 13 of debility; 11 of croup; 11 of Bright's disease; 11 of typhoid fever, and 10 of inflammation of the stomach and bowels.

Markets, &c.—U. S. 4½'s, 108¼; 4's, 129¼; currency 6's, 120 a 131.

Cotton advanced ⅛c. per pound. Small sales of middling uplands at 10 13-16 cts.

Feed.—Winter bran, choice and fancy, $14.75 a $15; do., fair to prime, $14 a $14.50.

Flour and Meal.—Western and Pennsylvania super, $2.75 a $3.25; do., do., extras, $3.25 a $3.75; No. 2 winter family, $3.75 a $4.25; Pennsylvania family, $4.50 a $4.75; Pennsylvania roller process, $4.50 a $5.00; Ohio, clear, $4.50 a $4.90; do., straight, $4.90 a $5.15; Indiana, clear, $4.50 a $4.90; do., straight, $4.90 a $5.15; St. Louis and Southern Illinois, clear, $4.50 a $4.90; do. do., straight, $4.90 a $5.15; winter patent, fair to choice, $5.25 a $5.75; Minnesota, clear, $4.00 a $4.75; do., straight, $5.00 a $5.75; do., patent, $5.80 a $6.25. Rye flour moved slowly at $2.85 a $3.00 per barrel.

Grain.—No. 2 red wheat, 91 a 92 cts.
No. 2 mixed corn, 41½ a 42 cts.
No. 2 white oats, 33 a 33½ cts.

Beef cattle.—Extra, 4½ a 4¾ cts.; good, 4 a 4¼ cts.; medium, 3½ a 3¾ cts.; common, 3 a 3¼ cts.

Sheep.—Extra wool, 6 a 6¼ cts.; good, do., 5½ a 5¾ cts.; medium, do., 5 a 5¼ cts.; common, do., 4 a 4¾ cts.; extra clipped, 4¾ a 5 cts.; good, do., 4½ a 4½ cts.; medium do., 3¾ a 4 cts.; common, do., 3 a 3½ cts.

Lambs.—Wool lambs were scarce at 4 a 7¼ cts., while spring lambs were wanted at $3 a $7 per head.

Hogs.—Western, 7 a 7⅜ cts.; State, 6¼ a 6¾ cts.

Milch cows were dull at $25 a $50.

Foreign.—The House of Commons, by a vote of 200 to 79, rejected Clarke's Scottish Home Rule motion. Gladstone opposed the motion in an animated speech, in which he said that the question was not ripe, and would obstruct more pressing measures. He did not doubt, however, that when Scotland unanimously demanded Home Rule, Parliament would accede to her desires.

The *St. James Gazette* announces that Wm. Henry Smith, first Lord of the Treasury, is about to be raised to the Peerage, and that he will accordingly resign the Government leadership in the House of Commons and take his seat in the House of Lords.

On the 12th instant, Sir Charles Russell concluded his speech in defence of the Parnellites. Justice Hannen passed a note to him, in which he said: "I congratulate you. Your speech was a great one and worthy of a great occasion." It was the conclusion of his hearers that he never made a better speech. On its conclusion the Court adjourned until Fourth Month 30th.

John Albert Bright, the candidate of the Liberal Unionists, has been elected to succeed his father, the late John Bright, as representative of the Central Division of Birmingham in Parliament. Bright received 5610 votes, against 2560 votes for William C. Beale, the Gladstonian nominee.

Sydney, N. S. W., Fourth Month 10th.—The committee appointed to investigate the discovery of Pasteur for the extermination of the rabbits, have made a report of the result of their inquiries. They state that upon experiment they found that rabbits which had been inoculated with the virus of chicken cholera, or which ate food which had been infected with the virus, died, but that the disease was not communicated by one rabbit to another.

When the French Senate met on the 12th instant, the President read the decree constituting that body a tribunal for the trial of General Boulanger, Count Dillon and M. Rochefort. A motion from the Right declaring that there was no ground for a judicial inquiry into the conduct of Boulanger was rejected by a vote of 209 to 56. The Senate then resolved, by a vote of 210 to 55, to proceed immediately with his trial. Seventeen members of the Boulangist party will be indicted by the Senate Court. They will deny the jurisdiction of the Senate to try them.

The Belgian Government has informally warned General Boulanger to abstain from political agitation, which the Government will not tolerate. The General has been informed that if he complies with the wishes of the Government in this respect, he will not be expelled from Belgium.

The *Temps* says that the Government is disposed to agree to Germany's proposal for an international conference on the slavery question.

France and China have agreed to connect the China and Tonquin telegraph lines, and thus establish communication between Saigon and Pekin.

A new Cabinet at Bucharest, is announced, with Catargi President of the Council and Minister of the Interior. It is believed the Cabinet will adopt the anti-Austrian policy.

NOTICES.

Huldah H. Bonwill is willing to take charge of any partly worn clothing, bedding, carpets, &c., which may be seut to her care; and attend to their distribution among Friends who are in want. All such packages should be distinctly marked for H. H. Bonwill, and sent to No. 30 North Third Street, Philadelphia.

Friend's Asylum for the Insane.—An Assistant Resident Physician wanted. Please apply promptly to Dr. Jno. C. Hall, *Supt.*, Frankford, Philadelphia.

Westtown Boarding School.—The Summer Short Term, will open on Third-day, the 23rd Fourth Month.

Conveyances will be at Westtown Station, on th West Chester and Philadelphia Railroad on that da to meet the trains that leave the Broad Street Statio of the Pennsylvania Railroad Company, at Broad an Filbert Sts., Philadelphia, at 7.25, 8.53 A. M., and 2.4 4.55 and 5.51 P. M.

The Union Transfer Company will send for baggag to any place in the built-up part of Philadelphia, notice is left either at No. 838 Chestnut St., at th South East corner of Broad and Chestnut Sts., at th Baggage-room Fifteenth St. above Market, or Market St. Ferry (north side); and will deliver it the Broad St. Station of the Pennsylvania Railroa Company, at a charge of 25 cts per trunk, to be pai either when the order is given, or when the trunk called for. For the same charge they will collect bag gage from any of the other railroad depots, if the rai road checks held for such baggage are left at one the offices of the Transfer Company above designate In all cases it must be stated that the baggage is to g to Westtown Boarding School, Westtown Station, o the West Chester and Philadelphia Railroad.

Died, in Philadelphia, Second Month 15th, 188 Hannah B., wife of Samuel Betts, aged 63 years an 8 months, a member of Buckingham Monthly Meetin of Friends, Bucks Co., Pa., after a lingering illness great suffering of three years, which she was enable through Divine Grace to endure with much Christia patience and resignation. We trust through Infini love and mercy she has been permitted to enter th mansions of peace and rest.

——, suddenly, on the 3rd of Third Month, 188 Margaret Stroud, a beloved elder and overseer Wilmington Monthly Meeting of Friends. This de Friend, early in life submitted to the Divine admon tions of her Heavenly Father, and, by giving earne heed thereto, was enabled to become a bright examp of Christian patience, cheerfulness and resignatio both in her family, and in the Society of which sh was a useful and active member throughout her lif While they deeply feel their great loss in this sudde bereavement, her relatives and friends are comforte with the assurance that, through adorable mercy, h purified spirit has entered into everlasting rest.

——, on the 9th of Third Mo. 1889, at the residen of her mother, Mary E. Branson, Phila., Elizabet B., wife of Dr. Wm. C. Stokes, a member of Woodbu Preparative and Monthly Meeting of Friends, N. aged 44 years. Since early womanhood, she was muc engaged in labors of love for the benefit of sufferi humanity. Her cheerful Christian spirit endeared h to a large circle of relatives and friends. She bore h long and suffering illness, with patience and resign tion, and her family and friends have the blessed a surance that He, whom she delighted to honor earth, hath taken her home to be forever with h Lord.

——, at her home at Sunrise, La Salle Co., Illino on the 20th of Third Mo. 1889, Hannah Stevenso widow of John Stevenson, in the 87th year of her ag They were members of Plainfield Monthly Meetin New Jersey, and removed to Illinois in 1863. She di of old age, and retained her faculties to the last.

——, on the 26th of Third Month, 1889, at Pasade California, Mary T. Frame, daughter and only chi of Thompson Frame, aged 21 years and 4 months member of Kennett Monthly Meeting of Friends, P The interment occurred at Pasadena on the 29th. S was attacked with hemorrhage of the lungs in Seven Month last, from which she partially recovered, b remained in delicate and gradually declining healt In the early stages of her illness she was anxious a hopeful of recovery, but as the end approached s became fully resigned, and said that the will of h Heavenly Father was her will. The afternoon befo her death she said to her sorrowing relatives: "Do r grieve on my account, for I am going where neith moth nor rust doth corrupt, and where thieves do r break through nor steal." And again: "We have loving Saviour who is willing to forgive our sins if ask Him in sincerity." And later on she said: "I very happy." She was conscious to the end, a viewed the approach of death with calmness, ev cheerfulness; and as the extremities grew cold s said, with a smile, "It makes little difference." H friends have the consoling belief that she has be mercifully granted an entrance into a mansion of r and peace.

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FOR "THE FRIEND."

Historical Review of the Society of Friends.

(Continued from page 298.)

The Anti-Slavery separation which took place in Indiana Yearly Meeting in 1842–3, was an outgrowth of the public excitement on the question of slavery, which at that time agitated the people of the United States. The Society of Friends had for many years borne a steady and well-known testimony against the evils of that unrighteous system; and had time after time appealed to the consciences of those in authority—basing its protests largely on religious grounds. When the American Anti-Slavery Society was formed, about the year 1833, which boldly proclaimed the duty of immediate emancipation of the slave, its principles and objects naturally met with favor among many of the members of our Society, not a few of whom took an active part in spreading its publications, and in organizing auxiliary associations.

On the other hand, there were many others, and probably by far the greater number of the more experienced members among Friends, who believed it was a safer course to refrain from actively joining in the new movement, however strongly they might sympathize with the object at which it aimed. This judgment was probably founded on two considerations. In the first place, they thought that the influence of our Society for good would be more effective by being exercised in a collective capacity, under the constraining power of religious concern, than by the action of separate associations, which might more easily be led into injudicious movements.

And besides this, they thought there was a danger of our members being drawn into an *undue* excitement of feeling, which would be hurtful to their own religious welfare; or of their being in other ways unfavorably affected by their surroundings, as members of such Anti-Slavery Societies. The need of caution in these respects was probably the more strongly felt, from the intense excitement caused in the community by the open opposition to the arbitrary and determined course pursued by the slave power; which, as the controversy proceeded, became more and more exacting in its demands, until finally these became so excessive as to be inconsistent with the freedom of speech and the personal privileges of the inhabitants of the free States. An illustration of the extravagant language used by the advocates of slavery in those days, is furnished by the message of Governor MacDuffie to the Legislature of South Carolina, in 1835, in which he denounces the statement that domestic slavery "is a moral and political evil," as proceeding from "*a mischievous and misguided spirit of sickly sentimentality*;" affirms that the institution "*is the corner-stone of our Republican edifice;*" expresses his opinion that those who send anti-slavery publications into slave States should be punished "*by death, without benefit of clergy, as enemies of the human race;*" and urges that a demand should be made on the States where the authors of such publications reside, to prevent their interference with slavery, either by inflicting condign punishment upon them, "or by *delivering them up to the justice of the offended community.*" A refusal to do this, on the part of the free States, he says "furnishes a just cause of war."

In accordance with the advice given by Governor MacDuffie, several of the Southern Legislatures adopted resolutions respecting "Abolition Societies," which were forwarded to the Legislatures of the Northern States. In the ninth volume of THE FRIEND, p. 287, may be found a Report to the Legislature of Pennsylvania, presented in 1836 by a committee to whom several such resolutions had been referred. This Report quotes a Resolution from Virginia (substantially the same as those from other States), which says: "That the State of Virginia has a right to claim prompt and efficient legislation by her co-States to restrain, as far as may be, and to punish those of their citizens, who, in defiance of their social duty and that of the constitution, assail her safety and tranquillity, by forming associations for the abolition of slavery, printing, publishing and circulating seditious or incendiary publications," &c.

In reply to this demand the Report states:—"Every citizen of the non-slaveholding States has a right freely to think and publish his thoughts on *any* subject of national or State policy. Without regard to the place of his residence, he may attempt to show that the usury laws of New York or Pennsylvania, or the laws regulating negro-slavery in Virgina or Mississippi, are immoral and unjust, and injurious to the prosperity and happiness of the respective States; his arguments may be weak, foolish and false, but it would be tyranny to prohibit their promulgation. Could any other State maintain the right to claim from us such legislation, we and our citizens would be reduced to a vassalage but little less degrading than that of the slaves whose condition we assert the right to discuss."

In looking back on that period of our national history, it seems strange that any community should have been wrought up to such a pitch of excitement as to receive with approval such unreasonable and abominable sentiments as those of Governor MacDuffie. But it is no wonder that the citizens of the Free States began to feel that the question at issue concerned not only the poor slaves, but their own personal liberties; and that the violent language of southern politicians intensified their hatred of the system, and added vehemence to their denunciations of it and everything connected with it.

Those who can remember the feelings that prevailed in that day, can appreciate the force of the indignant query which found expression in the vivid language of Whittier—

> "Asks our haughty neighbor more?
> Must fetters which his slaves have worn
> Clank round the Yankee farmer's door?
> Must *he* be told, beside his plough,
> *What* he must speak, and *when* and *how?*

And they can recall too the determination expressed in those other lines of the same earnest poet—

> "If we have whisper'd truth,
> Whisper no longer;
> Speak as the tempest does,
> Sterner and stronger;
> Still be the tones of truth
> Louder and firmer,
> Startling the haughty South
> With the deep murmur:
> God and our Charter's right,
> Freedom forever!
> Truce with oppression?
> Never, oh! never!"

It is by no means surprising, that those who in that day, as fathers in the Church, watched over the flock for its preservation, should have been anxiously concerned lest their more excitable members should enter too deeply into the warmth of political contests, and become imbued with feelings inconsistent with the peaceable and loving spirit of Christ; nor that they should have issued advices and cautions from time to time, which those who might have needed them were not always prepared to receive; and which they were sometimes ready to attribute to a want of sufficient zeal in the anti-slavery cause.

Differences of sentiment, from this source, existed in many parts of the United States, but in Indiana they finally culminated in an open rupture,—about 2000 (including their families) of the members of that Yearly Meeting forming an organization which they stiled "Indiana Yearly Meeting of Anti-Slavery Friends." In their published documents, they justify this course by referring to the action of the ruling part of the Yearly Meeting, which, without any breach of discipline on their own part, ejected at one time from their position eight members of the Meeting for Sufferings, who were believed to be in sympathy with the anti-slavery movement; and proceeded to carry out in other departments the same process of excluding from official position, all who were regarded as out of harmony with the advices which had been issued. Hence, they felt that they were in measure looked upon as aliens in the commonwealth of Israel, and deprived of their rights; and so were induced to form a separate body.

The difference between them and their brethren was not one of doctrine, for all professed to hold the same views in regard to slavery as well as on other points. It was a difference of judgment on a point of practice. So far as we can

determine at this period of time, it does not seem probable that this separation would have occurred, if there had been more condescension and courtesy shown towards the Anti-Slavery Friends. Neither does it seem to us that they acted wisely in withdrawing from their connection with the others. If they had patiently endured, in a Christian spirit, what they regarded as unjust treatment, it could not have failed to have had a wholesome effect on the minds of their fellow-members; and we believe the irritation that existed would gradually have subsided, and all would have been enabled to work harmoniously together in promoting the common interests of the Church.

"Indiana Yearly Meeting of Anti-Slavery Friends" was organized on the Seventh-day of Second Month, 1843, and continued to hold its sessions annually until the year 1857, when its members, finding themselves much reduced in numbers, concluded to disband. For some years there had been little if any difference in the position of their Society and that of the regular Indiana Yearly Meeting on the subject of slavery; and as the older members were removed by death, many of the younger ones had drifted back into fellowship with the regular meeting.

J. W.

A Lincolnshire Rector on the Ordinances.—A believer in Jesus eats truly of that bread and drinks of that cup in remembrance that Christ died for him, though he may not partake of any visible communion. The believer, I repeat, feeds not on what he puts into his mouth, but on Christ in his heart, by faith with thanksgiving. His living soul has fellowship with the Father and with the Son; having access by faith into that grace wherein he stands, and rejoicing in the hope of the glory of God. Who dares to say that members of the Society of Friends, commonly called Quakers, have no communion with Christ, because they have no visible ordinances usually called Sacraments? The teaching of the Church of England on this point, when rightly interpreted, is strikingly set forth by a comparison of the twenty-ninth Article with the Rubric in the Communion of the Sick. Two suppositions are made: one of a person void of a lively faith, who receives the bread and wine, the other of a person *possessing* a lively faith but who does not receive the elements. Concerning the first, the Church pronounces that he *in no wise is a partaker of Christ.* Concerning the second, the Church pronounces that he *doth eat and drink the body and blood of Christ to his soul's health.* It is impossible for words to distinguish more decisively between the consecrated bread and wine, and the body and blood of Christ. *Either may be where the other is not.*

It is an undoubted fact that there are Christians—amongst the Society of Friends for instance—who never receive the communion at all, and have never been baptized, yet in whom Christ is manifestly formed as fully and completely as any Christian that ever lived.

As I write on this subject, the sin and folly of the uncharitable sacramental theory is more manifest. Here are living souls, feeding daily on the "hidden manna," who never partake of the Lord's Supper; and their children, "walking in the truth" but who have never been "regenerated in baptism" according to the notion of sacramentarians. One might readily suppose that the calm "living epistles" as exhibited by the Society of Friends or Quakers, were permitted as a standing, visible refutation of high sacramentalism.—*Extract from* "ROMANISM AND RITUALISM THE SAME THING, AND BOTH ANTI-CHRISTIAN."—*From the British Friend.*

For "The Friend."

Saving Faith, God's Gift.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."—John iii. 8.

In passing along in life, there are occurrences that impress the mind with the lesson of the utter inability of man, apart from Divine illumination, to understand the things of God; and that prove beyond the possibility of doubt, that unless the understanding is opened we cannot know God, so as to take hold of Him by faith, cleave unto Him, and obey.

It is now twenty years since some circumstances led me to quote the above verse, and to put on paper the sense that then dwelt with me of the source from whence flows the power that alone can quicken the mind and heart of man into a true reception of the saving knowledge of God. The lapse of time has but deepened and confirmed the conviction of the truth of the Scriptural declaration, "That by grace we are saved, through faith, and that not of ourselves, it is the gift of God."

To some this will appear to savor of the doctrine of election. And of a truth, it is by the election of grace, and by that only, that we can stand accepted before God. And this election of grace is not at our command, any more than the winds or the waves, but is at his command who can and doth control by his Divine law both wind and waves.

The question may then be asked, "to what purpose then is all teaching and instruction in knowledge of heavenly things, seeing it is only by Divine illumination man can know or understand the things of God?" He who ordained man to till the ground, to sow and to plant, knew also it was only as the face of the ground was watered by the refreshing showers and warmed by the rays of the genial sun that anything could grow. So, in like manner, He hath been pleased to call and send forth from time to time those who should call the people off from unrighteousness and impurity, to come to a knowledge in themselves of the working of his own pure life and nature, which He causes to spring in man's inner nature, giving a sense of sin; and where this is heeded, causing sorrow and true repentance therefor. And then it is that the need is felt of a Saviour, who can deliver not only from the guilt of sin, but also from its power and pollution.

When man is made to feel his incapacity to deliver his own soul, he is led to apply by the faith thus stirring in him, to God, from whom by sin he feels himself separated, that He would draw him toward himself by the power of his Spirit; and that he might know pardon and reconciliation by the blood or life of Christ imparted unto him. For it is no believing on what Christ has done that can take away our sin, but it is knowing the resurrection unto life in us, in some measure, of his life that doth remove sin, by which we become partakers of the benefits of his sufferings, being willing to suffer with Him in his leading and teaching, by denial of sin.

Ah, how vain are the strivings of man apart from the striving of the Spirit of God and of our Lord Jesus Christ in the soul. How necessary to man to wait in spirit to know those stirrings by the Lord, and attentively to obey, for as the wind bloweth not at our command, so neither can man command the heavenly dew to descend upon his soul; but as the husbandman doth wait for the early and the latter rain, so ought we in spirit to wait for the renewings of his mercy to us, by a diligent attention to those secret whispers in our souls, which are comparable to the wind in its hidden nature, and like it too when yielded unto, in its powerful effects.

There is need therefore for instructors who shall move as instructed by the Great Master, to direct men to that hidden life in the soul, which is the kernel and spring through which and by which doth flow into the soul the healing virtue of God's own nature, revealed and made manifest through Christ Jesus. To the indolent, to the formal, to the lukewarm professors of God's truth, is due the deadness and barrenness of the professing Church of Christ. How will such as these at last stand before the great and terrible Judge of the whole earth, seeing they have been untrue to the keeping of the great trust committed to them, even of being as waymarks and finger-posts to point to the Great Teacher; not by word only, but by living exemplification of the truth,—it is not I that live, but Christ that liveth in me, that enables to move along with acceptance in our Heavenly Father's sight.

God hath given his people a field and garden to cultivate, it is wide and broad as the earth, but the tillers must be trained men and trained women, in the school and college that Christ doth keep. His fee is submission and obedience. He doth lead and send forth each to his place and work, and He goes before them and shows them the way. They are his sheep and they follow Him, for they know his voice, and a stranger will they not follow, for they know not the voice of strangers.

O that men would praise the Lord for his goodness, for his wonderful works to the children of men! How often, O man, is his wonder-working power in thy soul neglected and overlooked; and a multiplicity of things allowed to take up thy mind and fill it, so that the good seed sown there is choked or parched, and is suffered to wither and die; whilst thou art trying to fill its place with soul-destroying pleasure or gain!

Mercy pleadeth, grace entreateth, while the lamp of life doth burn. O ye simple ones, be wise and turn at his bidding: for He wooes and calls you to hearken to his voice, and to do your first work of repentance toward God and faith in your Saviour, Christ Jesus.

The wind of God's mercy and tender love hath blown upon many a heart and soul in the day of merciful visitation, but it has been put by; it may be so again, and if the last, how awful the summons when it comes, that time for repentance shall be to thee no more, and there remains nothing but a fearful looking for and dread of an eternal doom.

My soul craves for each and all, attentiveness to that inner call in the soul for preparation or for labor, that the Lord's garner may be full, and that we be not wanting in the filling up of the measure allotted by the Master, so that at his coming there may be joy and not grief; thanksgiving and praise, and not sorrow and wailing; even as becometh those that wait for their Lord, at whatever hour He may come.

So, my brethren, my sisters, my fellow-laborers in the great harvest-field, let us not get weary in well doing, neither let us fall out by the way; we shall reap if we faint not. Therefore, may we double our diligence in watchfulness and in prayerfulness; for the hand of the diligent maketh rich in spiritual as well as in temporal

hings, where there is whole-heartedness unto he Lord, ever remembering that our fresh-springs must be in God from day to day, and nto Him must the heart and the soul be up-ifted, for He heareth the cry of the poor, and 'or the sighing of the needy will He arise.

So, with tender love to Zion's travellers, seek-ug to encourage them by the way, and to stir ip the lukewarm and indifferent, if it may be n entrance may be found by the Word of Life n their souls, I will say farewell.

CHARLES W. THOMSON.

3809 Mt. Vernon St., West Phila.

SELECTED.

The Mannner of Salutation and Dinner Parties in the East.

In the East the people are encircled by relig-ous ideas. We see this in the simple meeting f two persons in the street. They convey—in form of prayer—an earnest wish that the other nay enjoy peace. Throughout the Bible, this lessing forms the staple of salutation. Salem r Shalem means peace. The Bedouins of our ime have the same idea embodied in their salu-ation. The Arab meets his friend with "May God grant you a happy morning;" May God grant you his favors;" "If God wills it, you are well;" "May your shadow never be less." The difference here is very considerable, according o the rank of persons saluted.

The most common mode is merely laying the ight hand on the bosom, and a little inclining heir bodies; but when to a person of great rank, hey bow almost to the ground and kiss the hem f his garment. Inferiors, out of deference and espect, kiss the feet and knees, or the garments f their superiors.

Oriental dinner comprises about thirty dishes. Soon after the first dish comes lamb, roasted on he spit, which must never be wanting in any Turkish or Arab banquet. Then follow dishes f solid and liquid sour and sweet, in the order f which a certain kind of recurring change is bserved to keep the appetite alive. The pillau f boiled rice is always the concluding dish.

The externals to such a feast as this are these: great round plate of metal with a plain edge, f three feet in diameter, is placed on a low frame, nd serves as a table, about which five or six eople can repose on rugs. The left hand must emain invisible: it would be improper to ex-ose it while eating. The right hand is alone ermitted to be active. There are no plates, no nives or forks. The table is decked with dishes, eep and shallow, covered and uncovered; these re continually being changed, so that little can e eaten from each. Some remain longer—as oast meat, cold milks, and gherkins and are ften recurred to. Before and after dinner they ash their hands. An attendant or slave kneels ith a metal basin in one hand and a piece of oap on a little saucer in the other. Water is oured by him over the hands of the washer om a metal jug; over his arm hangs an elegant-y embroidered napkin for drying the hands pon. If a Turkish or Arab sheikh, effendi, or meer, invites, he always sends a servant to call ou at the proper time. This servant often re-eats the very formula mentioned in Luke xiv., 7, "Come for the supper is ready."

The fact that the custom is mainly confined o the wealthy and to the nobility is in strict greement with the parable.—*Selected.*

A BAG of gold stolen from a Western steamer as found bound to the neck of the robber, his easure having sunk him.—*Van Doren.*

FOR "THE FRIEND"

Early Meeting-houses of Friends.

THE BANK MEETING.

The Bank meeting-house on Front Street was especially designed to be for an afternoon meeting; and although there was some diversity of opinion about the use to be made of it when completed, the Quarterly Meeting decided *that* was to be its use.

At a Monthly Meeting, held 1st of Second Month, 1684. "Agreed and concluded that every first day of the week, that there be two meetings at the publique meeting-house in Philadelphia: the morning meeting to begin about the ninth hour, and the afternoon meeting about the third hour, so to continue until otherwise ordered."

14th of Fourth Month, 1685. "Some Friends proposing that some place be prepared on the front of Delaware for an afternoon meeting on First-days, the meeting did condescend that the said Friends may prepare a place accordingly."

In the same year a frame building was erected for the purpose on the west side of Front Street, north of Mulberry (Arch) Street, situated on an elevated plateau overlooking the river. One writer says the advantages for prospect, and river scenery must have been delightful, there being nothing to obstruct the view.

Robert Turner, in a letter to William Penn, says, "besides the brick meeting-house at the Centre, another one 50 by 38 feet is going on, on the front of the river."

12th of Seventh Month, 1685. "Forasmuch as a difference hath arisen, more especially about the meeting-house and burying-ground, to set it open, to the dissatisfaction of many good Friends, which hath caused grief and trouble that there should be any cause of strife among the Lord's people * * therefore, from this meeting, for the time to come, we have considered the use of the aforesaid meeting-house on the Front Street of Philadelphia, to be for afternoon First-day meetings; and further, as shall be ordered from time to time by the Monthly and Quarterly Meetings. The morrow week is agreed upon as the beginning of the service at that place (20th of Seventh Month, 1685), the meeting to begin between the hours of two and three in the afternoon."

5th of Second Month, 1686. "John Goodson, Benjamin Chambers and Thomas Fitzwater are desired to procure a title for the land belonging to the meeting-house on front of Delaware, from Thomas Holme to John Goodson, Benjamin Chambers (and others) in behalf of this meeting, who will consider a way to raise money to pay for the same."

The building above alluded to seems to have been hastily and poorly built, and soon requiring repairs, &c. It was without a cellar, for we find directions given some three years later, to have it "underpinned and secured."

3rd of Third Month, 1686. "The weakness and insufficiency of the meeting-house on the front of Delaware for want of supporting and bracing, was spoken of, and considering there was a present necessity for doing something about it, the meeting proposed the strengthening of it, to John Parsons and Thomas Bradford."

5th of Fifth Month, 1686. "This meeting proposed that there be a general subscription by Friends belonging to this meeting to pay for the meeting-house ground on Delaware side; likewise for paling it in, and that Thomas Fitzwater (and others) do go from house to house among Friends belonging to said meeting, and receive their contributions for that purpose."

A few months later that committee reported that Friends had subscribed, and they hope to have effects in order to clear the same by next meeting."

It appears that both Monthly and Quarterly Meetings were regularly held in this house for some years, for minutes read "at our Quarterly Meeting, held at the meeting-house upon the front of Delaware, &c., and our Monthly Meeting on Delaware side" and "the front of Delaware, at our usual place," &c., until about 1694, when for some cause they were held at the house of Robert Ewer, until 1696.

It seems probable that Friends found it inconvenient to attend the Centre Meeting on First-days, for by a minute of 27th of Eighth Month, 1693, "It is agreed that there be one meeting upon each First-day during the winter, or as long as the meeting may see occasion; beginning betwixt ten and eleven in the forenoon, on the front of Delaware. It is desired that henceforth the Monthly Meeting gather precisely at the eleventh hour, and that Fifth-day meetings may begin at the same hour." And on the 24th of Second Month, 1696. "This meeting agrees that there be two meetings on First-days: one at the Centre, and the other at the Bank meeting-house; to begin at the Centre at the ninth hour in the morning, and at the meeting-house on the bank, to begin at the third hour in the afternoon.

After the completion of the Market Street meeting-house in 1696, and the transfer of the afternoon meetings to that place, the Bank meeting seems to have been abandoned, as will be observed by the following minute of Sixth Month, 1698: "Whereas the old Bank meeting-house is much decayed, and in great danger of falling down; this meeting hath taken the same into consideration, and it is agreed that William Southerley, Anthony Morris (*et al*) do endeavour to get it sold at a public outcry, sometime between this and the next Monthly Meeting."

In the Eighth Month following, they reported, "we have sold the old meeting-house to James Cooper for £16, 5 shillings, and he is to take it off the ground in three months."

In the Eleventh Month. "John Austin proposed to this meeting that he had a mind to rent the ground that the old meeting-house stood on; whereupon the meeting hath this day let the said ground for three years, he to pay 30 shillings yearly."

There now seemed to be but little use for the Centre meeting; so that Friends looked forward to its entire abandonment, as we find by a minute of 7th of Tenth Month, 1700: "It having been sundry times desired that the Governour might be consulted with about disposing of the Centre meeting-house, this meeting appoints Edward Shippen, Nathan Stanberry, Anthony Morris and others to view and appraise the same, and to dispose thereof to the best advantage, for the service of Friends."

31st of Eleventh Month, 1700. "The committee to view and value the Centre meeting-house, report they have done it, and find it to be no more than £100, for which sum they have sold it to our Governour; which sale this meeting doth unanimously consent to and confirm."

During the following year Friends were fearful lest they could not accommodate the Friends attending the Yearly Meeting, and again looked toward the Centre meeting-house; and two Friends were "desired to view, and see

whether the Center meeting-house be in condition to entertain a meeting, and if it be, that they endeavor to obtain it of the Governour, if the Quarterly Meeting approve. But it did not appear to be in a suitable condition, as we learn by the Quarterly Meeting's minute of First Mo. 2nd, 1701–2: "Philadelphia Friends laying before this meeting, that it will be much more for the service of Truth, and Friends, to have the Centre meeting-house, which is ready to fall, taken down and set up in the city, on the lott belonging to Friends on the Front Street, where a meeting-house formerly stood, this meeting gives its concurrence."

At the following Monthly Meeting a subscription was begun "towards moving the Centre meeting-house and setting it up on the lot in town belonging to Friends. Edward Shippen and John Kinsey are desired to agree with the workmen and oversee the work."

"Some Friends being appointed to speak with our Governor William Penn to know if he was willing to resign the Centre meeting-house to Friends again, he readily consented thereto, judging it might be much to Friends' advantage to have the materials to be used towards building another meeting-house."

(To be continued.)

The late John Bright.

In a eulogy on this distinguished Englishman, delivered in the House of Commons on Third Month, 29th, William E. Gladstone bore the following testimony to his character:—

"Though J. Bright came to be separated from the great bulk of the Liberals on the Irish question, on no single occasion has there been any word of disparagement. I acknowledge that I have not through my whole political life fully embraced the character of J. Bright, and the value of that character to the country. I say this because it was at the particular epoch of the Crimean war that I came more to understand than before the position held by him and some of his friends, and the hold they had laid upon the confidence of the people. I was one of those who did not agree with the particular views he took of the Crimean contest, but felt profoundly and never ceased to think what must have been the moral elevation of men who, nurtured all their lives in the temple of popular approval, could, at a moment's notice, consent to part with the whole of that favor they enjoyed, which opponents might think the very breath of their nostrils. They accepted undoubted unpopularity, for that war commanded the enormous approval of the people. It was at that time that, although we had known much of J. Bright, we learned more. We learned of his great mental gifts, his courage, his consistency and his splendid eloquence. We had not known how high was the moral tone of those popular leaders, and what splendid examples they could set their cotemporaries.

Another circumstance of his career is better known to me than to any other person present. Everybody is aware that office had no attraction for him: but few can be aware what extra efforts were required to induce him to become a servant of the Crown. In the crisis of 1868, when the fate of the Irish Church hung in the balance, it was my duty to propose to J. Bright that he become a Minister. I never undertook so difficult a task. From 11 o'clock at night until 1 o'clock in the morning we steadily debated the subject. It was only at the last moment that he found it possible to set aside the repugnance he felt at doing anything that might, in the eyes of any one, even of the most ignorant class of his countrymen, appear to detract in the slightest degree from that lofty independence of character which I have mentioned, and which never throughout his career was held in doubt.

"His sympathies were not strong only, but active; not sympathies awaiting calls to be made upon them, but sympathies of a man seeking objects upon which to bestow the inestimable advantages of eloquence and courage. In Ireland, when support of the Irish cause was rare; in India, when support of the native cause was rarer still; in America, at the time when John Bright, foreseeing the ultimate issue of the great struggle of 1861, stood as the representative of an exceedingly small portion of the educated community of the country, although undoubtedly representing a large part of the national sentiment. In all these cases John Bright went far outside the necessities of his calling. Whatever touched him as a subject, obtained unasked his sincere, earnest and enthusiastic aid. All causes having his powerful advocacy made a distinct advance in the estimation of the world, and distinct progress towards triumphant success. Thus it has come about that he is entitled to a higher eulogy than is due to success. Of mere success, indeed, he was a conspicuous example. In intellect he might claim a most distinguished place. But his character lies deeper than intellect, deeper than eloquence, deeper than anything that can be described or that can be seen upon the surface. The supreme eulogy that is his due is that he elevated political life to the highest point—to a loftier standard than it had ever reached. He has bequeathed to his country a character that can only be made a subject for admiration and gratitude."

Selected.

NATURE'S WORSHIP.

BY JOHN G. WHITTIER.

The harp at Nature's advent strung
Has never ceased to play;
The song the stars of morning sung
Has never died away.

And prayer is made, and praise is given,
By all things near and far;
The ocean looketh up to heaven
And mirrors every star.

Its waves are kneeling on the strand,
As kneels the human knee,
Their white locks bowing to the sand,—
The priesthood of the sea!

They pour their glittering treasures forth,
Their gifts of pearls they bring,
And all the listening hills of earth
Take up the song they sing.

The green earth sends her incense up
From many a mountain shrine;
From folded leaf and dewy cup
She pours her sacred wine.

The mists above the morning rills
Rise white as wings of prayer!
The altar-curtains of the hills
Are sun-set's purple air.

The winds with hymns of praise are loud,
Or low with sounds of pain:
The thunder organ of the cloud,
The dropping tears of rain.

With drooping head and branches crossed
The twilight forest grieves,
Or speaks with tongues of Pentecost
From all its sunlit leaves.

The blue sky is the temple arch,
Its transept earth and air,
The music of the starry march
The chorus of a prayer.

So Nature keeps the reverent frame
With which her years began,
And all her signs and voices shame
The prayerless heart of man.

Selected.

THE SOUL'S ALTERNATIONS.

BY CHARLOTTE FISKE BATES.

If God, who gave the outer world its light,
In his large wisdom also gave it night,
Why should the world of soul have constant day,
Nor need withdrawal of the heavenly ray?

And yet, through all the centuries have rung
The wondering plaints of many a holy tongue:
"What," do they question, "have we done amiss,
That God should leave us in a dark like this?"

Mistaken children! thus to think the dark,
Of his displeasure the unfailing mark,—
To fear God could not hide his light from them,
Unless some way of theirs He would condemn.

Oh, gracious alternations of the night!
How the soul gains in absence of the light!
God rests his children in the dark awhile,
To wake them stronger with his morning smile.

—*S. S. Times.*

THE MOTHER'S CRADLE SONG.

The following beautiful hymn is a translation from th "Home Songs" of Sweden. It is crooned by the mothe as she is putting her little one to sleep.

O, little child, lie still and sleep;
Jesus is near, thou needst not fear;
No one need fear whom God doth keep
By day or night,
Then lay thee down in slumber deep
Till morning light.

O, little child; be still and rest;
He sweetly sleeps whom Jesus keeps;
And in the morning wake so blest
His child to be,
Love every one, but love Him best—
He first loved thee.

O, little child, when thou must die,
Fear nothing, then, but say "Amen"
To God's demand, and quiet lie
In his kind hand,
Until He say, "Dear child, come, fly
To heaven's bright land."

Then when thy work on earth is done
Thou shalt ascend to meet thy friend;
Jesus the little child will own,
Safe at his side;
And thou shalt dwell before the throne.
For He hath died.

—*American Messenger.*

Remarkable Testimony of a Wesleyan Ministe on Silent Worship.—About the year 1798 Wi liam Bramwell was travelling in the Nottinghar Circuit. At one of the villages near Notting ham several persons had left the Methodist So ciety and joined the Quakers. William Bram well heard with pain that they had withdraw themselves. The next time that he went t preach at that place, it occurred to him that i perhaps, might be profitable to deviate a litt from the usual mode of public worship; an therefore, after the sermon, he said to the co gregation, "Sit down, friends, and we will hol a Quaker's meeting." He then exhorted the to lift up their hearts to God, and earnestl though silently, to pray for the descent of th Holy Ghost. Whilst he and the congregatio were thus engaged, the Spirit of the Lord wa poured out upon them; several fell from the seats, some in great distress of mind, whilst othe felt the overwhelming power of grace divine, s that William Bramwell himself seemed to b quite overpowered, and cried out—"Oh, m Lord, I never thought of this!"—*Memoir of Wi liam Bramwell.*

The Relations of Moab and Israel.

BY H. B. TRISTRAM, CANON OF DURHAM.

It is difficult for the traveller, standing on e Mount of Olives, and looking eastward at e long and almost even line of mountains hich bound the not very distant horizon, with gauzy belt of intervening haze that somewhat :aggerates the distance to the eye, to realize e practical isolation of that mountain range om the rolling hills of the Judæan wilderness, hich fill the nearer landscape. Yet there ive been from the earliest ages to the present ay obstacles, both physical and political, which ive kept asunder the regions of Palestine and oab. That filmy cloud in front of the moun- in range is the evaporation from the calm ool of the Dead Sea. That mysterious lake, ink thirteen hundred feet below the surface of ie Mediterranean, and buried far below our ne of vision, is walled, rather than bounded, by rallel lines of precipice on either side, rising most sheer from two thousand to four thou- nd feet. For an extent of forty miles on the est side, from Jericho to Jebel Usdum, only vo or three precipitous and dangerous passes ford an access to its shore. On the east side iere is but one track available for a baggage nimal along the whole extent of the lake; and neither side is it possible for horses or camels follow the shore, excepting on the southern lf of the west and on the northern half of ie east side. To reach the Moab of Israelite istory from Judah, the only route was to de- cend the cliff of Hazziz over Engedi, and skirt ie lifeless and waterless shore of the lake for venty miles to the salt mountain of Jebel sdum; then cross the dreary salt plain which rms its southern boundary for twenty miles; nd then follow the east shore up to the pass, hich leads through narrow defiles for three ousand feet up to Kir Moab, the modern erabd. The approach from northern Palestine as less difficult, being from the fords of Jordan, ove Jericho, down the plain of Shittim, and r near twenty miles by a narrow, rock-strewn ack along the sea-shore to the mouth of the rnon, from which a few steep paths, hardly racticable for mules, lead up to the highland lateau of Moab.

The relations of Moab toward the chosen eople seem more generally to have partaken the character of unfriendly neutrality than actual hostility. When Moses led the nation, the thirty-eighth year of the wanderings, by ie circuitous détour round Edom towards the ordan Valley, he carefully avoided the south- n territory, still held by Moab, but attacked ihon from the east, above the headwaters of ie Arnon. But so recent had been the Amorite nquest, that Moab felt as though not Sihon, ut Moses, had driven her south of the Arnon, id appropriated her land.

A feud continued between Moab and the rthern tribes of Israel down to the reign of avid. Benjamin, from its territory abutting the fords of Jordan, bore the brunt of the ruggle; and it was at Jericho that the Moabite ng, Eglon, received tribute for eighteen years, id was finally slain by the Benjamite Ehud. ul, as a Benjamite, did not forget the heredi- ry hostility, and warred against Moab, though, far as appears, without success. In these ruggles, Judah, whose intercourse with Moab as only by the southern route, took no part; id it was probably its rivalry with Benjamin hich cemented the friendship, illustrated by the episode of Ruth, between Moab and at least one city of the southern tribe. The marriage of Boaz and Ruth was clearly looked upon as honorable and in accordance with the Mosaic law, which it could not have been unless Ruth had renounced the false gods of her people and embraced the worship of Jahveh, which the Targum affirms she had already done. Remembering that the great-grandmother of David was thus a Moabite, we can easily understand how, when hard pressed by Saul, the vindictive enemy of Moab, he had no hesitation in passing round the southern end of the Dead Sea, and leaving his parents under the protection of the Moabite king. The trust was, so far as we know, faithfully kept; nor does history give us the slightest clew to the reason for the sudden change which, twenty years later, caused the horrors of David's campaign and the partial extermination of the nation. Probably Moab had united with Ammon in some act of insult or perfidy such as that described in 2 Samuel: 10. From this time down to the captivity of Moab by Assyria, its relations both to Israel and Judah were never friendly, unless when held in thraldom and under tribute by the northern kingdom.—*S. S. Times.*

From "The British Friend."

Our Duty Towards Animals.

It will soon be the time of the singing of birds and the bleating of lambs, and it may be well at this season of the year to consider our relation to the wild animals which inhabit our islands. They are God's creatures as well as we, and we have duties to do towards them as well as towards each other. They have their proper place in God's creation, and we have ours; and if they and we do our duty towards our one Creator, we shall live in harmony with Him and with each other also.

But how are we at present related to the beasts and birds? If we take a walk in the country, the wild animals all flee from us as from their enemy. This, we say, is natural. So it is, in the sense that all creatures try to escape from what will hurt or injure them, and so the wild animals act quite naturally when they run or fly away from man. But the important question for us is, do we act according to nature when we give our harmless and innocent fellow-creatures reason to regard us as their enemies? No, we do not; that is, we do not act according to Christ's nature, which is the nature of goodness, but we act according to the nature of evil, which is contrary to that Divine nature which man had at the beginning, and to which Christ came to restore us.

Were there no sin in the world it is hard to say what our relations to other animals would become, but there are some beautiful prophecies which declare that when the earth is full of the knowledge of the Lord, then all the creatures of God shall dwell together in love and peace, and none shall hurt or destroy; men shall not learn war any more, and the wild beasts shall lie down together in peace.

None of you perhaps have ever seen wild beasts or birds that were not afraid of man, but travellers tell us that in places where the animals have not got acquainted with men, they are not afraid of them.

Far away to the north and far away to the south, in those cold regions where men are seldom seen, the birds do not fear them, but allow men to come among them, and, as they do not dread any harm, they are easily caught and killed.

But it is not only in cold climates that the birds and beasts are not afraid of men. When the late Charles Darwin took his voyage round the world in the *Beagle*, he found the birds on the Galapagos Islands quite tame. Thrushes, finches, wrens, fly-catchers, doves and buzzards could be approached so near as to be killed with a switch or caught with a cap or hat. He writes:—"A gun here is almost superfluous; for with the muzzle I pushed a hawk off the branch of a tree. One day, whilst lying down, a mocking-thrush alighted on the edge of a pitcher, made of the shell of a tortoise, which I held in my hand, and began very quietly to sip the water; it allowed me to lift it from the ground whilst seated on the vessel: I often tried, and very nearly succeeded, in catching these birds by their legs." C. Darwin states also that formerly these birds were even tamer than they were when he saw them, and used to alight on men's hats and arms.

You will not be surprised to hear of the birds getting more shy and wild when you read how cruelly their trust is betrayed. The same writer states: "In Charles Island (one of the Galapagos group) which had then been colonized about six years, I saw a boy sitting by a well, with a switch in his hand, with which he killed the doves and finches as they came to drink. He had already procured a little heap of them for his dinner; and he said that he had constantly been in the habit of waiting by this well for the same purpose."

It is not only the birds that are so tame and confiding. Darwin mentions that the animals peculiar to the islands which he visited, and which had not got acquainted with man, were also tame. The only quadruped native to the Falkland Islands was a species of wolf. These wolves were very tame and curious. They would enter tents and steal meat from under the heads of seamen, and could be killed by holding out a piece of meat in one hand as bait, and sticking them with a knife held ready in the other hand. Darwin also tells a story of how he himself, when in San Pedro, killed one of a species of fox said to be found only in that island. It sat on the rocks, watching the work of the officers of the ship; and Darwin walked quietly up behind it and knocked it on the head with his geological hammer. This fox is now mounted in the museum of the Zoological Society.

E. C. Agassiz, a lady who made a cruise through the Galapagos Islands in the summer of 1872, mentions that the seals there were quite tame. "Though they looked at us with inquiring wonder, they were perfectly unconcerned at our approach; allowed us to sit close by them and pat them, and they would even smell of the bread and crackers with which we tried to tempt them to feed from our hands. * * The 'happy family,' so often represented in menageries, was to be seen here in nature. Small lizards crawled over the mother seal and ate flies from her back, and little birds hopped close over her head and between her and her little ones without the slightest fear."

It takes a long time to educate these simple animals in the fear of man, but they are gradually getting to know how cruel and destructive he is, and so are getting to be afraid of him, and in time will likely get as wild as those we see in our own land. It is worthy of remark that the tame habits to which I have referred, are peculiar to those animals that have not inherited the fear of man. Migratory birds, or those that went to and fro between those islands and other places where man was known and

feared, were also afraid of him when he made his appearance on the islands. The tame birds and beasts were those whose ancestors did not know anything about man, and so could not instruct their offspring who he was and how much he was to be feared.

Natural History, Science, &c.

Forms of Lava in the Crater of Kilauea, Hawaii.—The larger part of this immense crater is covered with hardened lava—which must be traversed by the visitor, before he can reach the border of "The house of everlasting burning"—the part where active volcanic movements are ever present. The forms which the lava has assumed in cooling are graphically described by Lady Cumming, who visited the place in 1879.

"I have already explained that, as seen from above, the bed of the outer crater resembles a dark bluish-grey lake, being apparently a level surface. But on a nearer approach, we found it to be a bed of extremely irregular black lava contorted into all manner of forms, such as huge coils of rope, folds of rich black satin drapery, waves of glistening black glass forming a thin iridescent coating to a sort of bubbly red lava.

"And here and there the lava had flowed over ridges so steep, that in cooling it had assumed the appearance of a perfectly petrified waterfall. We saw plainly where successive lava-flows overlapped one another—the currents, after flowing in opposite directions, showing where the fires had found temporary vent by some newly formed lake or chimney.

"We climbed up and down over undulations which on ordinary ground would be accounted little hills, lava-waves whose crests rose perhaps a hundred feet or more above the general level. A smoothly wrinkled expanse is crossed by a stream of blackest angular blocks, tumbled together anyhow—a chopping sea petrified.

"In many places large lava-bubbles blister the surface of the smooth lava. They look like thin bottle-glass, and appear as if blown by escaping gases. Everywhere the lava-crust cracks crisply under foot, breaking into sharp fragments.

"Here and there yawn deep splits and fissures. Some are mere narrow cracks, scarcely to be observed but for an occasional puff of white steam. Others are broader, and horribly suggestive, for a hot breath of poisonous sulphureous fumes rises thence, half choking one, and acts as a mirage, making the air tremulous, so that every thing around seems to quiver. Through some of these cracks fresh lava has oozed out and lies in black glossy rolls, as if the old flow were seamed with pitch.

"On one high ridge, which seemed to have stood as an island during the more recent flows, the lava had begun to disintegrate, and already a few delicate ferns had—as if by a living instinct—found their way thither, and nestled in this rude cradle, their tender green contrasting strangely with their surroundings. I gathered a few fronds as memorials of the day; and as I looked on this earliest effort of vegetation in the great desert around, I bethought me of such mysterious spots as those strange pits in the Australian Blue Mountains, where, in a deep sunken abyss, untrodden by foot of man, tall tree-ferns and all their beautiful kindred, reign undisturbed—and I wondered whether, in some far-back time, those cups into which we now look down on the fern-crowns far below us, were dreary and bare as Kilauea.

"At one place we came to what seemed like a petrified waterfall, where a lava-stream had poured over a cliff when almost exhausted, and had quickly cooled, retaining all its distinctive curves and forms. Even the individual particles of spray lay tossed about like congealed rain-drops. It was a most curious and beautiful sight.

"Sometimes, as we toiled along, the thin crust of fibrous lava gave way beneath our feet, and we landed in hollows below, at no great depth. These brittle places seemed to be surface bubbles or tubes which have contracted in cooling, and they never let us in more than knee-deep. But of course, every such plunge was a startling reminder of what we might do should we chance to sink through a fissure, and made me more ready to obey my guide's injunction, and walk in his footsteps. Sometimes we crossed suspicious-looking tracks, which sounded hollow beneath our feet, and still more vividly suggested possible doom.

"Over one steep bank the lava had flowed so gently that it hung in folds like rich drapery—you might have fancied a velvet curtain caught up for effect, in an artist's studio.

"Below it lay what looked like many nests of snakes coiled up in intricate convolutions, as if boa-constrictors, and great pythons, and little rattlesnakes, and reptiles of every size, had here congregated.

"Just beyond lay an almost level expanse of something which gleamed like a rainbow. As we approached it, the fairy-like play of prismatic colors was altogether dazzling; and on nearer inspection we found that it was produced by myriads of minute flakes of black glass, each iridescent, forming a perfect prism. The thin crust broke beneath our steps, and we perceived that the vitrified lava forming these miniature rainbows, was but a scum formed on the surface of a reddish honey comb, a substance resembling the refuse or slag of iron works.

"Then we came to smooth waves that were really like ocean billows; but beyond these lay a succession of great rollers that had in cooling been forced back, one over the other, so as to form ridges, suggesting huge coils of rope, all twisted and contorted—mighty hawsers laid in long lines ready for use; a likeness which is the more striking, inasmuch as each several rope is seamed with innumerable cracks, leaving raised lines exactly like the twisted strands of hemp—an impression further conveyed by the filaments of stringy brown lava, like spun glass, which lie scattered here and there, having been caught by the wind (when thrown up) in mid-air in a state of perfect fusion, forming fine lava-drops—a rain of liquid rock, and so drawn out in slender threads, like fine silky hair.

"In fact, this filmy, finely-spun glass is known as Pélé's hair. It is of a rich olive green or yellowish-brown color and is glossy, like the byssus of certain shells, but very brittle to handle. Sometimes when the great fire fountains toss their spray so high that it flies above the level of the cliffs, the breeze catches it sportively, and carries it far away over the island; and the birds line their nests with this silky volcanic hair. Sometimes you can collect handfuls, clinging to the rocks to which it has drifted generally with a pear-shaped drop still attached to it."*

* I am told that an artificial substance, precisely similar to this strange filamentous glass, is manufactured at ironworks, by passing jets of steam through the molten slag and refuse from the furnaces. A material is thus produced, soft as asbestos, and admirably adapted for packing fragile articles.

Intelligence in a Dog.—A writer in *Forest and Stream* says:—"In 1884 I was located in St. Louis, and on several occasions had noticed a fine St. Bernard dog stalking with dignity up Chestnut Street. He was owned by a lawyer who regularly sent him on errands to his home. On one occasion I saw him coming up the street with a basket full of something—probably meat—and at his heels was a small cur of low degree which was persistently snapping at him, as if endeavoring to get him to drop his charge, when the little dog could come in for a division of the contents. The large dog stopped twice on the block, turned round and looked at his tormentor and resumed his pace until he reached me, when looking up into my face with an expression that almost said, 'Please mind this for a moment,' he laid the basket at my feet, turned, and with one bound had the cur by the neck, shook him most unmercifully, rolled him in the gutter, and dropped him. The cur took very little time in getting out of sight, not even stopping to shake himself. The St. Bernard then picked up his basket, and with a satisfied air went on his way."

Items.

Is New York Growing Better.—Under this heading *The Independent* has grouped the written opinions of a number of prominent men in that city, who generally answer the question in the affirmative. The one who most strongly dissents from this view is, we think, Anthony Comstock, the efficient Secretary of the New York Society for the Suppression of Vice. He states that the laws protecting property are more rigidly enforced than formerly, but believes that the city is now reaping the bad morals effects of the vile literature and other demoralizing agencies which for years with little restraint have sowed "the seeds of corruption, dishonesty, criminal living, irreverence, irreligion, licentiousness and impurity." He says: "We are in the midst of a harvest of irreligion, skepticism and immorality resulting from the seed-sowing of the past."

Notwithstanding this, *The Independent* thinks the moral condition of the city is better than it was formerly; and it regards this as a great encouragement to further labor. It says: "Vice does not flaunt itself as it did. It is kept in restraint. The dens and dives are less openly vicious than they were. The purlieus of theaters are less vile. The Bowery boy is extinct, and the gangs of ruffians are nearly broken up. The dangerous quarters of the city have been cleaned out, and there is nothing that remains which quite corresponds to the old Five Points. The elections are carried on with quietness and fair honesty, and a riot on election day is unknown. There is much less drunkenness proportionably, than there was. The police are much better organized, and they patrol and control the city thoroughly. Judge Kilbreth's figures are very encouraging. With a considerable increase in population, the number of arrests in the city have absolutely decreased in the last fourteen years and that notwithstanding that the number of arrests for selling liquor illegally have increased from 13 to 5,610. The number of arrests for juvenile delinquencies have decreased in this period thirty-five per cent., a most gratifying indication that efforts to elevate the character of our youth have not been made in vain. Vice being less obtrusive, being driven into secret places, our children are less troubled by it."

School-boy Soldiers.—The *Herald of Peace* publishes the correspondence between the Head Master of a school, near London, who had decided to form the elder lads into a Cadet Corps for drill; and a minister whose son was one of the pupils. The following is part of the letter from the parent to the master:

"With regard to your circular on the subject of what you call the physical training of the pupil, allow me to say I have read it with great pain. I sent my boy to your school to be fitted for life as

ilian, not as a soldier, and I did so in the belief it the school was, and would continue to be, a rely civil school, and not a semi-military school. d I no child under your care, it would still have en me great pain to hear that your school was to turned into a recruiting ground for the army, d that your boys were to be under the demoraliz- and degrading influence of the men whose trade is to kill their fellows. Give boys a military ining, let them come under the influence of diers, and grow up in a school where a soldier's e is set before them as a desirable object of ambi- n, and a certain proportion of them will be sure choose that life. You know this as well as the rse Guards, and this movement is, on your part, leliberate attempt to draw boys into the army.

'How much nobler, in my judgment, would it ve been for you, as a guide and trainer of boys, d you quietly taken every opportunity to show ir pupils how irrational and unchristian is the e of physical force, by a nation, as well as by an lividual, for the settlement of a difference. You ght, in your position, do much to discourage this ital love of violence, which is a reproach to our dern civilization, and to give us a generation of glishmen who should seek peace by working right- sness. Even the economical argument should e any one pause before he adopts a method by ich he will buttress up a bad system; for out of ry 20s. paid in taxes, 16s. is spent upon the army d navy, two of the rottenest and most disgrace- ly managed institutions in the country.

'Is it too late to hope that you will withdraw m your unfortunate arrangement?"

Murder Culture by the Pictorial Art.—No fact is re patent to science than the direct effect of in- ences exerted through the medium of the senses on the brain—that particular part of the organ- n whose functioning we call "mind." Darwin, skin, and all the great students of development, e labored to bring this fact within cognizance the general thinking public; that they have ed is only too painfully evidenced by the per- ence and surprising ingenuity of the practice of tivating homicidal propensities, and collaterally rder, by a refined use of the art of mural decora- n. While we empower the police to put down h a strong hand the exhibition in shop windows, l the censor of stage plays and spectacles to in- dict the parade in theatres of pictures and scenes an "immoral" character, because it is recog- ed that these have a tendency to corrupt the nd of youth—and age too—nothing whatever is ne to restrain the daily increasing evil of pictorial cards displayed on every boarding, and of highly- ought scenes produced at nearly all the theatres, ich not only direct the thoughts, but actively the passions of the people in such way as to iliarize the average mind with murder in all its ns, and to break down that protective sense of rror" which nature has given us, with the ex- ss purpose, doubtless, of opposing an obstacle he evil influence of the exemplication of homi- e. It does seem strange—passing strange—that murder-culture by the educationary use of the orial art has not been checked by public au- rity. We have no wish to make wild affirma- s; but knowing what we do, as observers of de- pment, we can have no hesitation in saying t the increasing frequency of horribly brutal out- es is by no means unaccountable. The viciously ined are, in a sense, always weak-minded—that o say, they are especially susceptible of influ- es moving them in the direction their passions ine them to take; and when the mind (or brain) mpressed through the senses, and particularly sense of sight, in such manner as to produce ital pictures, either in waking thought or dreams nomicide, the impulsive organism is, as it were, pared for the performance of the deeds which n the subjects of the consciousness. We are, of rse, writing technically; but the facts are indis- ble, and we trust they will be sufficiently plain. s high time that this ingenious and persistent der-culture should cease.—*London Lancet.*

dian Hemp.—W. S. Caine writes from Lucknow, ia, to the London *Nonconformist*:—

Here and there, all through the bazaar, are little shops whose entire stock consists of a small lump of greenish pudding, which is being weighed out in little squares. This is majoou, a preparation of the deadly 'bhang,' or Indian hemp, known in Turkey and Egypt as 'hasheesh,' the most horrible intoxicant the world has yet produced. In Egypt its sale is forbiddeu, and special gunboats employed to suppress its smuggliug by Greek and Turkish adventurers, but in India it is a 'Government monopoly,' and when a Hindoo wants to commit some terrible crime, such as wife-murder or mutilation, he prepares himself for it with two pennyworth of bhang, purchased from a majoon shop, of which three halfpence goes into the State Exchequer and a halfpenny to the shopkeeper."

W. S. Caine states that not only the Indian Hemp, but the liquor shops and the opium dens of Lucknow are government monopolies. It is a bad policy that would thus derive a revenue from that which tends to the impoverishment and degradation of the people.

An Orthodox Deed.—The *Albany Law Journal* quotes from the *Legal Intelligencer*, the description of a deed in the records of Northumberland County in Pennsylvania, drawn by a quaint old lawyer of the last century. The deed conveys Lot No. 51 in the town of Lewisburg, and contains the following recital of title:

"Whereas, the Creator of the earth, by parole and livery of seizin, did enfeoff the parents of mankind, to wit, Adam and Eve, of all that certain tract of land, called and known in the planetary system by the name of the Earth . . . to have and to hold to them, the said Adam and Eve, and the heirs of their bodies, lawfully to be begotten, in fee-tail general forever, as by said feoffment recorded by Moses, in the first chapter of the first book of his records, more fully and at large appears."

The deed recites that Adam and Eve died seized of the premises in fee-tail general, leaving issue, sons and daughters, who entered into the same premises, and became seized as tenants in common; that in process of time they multiplied their seed on the earth, and became very numerous; that they found it to be inconvenient to remain in common; that they "bethought themselves to make partition of the lands to and among themselves;" that the tract known on the general plan of the earth as America was allotted to certain of the heirs eventually (now deemed time immemorial) a certain united people called the Six Nations of North America, heirs and descendants of said grantees of America, became seized of a part of the tract now called Pennsylvania.

The deed from this point then proceeds to give an accurate recital of the conveyance by the Six Nations to the Penns, and from them down to the grantor. It omits all reference to the Royal grants to William Penn. The scrivener was either a very good lawyer, or intensely anti-British. It is more than likely that he was both.

The lawyer who drew up this deed evidently did not believe that this race of men started with a protoplasm, or a series of protoplasms, and finally worked its way up to humanity. He believed in the record of Moses and the title of man to the earth as given in that record. He makes out a first-class title to "Lot No. 51 in the town of Lewisburg" tracing it back to Adam and Eve, and from them to the great Creator of the earth and giver of the same to Adam. We think the title to "Lot No. 51" a good one, and the deed to be perfectly orthodox. Anybody who wants a better title to land must be hard to please.

THE FRIEND.

FOURTH MONTH 27, 1889.

PHILADELPHIA YEARLY MEETING.

(Concluded from page 303.)

At the meeting on Third-day, the former Clerk and Assistant, Joseph Walton and Joseph Scattergood, were re-appointed.

The business which occupied the sitting was the consideration of the first four of the Queries. During this, there was evidently much religious concern felt for the increased faithfulness of the members in the attendance of week-day meetings and the performance of their other duties; and especially for their deepening in religious life through obedience to the Spirit of Christ, which is the foundation of all growth in grace and advancement in the way of salvation. Many lively exhortations were delivered, tending to stir up the pure mind in the hearers. It is to their individual faithfulness and dwelling in communion with Christ that the Church must look for its restoration and growth; and no adoption of outward means, independent of this, can effect such happy results.

The answers to the 3rd Query indicated that our members generally are in the habit of frequently reading the Holy Scriptures. This practice was encouraged by those who spoke on the subject, and attention was called to the importance, when so engaged, of having the mind turned to the Spirit of Christ, who only holds the "Key of David," so that spiritual instruction might be received from Him.

A caution was extended to those about to marry not to follow the fashion of inviting great companies of people to attend the meeting at such times, and to avoid needless display on such occasions.

In the afternoon was held the meeting for ministers, elders, overseers, &c., which had been authorized by the Yearly Meeting the previous day. It was largely attended. Sympathy was expressed with overseers in the responsible duty which devolves upon them (as well as in degree upon all the members of the Church) of watching over the spiritual welfare of their fellow-members; and they were encouraged to faithfulness in endeavoring to check the growth of the spirit of worldliness, which tends to destroy the life of religion.

On Fourth-day morning, the remaining queries and answers were read. Those Friends who may seek recreation by going to places of summer resort were advised to bear their testimony to the nature of true spiritual worship, and against those human arrangements which interfere with the headship of Christ over his church, by declining to attend places of worship where such arrangements are carried out; but instead of this they were encouraged to retire to their own rooms, either alone or in company with such persons as might incline to sit with them, and there wait upon the Lord for the renewal of their spiritual strength.

A departure from our testimony against an hireling ministry, it was said was a fruit of views respecting the nature of Gospel ministry, inconsistent with those held by our Society—which had ever believed that the ministry could only be rightly exercised under the fresh command of the Almighty, and with the ability which He gives.

The list of deceased ministers and elders in-

cluded the names of ten (?) Friends, whose ages varied from 72 to 100 years.

It was concluded to continue for further service the committee appointed last year to visit meetings, &c., and authority was given for it to be incorporated with subordinate meetings in cases where it might deem it advisable.

The Report of the Westtown School Committee contained a pretty full statement of the building operations at Westtown. The new buildings, which form a continuous line on the ground floor of more than 500 feet, had been completed. They, with the steam heating and electrical lighting apparatus and separate boiler house and laundry, &c., had cost a little more than $330,000, which had been provided for by the contributions or guarantees of interested Friends.

The Committee had concluded to make 11 years the lowest limit of age at which pupils should be admitted to the institution; and they had decided to shorten the school year to 40 weeks, and to divide it into two sessions of unequal length—the longer one to commence on the first Third-day of the Ninth Month. The effective manner in which the Committee had gone through with the arduous labors they had undertaken was much appreciated by the meeting. A concern was also felt that they might continue to keep in view the religious welfare of the pupils; and be on their guard against the introduction of any changes which might undermine the simplicity which has heretofore marked this school.

The Report of the Indian Committee spoke encouragingly of the progress of civilized habits and manner of life among the Indians under their care, and mentioned that efforts were being made by the Legislature of New York to induce the Congress of the United States to remove the claim of the Ogden Land Company to the right of pre-emption of the Seneca Reservations, claimed by it—a claim which has long been an obstacle to the progress of the Indians. The school at Tunesassa had been successfully conducted during the year, with an attendance of 25 girls and 12 boys.

The Reports from the Quarterly Meetings showed that of the 791 children of school age, 611 had been receiving their school education under the care of the Society.

The result of the inquiries made of their members as to the use of intoxicating drinks for a beverage, by the different Monthly Meetings, was that 191 had so used them during the year—most of them in the form of cider or other fermented liquors—and many of those, but a few times.

The Memorial for our beloved friend, Henry Wood, awakened tender remembrances of his consistent and conscientious manner of life, of his close walking with God, and of his love and watchful care over his younger friends.

The Yearly Meeting closed on Sixth-day—and was felt to have been, on the whole, a comfortable and favored season.

SUMMARY OF EVENTS.

United States.—The passengers and crew of the steamship Danmark have been heard from and all of them are safe. They were taken off by the steamship Missouri, from London for Philadelphia and Baltimore. The Missouri was obliged to jettison a part of her cargo to make room for the rescued. She then made for the Azores, where a portion of them were left to be conveyed to Lisbon, Portugal. The remainder, 340 in number, were conveyed by the Missouri to this port.

It is authoritatively stated at the Department of State, that the three treaty powers concerned in the Samoan affairs—England, Germany and the United States—have reached an understanding by the terms of which they will each keep but one war vessel at Samoa pending the termination of the Berlin Conference.

Rear Admiral Kimberly has forwarded to the Navy Department a report from Chief Engineer Kiersted, stating that the engine of the Nipsic has been tried, and worked well. The propeller is considerably bent and its effective area much reduced. The report says that the ship can be moved by steam if required.

Mason, the Commissioner of Internal Revenue, has decided that, under the recent act Congress and the proclamation of the President in relation to Oklahoma, it ceases to be "Indian country," and that special tax stamps may be sold to wholesale and retail liquor dealers, to engage in business there, under the same terms and regulations as in other States and Territories of the United States. By a previous act of Congress it was provided that no ardent spirits should be introduced into the "Indian country," except by the authority and under the control of the Secretary of War. This mischievous decision has been nullified by Secretary Windom, who has directed a suspension of the order of the Internal Revenue Commissioner. The Secretary's decision is based on the opinion that it would be a palpable violation of the law to transport liquor through Indian Territory, and that it would be impossible to get liquor into Oklahoma without crossing some portion of the Indian country.

The Oklahoma country was opened to settlers on the 22d instant, and thousands of "boomers" entered.

The St. Louis *Republic* prints reports on the prospect of the wheat crop from 60 counties in Missouri, 49 in Illinois, 48 in Kansas, 40 in Indiana, 33 in Kentucky and 18 in Michigan. The average condition of the six States, compared with last year this time, is 125⅜ per cent., the average acreage 106⅛ per cent., indicating a tremendous yield of winter wheat this year, barring untoward accidents.

Returns of the election held on the 22nd in Massachusetts on a Prohibition Amendment to the State Constitution, indicate that the amendment has been defeated by over 40,000 majority. The vote of Boston is: Yes, 11,060; no, 31,075.

The greatest surprise occurred in the city of Quincy where the vote was yes, 1069; no, 491; the city having voted "no license" last Eleventh Month, by 936 plurality.

The Michigan House of Representatives has passed the Liquor Tax bill, which requires retailers to pay $600 a year; distillers, $1000; brewers, $200; wholesale liquor dealers, $800; wholesale beer and wine dealers, $500, and prevents druggists selling liquor except upon written application, which must be recorded in a public book. Under no circumstances can they sell by the drink or mix liquors with soda water or any other beverage to be drunk on the premises. The bill passed by the narrow margin of six votes. The law will not go into effect this year.

A despatch from Jersey City, New Jersey, says work has been resumed on the North River Tunnel, and it is believed that there will be no further stoppage until the work is finished.

On the evening of the 19th instant, New York City was visited by a conflagration which, starting at Fifty-ninth street, on the North River, destroyed Fairbank's lard refinery, Rossiter's stores, two grain elevators of the New York Central Railroad and dock property of that road, extending beyond Sixty-fifth Street. The total loss is estimated at nearly $4,000,000. One man was killed, and four others are known to have been severely injured.

Deaths in this city last week numbered 423, an increase of 2 over the previous week, and 52 over the corresponding week last year. Of the whole number 215 were males and 208 females: 61 died of consumption; 45 of pneumonia; 27 of convulsions; 27 of diseases of the heart; 17 of debility; 15 of cancer; 14 of inflammation of the brain; 13 of inanition; 13 of old age; 12 of marasmus and 10 of peritonitis.

Markets, &c.—U. S. 4½'s, 108⅛; 4's, 129½; currency 6's, 120 a 131.

Cotton was firm, and ⅛c. per pound higher. Sales of middling uplands at 11 cts. per pound.

Feed.—Winter bran, choice, $14.75; do., fair to prime, $14 a $14.50.

Flour and Meal.—Western and Pennsylvania super, $2.75 a $3.25; do., do., extras, $3.25 a $3.75; No. 2 winter family, $3.75 a $4.25; Pennsylvania family, $4.50 a $4.75; Pennsylvania roller process, $4.50 a $5.00; Ohio, clear, $4.50 a $4.90; do., straight, $4.90 a $5.10; Indiana, clear, $4.50 a $4.90; do., straight, $4.90 a $5.10; St. Louis and Southern Illinois, clear, $4.50 a $4.90; do. do., straight, $4.90 a $5.10; winter patent, fair to choice, $5.25 a $5.75; Minnesota, clear, $3 a $4.50; do., straight, $5.00 a $5.50; do., patent, $5 $6.15.

Grain.—No. 2 red wheat, 90 a 91 cts.
No. 2 mixed corn, 41¾ a 42 cts.
No. 2 white oats, 32½ a 33¼ cts.

Beef.—Market fair; prices ranging same as last week; best selling from 6⅝ a 6¾ cts.; good, 6⅜ a 6½ cts; medium, 6⅛ a 6¼ cts.; fair, 5¾ a 6 cts.; common, 5 5⅜ cts.

Mutton.—Market dull; prices firm; best selling from 9⅞ a 10 cts.; good, 9⅝ a 9¾ cts.; medium, 9⅜ a 9½ cts; fair, 9⅛ a 9¼ cts.; common, 8¾ a 9 cts.; lambs, 12 14 cts.

Hogs.—Choice Chicagos, 7⅛ a 7¼ cts.; good Western 6¾ a 7 cts.; country hogs, 6¼ a 6½ cts.

Foreign.—An election was held in Rochester, England, on the 16th instant, to fill the Parliamentary seat made vacant by the resignation of Colonel Hugh Hallett. The balloting resulted in favor of Hugessen the Gladstonian candidate, who polled 1655 votes against 1580 votes for Davies, the Liberal-Unionist candidate.

Charles Stewart Parnell has instituted a suit against the London *Times* for libel, claiming £100,000 damages.

A despatch from London, dated Fourth Month 17, says: An Englishman named Harrison, a student of Balliol College, Oxford, has been arrested at Gweedore, Ireland, for supplying food to besieged tenants. He was handcuffed immediately upon being taken into custody.

The rush of emigrants from the southwest of Ireland is causing alarm. The country is being rapidly depopulated.

General Boulanger has left Brussels and gone to England. It is believed the French Government was dissatisfied with his stay in Belgium.

The *Gaulois* says that the Princess of Sagan, a noted leader of fashion, was bitten a short time ago by a monkey, which has since died from hydrophobia. The Princess, the paper says, is about to visit Paris for the purpose of putting herself under the care of Pasteur.

The Prefect of Police has discovered the existence of a Nihilist plot to assassinate the Czar while he was attending the funeral of General Paucker, Minister of Roads. The Czar was immediately warned not to attend the funeral. A number of persons charged with being implicated in the plot have been arrested. The Nihilists intended to use dynamite in their attack on the Czar. The Czar is suffering from extreme nervous excitement, being in constant dread of attempts upon his life.

Hayti is being badly shaken up by earthquakes. Several buildings have been wrecked but nobody killed.

The British steamship Pine Branch, arrived at Baltimore on the 21st, and reports the yellow fever very serious at Santos and Rio Janeiro, the number of deaths at the latter port reaching 100 a day.

NOTICES.

New Publications.—The Tract Association of Friends has just published the following new Tracts:

"The Effects of Worldly-mindedness Exemplified"—a leaflet.

"Elizabeth, a Colored Minister of the Gospel; born in slavery," 16 pages.

Old tracts printed from new plates:

"Address to those who have the Care of Children," 4 pages.

"Address to those in Humble Life," 16 pages.

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Died, in East Providence, R. I., on Fourth Month 9th, 1889, James Dennis, in the 89th year of his age.

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THE FRIEND.

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FOR "THE FRIEND."

Historical Review of the Society of Friends.

(Continued from page 306.)

Let us now return to the general condition in which the Society of Friends was left after the separations of 1827–8. The light esteem which many at that time had manifested for the outward offering of our Saviour, the value of the atonement, and the authority of the Holy Scriptures, naturally led others to press the importance of these subjects more constantly and earnestly; and many years had not elasped, before it was manifest that some members of our Society were in danger of so depending on these as to undervalue or neglect in measure the internal work of the Spirit of Christ, which is essential to the experience of salvation.

Thus a fresh cause of uneasiness and dissension arose. Many in our borders who retained a lively remembrance of the bitter trials and sufferings they had endured in the struggles through which the Society had recently passed, looked with sad foreboding at the spread of doctrines which they foresaw must occasion renewed disturbance; and viewed almost with dismay, the rise of disputes and alienation of feeling.

As early as the year 1831, John Wilbur, a minister from New England, in the course of a religious visit to England, was brought under great concern on account of the evidences which he there met with of departures from our original principles. So great was his affliction on this account that after the conclusion of the Yearly Meeting of London in 1832, he retired to his chamber "where," he says, "my head was waters and mine eyes as fountains of tears, in weeping for the backsliding of the sons and daughters of my people." A subsequent entry in his journal is as follows: "So I continued to mourn, and to feel like adopting the prophet's subsequent language of grief as I pass through this land, 'How is the gold become dim! How is the most fine gold changed!'" Again he remarks: "A disposition is making its appearance in divers places in this nation and among Friends, to think very little of the cross of Christ practically, and to plead for liberality both of faith and practice; the perceptible influence of the Holy Spirit is mournfully deprecated by many members of our Society; some of them in conspicuous standing are now disposed to put the Scriptures in the place of the Spirit, and seem ready to hold them as the only rule of faith and practice or guidance of Christians," &c.

The result of this exercise was the preparation of a series of letters addressed to his friend George Crosfield, of Liverpool, and published by him, in which the true principles of our religious Society are maintained as opposed to the views of those who deny the atonement and Divinity of our Saviour; and of those also who too much neglect "the continual extension and operation of his power and spirit, light and grace, perceptibly working in the hearts of men for their preservation and safe guidance through the whole course of their lives." This publication was a timely exposure of the influences at work to lead our members away from our long settled doctrines; and it, and the other labors of its author, met with a hearty response from some valued and clear-sighted Friends in Great Britain. The late John Barclay, of Croyden, writing to him in 1834, says: "Oh, how often have I remembered thee and thought of thee, as one whom the Lord has made use of in an eminent manner, while on thy visit to these islands, to uncover and bring out to view the working of the wily enemy, as it is this day, and to manifest the path of the Just One, and the work of God in and among his people." Similar expressions of unity and sympathy were made by Sarah Lynes Grubb, James Backhouse, Ann Jones, and others. These were no doubt very comforting and confirming to him, particularly as his honest, faithful and open testimony brought upon him much censure and reproach.

About four years after the publication of John Wilbur's Letters to George Crosfield, the withdrawal from the meetings of Friends in England of Isaac Crewdson and others, and the setting up of separate meetings by them, showed that there was ample cause for the uneasiness that had led to the preparation and issue of the warning; and vindicated the clearness of vision of this watchman on the walls of Zion. Those who took part in this separation are often referred to as *Beaconites*, from the name of a work, *The Beacon*, which was an exposition of their views.

The pages of THE FRIEND show that at an early period some of those who contributed to its columns were sensible of the impending danger. In the Fourth Month of 1833, a caution is extended by one of these, that, "in endeavoring to defend the Holy Scriptures and the great doctrines they teach, against the assaults of infidelity, cloaked under a refined spirituality, we do not undervalue the influence and guidance of that blessed Spirit or Grace of God, which only can lead us in the path of peace and safety." "Since we have been delivered, through the Lord's mercy, from the flood of libertinism and unbelief which so lately threatened the very existence of the Society, it behooves us to take great care lest our abhorrence of these evils should carry us to extremes on the opposite side." Vol. vi. p. 213.

Similar cautions appear in the pages of THE FRIEND, from time to time. Thus in the following year, a writer says: "We cannot be too grateful for the preservation of the sacred writings, which are able to make wise unto salvation, *through faith which is in Christ Jesus*, but they are not designed to supersede the immediate revealing power of the Holy Spirit, by which alone the soul can see and feel its corruptions, receive saving faith in the Redeemer, and experience translation out of the kingdom of Satan into the kingdom of the dear Son of God." Vol. vii. p. 205.

One of the writers of that day portrays in a manner which, in the light of subsequent experience, seems almost prophetic, the fruits of a lessened regard for the doctrine of the immediate revelation of the Divine will to man: "If the members of this Society renounce their faith in the sensible influence and direction of the Divine Spirit, they will become enemies of the cross of Christ, and despisers of the foolishness of its requisitions. Worldly prudence and propriety will be substituted as the standard to decide questions of religious duty—the sentiments of our forefathers respecting many practices which they deemed fruits of the Spirit will become obsolete—our mode of worship will be irksome and formal—learning will be considered necessary to give point and interest to the ministry—our meetings for discipline, if any discipline should then be thought necessary, will be conducted in the same spirit and wisdom in which temporal business is managed, and religious concerns must come to an end, as they can have no other origin than the immediate communications of the Holy Spirit." Vol. vii. p. 366.

The Beacon was published in 1835, and called forth several replies from members of the Society in Great Britain, who showed that some of the doctrines advocated in it were not consistent with the views of Friends. Warnings against its teachings were also issued to their members by most of the Yearly Meetings of Friends on this continent; who were concerned that they should not lose sight of the spiritual views that had ever distinguished our Society, that their faith should not be weakened in the immediate guidance and influence of the Holy Spirit, and that they should not regard the Holy Scriptures as the *primary source* of faith and knowledge; but should esteem them as deriving their authority from the *Spirit* which had inspired their writers, and which therefore must be looked up to as the fountain of all spiritual knowledge. In the 8th and 9th volumes of THE FRIEND, I find such warnings reprinted from the minutes of New England, Philadelphia, Ohio, Indiana and Baltimore Yearly Meetings; most of which mention *The Beacon* by name. The minute of Indiana Yearly Meeting says of this book: "The author has taken the liberty of extolling and setting the Holy Scriptures above what they say of themselves, and above what we, as a Society, have always held them; placing them as a rule paramount to the Holy Spirit; invalidating or denying our Christian and Scriptural testimony to the universality of the gift of grace, or spiritual teacher," &c. This minute may be taken as

an indication of the nature of the concern which, at that time was felt in many parts of America. For the Beaconite movement was believed to be an effort to escape from "the duty of patiently waiting upon Christ, to know Him to take the government of the heart, humble it by his fiery baptism; and instruct it in the mysteries of his Gospel;" and to substitute for this, human effort, study and accomplishments.

After considerable labor had been extended, Isaac Crewdson, the author of *The Beacon*, was displaced from his position as a minister, by Hardshaw East Monthly Meeting, held at Manchester, and soon afterwards, in the Eleventh and Twelfth months of 1836, about fifty others sent in their resignations as members of our Society, and established a new meeting, calling themselves "Evangelical Friends." Silent meetings were dispensed with, and the usual order of their service was said to be, "reading the Scriptures, expounding them, and prayer."

About a year afterwards (in the First Month of 1838) Isaac Crewdson administered the rite of water-baptism to several of their number in one of their meetings. Some joined the Episcopalians, others the Plymouth Brethren, and their organization soon ceased to exist.

J. W.

(To be continued.)

For "The Friend."

"The Root Principle."

Brethren, I count not myself to have apprehended; but one thing I do: forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule.—Phil. iii: 13–16.

The phrase, "the root principle," familiar to those conversant with the literature of the Society of Friends, as one used by our honored predecessor, William Penn, has been forcibly recalled to my mind during the proceedings of our Yearly Meeting, which has just closed. "If the trumpet give an uncertain sound," wrote an apostle, "who shall prepare himself to the battle?" It has seemed to me especially incumbent on the members of our highly professing Society, whose "root principle" is a single-eyed devotion to the individual manifestation of the Word and Grace of God, to be strictly on our guard against any such perversion of "the things which were written aforetime," as may at all tend to vitiate or weaken our testimony thereto. There is one in particular of "the things written aforetime," respecting which I believe this caution may be now needed. When the same eminent apostle, in his Epistle to the Philippians, made the statement, "Brethren, I count not myself to have apprehended," I think it is evident that he meant that he was conscious of himself falling short of his own ideal of this single-eyed devotion, the realization of which would fill "his whole body" with light; or, in other words, would make his whole individuality or character consistent in itself and luminous to beholders. He seems to have meant that he was conscious that his views were still so far restricted, if not deranged, by tradition, habit, or other comparatively external influence, that his faith was not yet that ideal or mature faith "to himself before God," which, as he in another place, (Romans xiv: 22) taught, could alone bring the crowning grace of entire consistency. He is accordingly in still another place (1 Cor. xiii) very careful to distinguish the stage of education in the life of the soul, with its dependence on external influences, or, the "foolishness of God" and "of preaching" from that of edification, with its consummation of and essential emancipation from such influences. But he is firm in his assurance of the "glad tidings" of the "Wisdom of God" and the "Power of God" in "the kingdom of heaven at hand," and he will not slacken his pursuit of them. He accordingly puts in practice his own doctrine that "we are saved by hope," and after making that humbling confession and not having apprehended, he proceeds: but one thing I do: forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. "For the prize," that is, of kingship and priesthood in Christ, as the rich reward of persevering and enduring to the end, with the patience of hope, in that single-eyed devotion to the individual manifestation of the grace and truth" which "come by Jesus Christ."

Though he may not have found that unbroken "state of recollection" in which fixity of purpose ensures coherency of action (because therein even the most habitual actions remain under the government of consciousness) yet he was conscious that his ruling purpose was a perfect one. Having the witness of the Spirit in his own heart to that effect, he could profess that there was to him no condemnation (Rom. viii: 1, 2) and that he was "free from the law of sin and death." Therefore in the passage which we are now more particularly considering, he could proceed to say, "Let us therefore, as many as be perfect, be thus minded" (*i. e.*, let us unite at least in this pursuit): and if in anything ye be otherwise" (*i. e.*, differently) "minded, God shall reveal even this unto you." That is, the difference of sentiment in minor matters which must more or less prevail while we are still only in pursuit of the mark and prize aforesaid, must disappear in God's own best time as we draw nearer and nearer to one another, in approaching on our several lines of individual revelation and guidance, to the full radiance of that glorious goal.

But, remembering that it is the office of true hope to instil patience and not impatience, he cannot admit the warning not to be in a headlong haste to realize this rich coalescense of feeling and vision by any superficial uniformity of profession or performance. Such haste, in leading to a neglect of the individual Divine guidance, and to a neglect of the well-spring of life in themselves, could only defeat itself. In the solid and substantial work of mutual edification, each individual must, in the measure of his own gift and calling, be the ruler of society, so reversing the rule of mere edification in which society rules the individual. Or, to be more explicit, in which God rules the individual through society.

He therefore must be regarded as addressing his hearers or readers individually, as simply and emphatically commending them with himself to the rule of individual experience (See Rom. v: 4, Old Version) when he adds, "Nevertheless, whereto we have already attained, let us walk by the same rule" ("the same thing" being omitted in the now corrected text). That is, as it applies to us in our day, let us adhere to the "root principle" of William Penn and of all his true fellow-believers, as that by which the things of Christ in their due order and needful fulness will be made known unto us. What else, indeed, is this, than that which George Fox so rejoiced that he was enabled and commissioned to proclaim to the people, that they must seek within themselves for the principle and power of their salvation, at least beyond the rudimentary stage of listening to words such as his? May we be true to the responsibilities of our spiritual heritage!

R. R.

Philadelphia, Fourth Mo. 20th, 1889.

For "The Friend."

Notes of a Visit to Italy.

(Continued from page 299.)

After visiting some of the many works of the ancient inhabitants of Rome, now in ruins, but still calling forth a lively interest from the tourist, we were compelled from the lateness of the season and the approach of warm weather, to turn aside from other ruins of equal interest to sight seers, and seek out the works of the Italians succeeding the old Romans, beginning with the fall of their Empire, and the establishing of the Papal power in the fifth century; and here we found the noble buildings and churches so numerous in all parts of Rome, that it was difficult to decide where to begin. Churches are said to be numbered by hundreds, so we could only select a few of those of the most note. St. Peter's, St. Paul, St. John De Lateran, and a few others of less prominence. The first, St. Peter's is not easily described; it was built or re-built, about 1500, by Julius 2nd, at a cost of sixty million dollars, taking 100 years to complete it. It is approached by a semicircle on each side, with a piazza and 4 rows of lofty columns 70 feet high, leading up by three successive flights of marble steps, 379 feet long, with an Egyptian Obelisk in the centre of the area 130 feet high, of one solid piece of granite. The front of this majestic Basilica is supported by a single row of Corinthian columns, adorned with pilasters, and thirteen collossal statues; five lofty portals open into the vestibule 468 feet long 50 in breadth and 66 feet high, paved with variegated marble. Ceilings covered with gilding, vaults adorned with pillars, pilasters, mosaic and bas-relief figures and statues of Constantine and Charlemagne. These five porches open into the body of the Cathedral; there are interminable niches with statues, and in the curves of the numerous arches. Reaching the foot of the altar, you survey the grandeur of the scene with the magnificent dome in the centre of other smaller cupolas, 10 or 12 in number, all adorned with gilt and mosaic pictures and portraits of the various dignitaries of the Church through the past ages. The dome from the pavement to the lantern is 440 feet, and 139 feet in diameter—it is like a firmament over your head. The cupolas are from 139 feet to 277 high, the whole adorned beyond the power of pen to describe. The whole length of the building is 613 feet by about 200 feet wide; or nearly the size of the area or space the new public buildings in Philadelphia occupy, including the hollow square and full of rich adornings of statuary, paintings in mosaic, and polished marble, probably the richest and most extensive hall ever erected by human hands.

On the right hand nave, as you pass up towards the high altar, is a bronze statue of Peter the Apostle, lying with outstretched limbs, with the toe of the right foot much worn away by the kisses of the faithful (if not to Christ) to the memory of Peter. My companion was allowed only to pass her hand over the much worn toe and her husband playfully sprinkled her with

ıe so-called Holy Water, even after so light a ›uch of the idol. A fuller description of the ıajestic and costly building might be given, but ıough has been said to show that it could not ave been built to accommodate true Gospel ıinisters to preach the Gospel of Christ, and a ›mpany of true worshippers to worship the 'ather in spirit and in truth.

St. Paul's Church, outside the old city wall ›me two miles, rebuilt after the fire in 1823, and ›opened in 1854, is beyond comparisou if not ı size yet in its beauty of finish, the most per-ct gem and richly adorued buildiug our eyes ›er beheld, and admitted to be the finest in ›me. Its graceful columns are 80 in number, ' highly polished marble; walls and ceilings so of marble of probably fifty different shades ' color, plaiu and variegated—all parts highly ›lished—producing certainly a thrilling effect ı the beholder. Its size is 396 feet by 222, ıilt on the site of the martyrdom of the Apostle aul; and to commemorate this event under ero; the then Emperor, and to be a monument ı his memory. On either side of the statue of hrist is one of Peter and Paul, with many other ›rtraits and statues of notable worthies; and ound the church, above the columns, are por-aits of all the Bishops and Popes, from Peter ›wn to the last one, Pius the 9th; these por-aits are in mosaic, four niches only are left to ə filled with the present living one, and three hers to follow; and then, the whispering of ıe popülace is (and rather loud too) that the ıpacy ends, and a simple Bishop, without ·incely claims, is to take his place.

Nowhere, in all our round of sight-seeing, did e discover such a display of skill, taste and ɛauty; marble of such a variety of colors; walls, ilings, columns, all so fresh and shining with ›lish; and its pictures in mosaic added to the tractions of the place. As a monument to the emory of the noble Apostle and servant of the ord Jesus, it might by some persons be let pass; ıt, as a building for the accommodation of a ›mpany of Christian worshippers, one of less retentions would be far preferable.

We paid visits to several other churches, but ır friends must remember that these buildings ı Rome are so numerous that only a few of the ost noted ones can be seen and noted, unless ıe has plenty of time to spare. St. John's of ateran, the mother church of the early Roman hristians, attracted our attention, built in the ırly centuries, before the time of Constantine, not as large as either St. Peter's or St. Paul's, ıt dating back to a period before Christianity ecame corrupted by innovations; it existed one ıousand years before it was destroyed by fire in 308, and was then rebuilt by Clement 5th. was originally the Bishop of Rome's church, ıd has been, and is now considered by right, ıe church from which he takes his title of Papa, father of the Roman Church, and takes pre-ɛdence over all the other churches. It has a ɛautifully adorned interior of altar, fluted col-ımns, statues, paintings, mosaics, arches and ıapels, and a large tub, *said* to have been used ı the baptism of Constantine. One chapel ɛdicated to John the Baptist, with a statue of ıe evangelist and two spiral columns taken ›m the Temple of Jerusalem; no woman is al-›wed to enter this chapel, because John was ɛtrayed to the loss of his head by a dancing girl. Notwithstanding this prohibition, one American oman took the liberty to enter.

Adjoining this church is the bishop's resi-ence and belonging to the Bishoprick, where ır guide informed us he would be retired to, when he was notified to vacate the Vatican. Close by is the church building of Scala Santa, "holy stairs," consisting of a flight of 28 marble steps leading up to the Sancta Sanctorum—a chapel open only to the Pope, who alone may officiate once a year. These steps are said to have been brought from Jerusalem by the mother of Constantine, as the veritable stairs Jesus came down after his examination before Pilate; these steps may be only ascended by pilgrims and believers on their knees. Two of these steps are now partially covered to preserve the stains of blood drops said to be on them. This going up on the knees is to insure plenary pardon and indulgence for an indefinite period of time. Dickens puts this performance in its ridiculous colors, which may not be given here "to offend polite readers;" but Luther, when in Rome, made the ascent half-way up, when he said he heard a voice whispering to him these words, "The just shall live by faith!" and he turned and went down without reaching the summit. This ridiculous performance is still practised by duped priests and people, more so by pilgrims and visitors than by the Italian people.

A visit with a guide to the Vatican, the present residence of the Pope, was afforded us. It is a vast collection of palaces and gardens of 25 acres, with galleries of paintings and sculpture. We were taken through parts of these three and five story buildings, by our intelligent guide. The galleries of paintings and sculpture are supurb: canvas paintings of enormous size and great beauty, including also mosaic work in abundance, are so numerous as to defy description—can only be realized by seeing. We visited the rooms where the artists were working on mosaic pictures, putting the small stones of various shades and colors together, to produce pictures and portraits in perfection without either canvass or paint. Two men were working at a picture of not more than twenty square feet in size, and on enquiry they informed us that it would require six years to complete it; such, however, is a specimen of the time and labor given to the production of these works of art; and they are found in great abundance all through the churches and public buildings in Italy. St. Mark's, in Venice, contains no less than 45,700 square feet of this adorning on its walls and ceilings. But then labor of all kinds is cheap in Italy. We did not see the series of rooms in the Vatican filled with presents of almost every imaginable kind, from all parts of the Catholic world, made to the Pontiff on the occasion of his jubilee. These rooms were open to visitors on "Sunday," but we did not choose to be among their number. G. R.

Fourth Mo. 10th, 1889.

Many a housekeeper suffers for the lack of room in garret and cellar, and in closet and drawer, which can be supplied by the destruction of the worthless things that have been unwisely spared through a morbid shrinking from the work of wise destroying. Many a business man, or professional man, is unable to find valuable papers when he needs them, or to know what papers before him call for immediate attention, because of the burdensome accumulation of papers upon his desk, or in his pigeonholes, which ought to have been destroyed. Many a garden or grove is lacking in beauty because of the lack of the destructive element in him who spares stalks and branches that are not worthy of saving. And many a path of duty is barred by obstacles that have been spared when they should have been destroyed.

For "The Friend."

The Fall and Restoration of Man.

All who read and understand the Bible aright, must believe that man has lost the life of innocence and purity which he had when he first came from the hands of his beneficent Creator. And whether we read and understand the Bible or not, we find by our own experience, that we are prone to evil; and by nature the children of wrath, with a deceitful heart which often proves to be desperately wicked. And however much we may long to be freed from the evil nature which troubles us, we find we are not sufficient of ourselves to free ourselves from the defilements of sin. For Satan cannot cast out Satan, neither is he willing to do it. So the sinful or fallen nature that so easily besets the heart of man, must of course remain in us, until it is overcome and cast out by Him, whose power is over all the powers of Satan.

This redeeming power or grace will be given to such as have sufficient faith in it to receive it. So that we must have an ear to hear it; and when we hear the Lord's voice, and open the door of the heart, and let Him in, then He will give us a sufficient portion of his power to enable us to become his sons and daughters; and if his childreu, then heirs with Him, and joint heirs of that glory which He will abundantly reveal in us, and thus make us partakers of the inheritance of the saints in light. Here is full salvation, or a restoration from the effects of the fall. But it is not of ourselves, lest any man should boast of good works. But all that pertains to salvation is the gift of God. While all that comes under the ministration of condemnation is from the enemy of all righteousness, who has ruled and reigned in the hearts of the children of disobedience ever since the fall of man.

That which now "letteth will let," or hinder, the growth of the seed of righteousness until it be taken out of the way. So, blessed are they that *do* his commandments, that they may have right to the tree of life, aud enter again into the city, and into the paradise of God, because they have withstood the temptations of the enemy. These are they who have gotten the victory over the beast, and over its image in all its various forms. Therefore they can sing, not only the song of Moses, their outward leader, law-giver and deliverer, but the song of the Lamb, their spiritual deliverer, and law-giver, and leader, that has led them beyond Jordan, to an inheritance incorruptible and undefiled, and that fadeth not away.

The song which they sung, and which many now are vainly trying to imitate, is a song which none can learn but such as are redeemed from the earth. And the standing that they stood upon was figured out to be a critical standing; as a sea of glass mingled with fire,—the devouring elements ready to swallow up and devour, in case of a slip or fall. So they had to watch their steps, until they became steadfast and immoveable. Then they could have the harps of God, not the harps of men, and their song was, "Great and marvellous are thy works, Lord God Almighty," &c. (Rev. xv. 3.) But their song did not need the tune or art of men to make it musical. For it was transcendently glorious and unspeakable, as some of the redeemed children of the Lord can bear witness to, when they are favored to hear it in the silent watches of the night, when all earthly sounds are hushed in stillness.

These are not defiled, for they are virgins. These are they which follow the Lamb whither-

soever He leads them. These were redeemed from among men, being the first fruits unto God and the Lamb. And in their mouth was found no guile, for they were without fault before the throne of God. They had come out of great tribulations, and did not sink under them, or faint by the way; but continued the conflict with the enemy until they got the victory over the beast, or beastly nature in all its various forms. (See Rev. xv. 2.) Therefore are they before the throne of God, and serve Him day and night in his temple.

If holiness or a restoration to primitive purity, is attainable here on earth, it must be, I think, an individual work. But this idea need not interfere with the saying of Peter, where he speaks of the "times of restitution of all things which God hath spoken of by the mouth of all the holy prophets since the world began." "Because God hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained." And as to the time and manner in which this great work of restoration will come, we need not to know. For it is one of the secret things that belong to God. But such as are revealed, I do believe belong to us and to our children. And many of them were revealed to holy men of old, and left for our learning, that we, through patience and comfort of the Scriptures, might have hope. So "'Tis not for us to question, but to praise the great Creator, wise in all his ways.

In this state of mutability, we only "know in part, and prophesy in part," &c. But I do believe that a state of perfection, as far as freedom from sin is concerned, must be attained before that perfect restoration is enjoyed that was lost in the fall. And in order for a restoration, we need to build upon a sure foundation, instead of the sinking sand. And we need to build with materials that will stand the fire. For fiery trials will come upon us to try us. Else we may, like the Babel-builders, erect an airy structure, whose top we may suppose will reach to heaven, and thus make to ourselves a name. And have we not Babel-builders now, who are building lofty, airy structures to make to themselves a name? Are not too many contenting themselves by holding on to the name, and to the form of Godliness after the power has left it? But all this Babel-building leads into confusion and ends there. So what we need is a restoration on a sure foundation, that we may have the good, without the fall to evil.

It is written, "Thus saith the Lord, behold I lay in Zion for a foundation a stone, a precious corner-stone, a sure foundation." And he that buildeth on it will not be confounded like the Babel-builders were. But we may remember that Babylon was built by a different spirit, and is in bondage; while the Jerusalem which is above, is free, and the mother of all the free, or new-born children of God. So what we want while here in this probationary world, is so to pass the time of our sojourning here, as to be prepared to join the general assembly and church of the first born, when time to us shall be no longer. But this happy restoration will only be by submission, through the cross, unto the law of the spirit of life in Christ Jesus, which will set us free from the law of sin and death, and reunite us to Him who is the light and life of men.

DAVID HUDDLESTON.

DUBLIN, IND., Third Month 11th, 1889.

"NO MAN," once said Sir Benjamin Rudgard, "is bound to be rich or great; no, nor to be wise; but every man is bound to be honest."

SELECTED.

AN ADVERTISEMENT.

BY JULIA M. LIPPMANN.

She's put her neat advertisement in every vine and tree;
"*Spring Opening!*" Madam Nature begs that you will come and see
Her stock of gorgeous evening skies; her quantities of sun;
Her hosts of buds and blossoms. Come! its free to every one.

And Madame Nature gives away her goods—you needn't pay—
She only begs you'll come prepared to like her grand display
Of sunsets and of floating clouds, of blossoms red and gold.
Come soon into the woods, kind friends, before the stock grows old.

—*The Independent.*

SELECTED.

MY WORK.

I come to Thee, O Lord, for strength and patience
To do thy will.
Help me, O Father, in this world of duty
My place to fill.

I may not go and labor in Thy vineyard,
Where, through long hours,
Brave men and women toil, and from Thy presses
The red wine pours.

My work at home lies with the olive branches
Thou'st planted there.
To train them meekly for the heavenly garden
Needs all my care.

I may not in the woods and on the mountains
Seek Thy lost sheep;
At home a little flock of tender lambkins
'Tis mine to keep.

Thou givest to Thy servants each our life's work;
No trumpet tone
Will tell the nations, in triumphant pealing,
How mine is done.

But 'twill be much if when the task is ended
Through grace from Thee,
I give Thee back undimmed the radiant jewels
Thou gavest me.

—*M. P. Handy.*

SELECTED.

GIRLS WHO ARE IN DEMAND.

The girls that are wanted are good girls—
Good from the heart to the lips;
Pure as the lily is white and pure,
From its heart to its sweet leaf tips.
The girls that are wanted are home girls—
Girls that are mother's right hand,
That fathers and brothers can trust to,
And the little ones understand.

Girls that are fair on the hearthstone,
And pleasant when nobody sees;
Kind and sweet to their own folks,
Ready and anxious to please.
The girls that are wanted are wise girls,
That know what to do or say,
That drive with a smile or soft word
The wrath of the household away.

The girls that are wanted are girls of sense,
Whom fashion can never deceive;
Who can follow whatever is pretty,
And dare what is silly to leave.
The girls that are wanted are careful girls,
Who count what a thing will cost;
Who use with a prudent, generous hand,
But see that nothing is lost.

The girls that are wanted are girls with hearts;
They are wanted for mothers and wives,
Wanted to cradle in loving arms
The strongest and frailest lives.
The clever, the witty, the brilliant girls,
There are few who can understand;
But O! for the wise, loving home girl,
There's a constant, steady demand. —*Anon.*

FOR "THE FRIEND."

Early Meeting-houses of Friends.

(Continued from page 308.)

MARKET STREET MEETING.

Friends finding that the Centre meeting was inconveniently located for most of them, took into consideration the propriety of having a meeting-house in a more central situation; and afterwards took steps in that direction, which perhaps cannot be better followed than by some extracts from the minutes of the time, viz:

"At a Monthly Meeting held at Robert Ewer's house the 28th day of the Tenth Month, 1694. This meeting requested Anthony Morris and Samuel Carpenter to speak to Governour Markham about his lot of land that lyeth on the High Street near the market place, and enquire the length and breadth; and if it may be thought convenient, to erect a meeting-house thereon."

The Friends reported that "they find him ready to serve Friends therein; and Friends agree to present him with 50 pounds, and acknowledge his kindness therein, which they are desired to pay the Governour for the ground to build the meeting-house upon, and desire him to make a title therefor to Edward Shippen, Sam'l Carpenter and Anthony Morris, for the use of Friends as aforesaid. David Lloyd is desired to draw a Deed to confirm the lot of land bought of Governour Markham, also another Deed to declare the use of it."

Having secured a desirable lot at the S. W. corner of Second and High (Market) Streets they proceeded in the next year to make arrangements to build upon it.

Ninth Mo. 1695. "The meeting taking into their consideration the necessity of a new meeting-house, the said matter is left to the consideration of the next Quarterly Meeting.

2nd of Tenth Month, 1695. At a Quarterly Meeting held at the house of Robert Ewer, the matter of building a new meeting-house in Philadelphia was mentioned at this meeting and unanimously agreed to, and several Friends subscribed for the carrying of it forward, and further was recommended to the Monthly Meetings of this County for their assistance. The meeting desires John Lineham and Robert Ewer to get Friends about Philadelphia to subscribe towards the building, and desires Edward Shippen, Sam'l Carpenter, John Line and John Jones to provide materials and agree with workmen to build a meeting-house 60 feet long and 40 feet wide, and as high as may be convenient in proportion to the length and breadth."

31st of Eleventh Month. "The deed for the lot of ground in the Second Street that was purchased of Governour Markham, was read in this meeting and delivered to Sam'l Carpenter, Edward Shippen and Anthony Morris, Trustees."

The building committee "doe report they have agreed with Thomas Duckett and William Harwood for the building of the said meeting-house, which is to contain 50 foot square, with cellars underneath; and they deem the charge to be about 1000 pounds."

In describing this building, one author says "It was built of brick and nearly square in shape; the roof rose on each side to a central lantern, which gave light to the interior." Another says, "It was surmounted on the centre of its four-angled roof by a raised frame of glass work, so constructed as to pass light down into the meeting below."

The construction was probably much the same as that of the "Great meeting-house" at Burlington described in a former paper;

epresentation of which has been handed down o the present generation.

The house was near enough completion toward he end of this year for meetings to be held in , but was not fully finished until some time uring the next year, as the following minutes ill show.

"At our Monthly Meeting held at the New eeting-house the 29th day of Eleventh Month, 696–7, and at our Monthly Meeting-house in High Street in Philadelphia, the 30th of Second Month, 1697, 'tis agreed by this meeting that henceforward there be two meetings at this place pon a First-day during the summer time: the orning meeting beginning at the ninth hour, nd the other about two in the afternoon. Also is agreed by this meeting, at the request of e Friends on Schuylkill side, that there be a orning meeting at the Centre meeting-house uring the summer season, beginning at the inth hour, and that John Lineham give Friends otice next First-day, that the Fifth and First-ays' meeting following, be held at the Centre hile this place is plaistering."

Their next concern appears to have been to xtinguish the debt, viz:

Second Month, 1699. "Whereas several riends are at Salem Yearly Meeting, this eeting thinks it convenient to defer a sub-cription for discharging the debt of the meet-ng-house until the next Monthly Meeting, when am'l Carpenter and Anthony Morris are de-red to assist Pentecoast Tague and John Buzby getting subscriptions presented for paying the ebts due for building the meeting-house."

Friends desiring to hold the Yearly Meeting Philadelphia, it was found that this house ad not sufficient seating capacity, therefore ey set about increasing it.

28th of Fifth Month, 1699. "It was pro-osed to this meeting the necessity of enlarging is meeting-house by erecting a gallery; upon hich it is agreed that it be done between this nd the next Yearly Meeting, and that William arwood shall prepare stuff for the same."

The gallery was promptly erected at a cost of bout £16. "The deeds for the ground whereon e meeting-house stands are this day delivered nto the hands of Anthony Morris."

(To be continued.)

From "The Red Man."

Both Sides.

(A FACT.)

"I know them root and branch," the speaker ent on, "my duties have made me thoroughly miliar with their character and ways. They're bad lot, and you'll make nothing out of them. ou can hold an eel as easily as you can an ndian, if you try for any moral sense in him. 've been sheriff here for twelve years, as I told ou, and if I don't know the race and all it's orth, nobody does."

His listeners were New England people travel-ng in Alaska a year ago this winter.

"But you have seen only the savages and the orst specimens of those," answered one of these ree ladies.

"All the specimens there are," laughed the eriff.

"But the civilized Indians, the school at itka—we are going there—have you ever seen at?" asked another, the daughter of the lady ho had spoken first, a young girl whose bright es and smile had won her many a pleasant ought on the way.

"Why don't you come and see for yourself?" asked the third. "That's the only way to be sure."

"Oh, no, it's not," returned the sheriff.

"Don't you believe you would say about this same thing that you are saying of the Indians if you could be set down in the midst of your own ancestors a thousand years ago?" questioned the first speaker. "We are very proud of being descended from Normans and Saxons and Danes, but their way of living couldn't have been quite what we should endorse to-day."

The practicalness of the assertion seemed to make an impression, for the disbeliever in Indian possibilities admitted the truth of it, and was silent a moment.

It was during this silence of his that the third lady persisted, "Come up to Sitka now with us, and you or we will be convinced."

He stood thinking.

"I believe I'll go," he answered at last, smiling, "And then I shall have another proof of what I am saying now."

He did go to the Indian school at Sitka. It was after a thorough examination of it in all its details that he thanked the ladies for having brought him. "I confess," he said, "that my opinion of the Indian has changed. I didn't dream that there was this in him. He will never seem the same to me again."

If everybody would only be as wise, and take the trouble to look on both sides of that great shield of fact which we have a way of fancying that we have thoroughly seen from one point of view alone. F. C. S.

For "The Friend."

A Dredging Excursion.

In response to a kind invitation to accompany two of my friends on a dredging excursion in the waters about Atlantic City, N. J., I left home on the 3d of Fourth Month.

We reached Longport, the southern extremity of the beach on which Atlantic City is situated, before noon, and went on board the Flirt—a small sailing vessel especially designed for making excursions with sailing parties.

The West Jersey Rail Road leaves the solid land at Pleasantville, passes over several miles of salt marsh, which is so nearly the level of the ocean as to be overflowed when the tides are higher than usual; and crossing the bridge over the channel, enters upon the sand of the beach proper. This structure of an outlying sand beach, separated from the main land by a lower lying interval filled with water or marsh, is common along the whole of the New Jersey coast, and extends even to Florida.

I was interested, as I walked by the edge of the ocean at low tide, to observe a similar formation on the beach itself. The receding waters had left long stretches of sand-bank slightly elevated above the surface, with strips of water, mostly quite shallow, intervening between these and the shore. These sand-banks and the inner lower spaces, were a reproduction on a small scale of the beach itself and of the marsh that lay between it and the shore. The constant beating of the waves appears to have the effect of piling up the sand on the edge of the sea, to a certain height, somewhat above the average level of the tide. This sand is moved by the action of the winds, and thus are formed the ridges of low sand hills, or *dunes*, as they are called, which formerly lined this beach, and still line the greater part of it for miles south of Atlantic City.

A heavy storm a few weeks ago had washed away the ocean face of many of these sand-dunes, and the surface thus exposed showed the sand to be in regular strata or layers, deposited by the wind at different times. The edges of these layers projected slightly from the exposed surface, showing that there was a slight difference in the degree of consolidation or hardness of the different layers. In some places, buried beneath a great number of such layers, were multitudes of the shells of the common sand clam (*Mya solidissima*), which is so exceedingly abundant on this coast. If by any of the processes of nature these sand-hills should become consolidated into stone, we would then have a reproduction of the rocks and fossils similar to those which are now found in many parts of the world; and which unfold to the geologist the operations of Nature in ages long since past.

The sand on the sea-shore of New Jersey is almost pure Silex (*Quartz*), with a slight admixture of lime derived from the shells of the marine animals which inhabit the adjacent waters. This sand has been derived from the destruction of the pre-existing rocks, which have been dissolved, worn away and rolled into fine particles, principally by the chemical and mechanical action of air and water. The whole of southern New Jersey is covered with layers of sand, gravel or clay, which have been thus formed. The water has, to a large extent, sifted out, or separated, those materials from each other. The clayey portions, in the shape of mud, remain longer in suspension, and are carried by the waves until they find a quiet place for subsidence.

As I was examining the effect of the storm on the sand-dunes or hillocks, I noticed a number of holes about two inches in diameter, running obliquely into the sides of these hillocks. Some of them were deep enough to receive my cane to its full length. I supposed they had been made by a species of sand crab which inhabits the New Jersey beaches, and which digs its holes above the reach of high tide. I had not met with any of those crabs myself, but a naturalist friend, who is familiar with this part of the coast, described to me a little adventure with one of them. He was sitting one day near a hole, eating his lunch, when a crab made its appearance. Wishing to secure it for a specimen for his cabinet, he hurled a pork steak which he had by him at the animal, hoping to knock it over, so that he could catch it before it could regain the entrance. He missed his aim, but the nimble crab darted after the steak, seized it, and carried it safely into his subterranean home!

In connection with the layers or strata of the sand-dunes, it may be well to mention, that while at Atlantic City, I visited a well which a water company is boring in the salt marsh adjoining the city, to procure a supply of fresh water for the use of the inhabitants. The same company had previously sunk a similar well, from which their supply is now drawn. The engineer in charge informed me that water free from salt can be obtained almost anywhere on the beach by sinking a shallow well of only a few feet. The fresh water derived from the rains filters into such wells, and the sand appears to prevent the access of the water of the sea. But as the well deepens the water becomes salt, and they do not again meet with fresh water until a depth of about 800 feet is reached. The strata of clays, sands and marls which underlie southern New Jersey, have a gentle slope downward towards the ocean; so that a particular stratum of clay or sand which appears on the surface in

the western part of the State, say about Burlington or Camden, will be found perhaps hundreds of feet down when the ocean beach is reached. When the borings for the well reaches such a layer, the water which rises from it is that which entered the ground near Burlington or Camden, and has followed the layer from that place to the point where it is tapped. The well which is now used is about 1100 feet deep, and the water, which appears to come from a layer of white sand, rises to the surface. It furnishes about 700 gallons of water per hour. The well which the company is now sinking has reached a depth of 1000 feet and the work is still progressing.

The people at Atlantic City have recently been much interested in a whale of a rare species which had been caught by the crew of a life-saving station below the city a few days previously. It had probably come near the shore in pursuit of the fish on which it feeds, and as the tide receded, found itself cut off from the open ocean by one of those sand-bars, which I have mentioned as being often formed along this coast, with deeper water between them and the shore. In its efforts to escape, it was stranded on one of these bars. It was about 13 feet long—one of the Bottle-nosed Whales. After being exhibited for some days to the curious, it was transported to Washington for the benefit of the Smithsonian Institute. The skin was described as remarkably smooth and shiny, resembling the polished surface of "patent leather."

The sea-clams, which are so abundant on the coast, abound on these low sand-bars, which are under water during part of the tide. In walking along the beach I noticed the upturning of the sand made by them in their motions, and occasionally pried one out with my cane. I noticed also that the gulls had been similarly employed, for the three-pronged tracks made by these birds were thickly clustered around the small depressions marking the spot whence the clams had been taken. The friend whom I was visiting told me that the day before, he had twice seen the gulls carry a clam up to the height of 30 or 40 feet and then drop it to the wet sand. The shock is sufficient to break the shell, which is rather thin (much thinner than that of the kind commonly used by the people for food), and then the gull descends and eats the flesh which it has so ingeniously contrived to obtain access to. I found the gull tracks also around a hole in the sand, from which one of the boat shells (*Natica*) had been dug up. But this globular shell would be much harder to break than the flatter sea-clams, and the gulls had left it uninjured.

We landed from our boat to inspect some works, where in the summer that bony fish, the Menhaden, is converted into oil and fertilizers. The proprietor informed us that their factory consumes from four to 5,000,000 fish in a year. They are about the size of a herring, but thicker and heavier. The Menhaden swim in huge schools near the surface of the water. When a school is seen from the fishing vessel, now usually a steamer, the net is loaded half in one boat and half in another, which drop the middle of the net in front of the advancing school, and carry the ends around either side and bring them together in the rear, so as to enclose the fish. A bottom net is slipped under so as to prevent the escape of the fish. Sometimes as many as 200,000 fish will be caught at a single haul. The fish when brought to land are heated in great boilers which separates the oil, and the refuse is converted into fertilizers by mixing with potash and other materials.

The schools of Menhaden appear along the coast in the Fifth Month, and are found in different parts in different years. Last year they were very abundant to the northward, and one establishment caught and manufactured 96,000,000 fish! About 175 fish yielded a gallon of oil. J. W.

(To be concluded.)

Natural History, Science, &c.

Outings for Children and Invalids.—The best time for children and invalids to be out-of-doors is in the middle of the day; in winter between 10 A. M. and 2 P. M.; as the days grow longer they may be out between 9 A. M. and 4 P. M., and in midsummer till dark, unless malaria infests the neighborhood. Even then, if one is wrapped warmly enough, he may escape malaria. It is said by wise ones that no one catches the "chills" without first feeling chilly.

Upon coming in from out-of-doors, if any garment upon the body feels damp, it should at once be removed. On the Atlantic sea-board the air is often saturated with moisture, which penetrates the clothing of outgoers, and we all know how dangerous to health is sitting down with damp clothing on. One may ride or walk, if thoroughly protected from chilliness, through damp woods or wet grass with impunity, if when coming into the house and ceasing muscular exercise, warm and dry clothing is at once put on. Vigorous exercise should be kept up until this is done.

Children liable to attacks of croup should be kept in the house except only during the middle of the day, unless there is a piazza with southern exposure, where they may be warm and dry until the sun begins to decline. If at the very first sign of croup a warm shawl is closely fastened about the chest and arms, great relief will be obtained. The piazza above mentioned is a boon to all mothers. It makes daily outings for the children safe and easy. The mother can keep them under her eye all the time, and yet permit them the delight of open air. Children accustomed to spending much of their time out-of-doors when not asleep are likely to escape contagious diseases, or if attacked by them to suffer comparatively little from such attacks. The victims of scarlet fever, measles, whooping-cough, if they have been in the habit of freely taking the air, suffer far less from these maladies than do those children who are kept all the time in-doors.—*Selected.*

The Vanilla Plant.—The vanilla bean, as it is called, is becoming an important article of commerce, the value of the marketed crop, last year, approaching a million dollars. It is one of those cases in which the common question, What is the use of science? has met with a very practical answer. Only for science—only for the knowledge which has flowed from the labors of those who have investigated the relations of insects and flowers, would this enormous amount have been produced for the pleasure of man. The plant is an orchid, *Vanilla planifolia*, growing wild in the tropics, and the "bean" is the immature seed vessel. Like many other orchids, the plant is incapable of fertilizing itself. Its own pollen is as good as foreign pollen, but the structure is of such a nature that neither its own pollen nor any other pollen can reach the stigma until the obstacle is removed either by the aid of insects that visit the flower, or by some extraneous means. It so happens that it is only in a limited area that the plant produces seeds freely, and it is assumed that some special insect had secured the exclusive patent right of adaptation for this flower. In the absence of this insect the plant produces no seed-vessel. The insect, whatever it may be, does not seem to have a wide distribution. Since, however, all this has become known, man can do just as well and better, the work that the plant had become adapted for the insect to do. A sharp piece of bamboo, about as thick as a lead-pencil, is thrust into the column of the orchid's flower, removing the obstruction and allowing the flower's own pollen to act at the same time. An adapt workman can thus fertilize a thousand flowers in half a day. A crop of beans can, in this way, be secured whether the specially favored insect be about or not. The plant grows in the ground, but attaches itself by rootlets, as our ivy does, to trees, rocks or fences—and those who are now cultivating them have regular gardens, as we have hop-gardens, or gardens for Lima beans. They commence to bear at two years from the planting of the cutting, but the full crop is at the third or fourth season.—*The Independent.*

Baby and the Beast.—Instances are known of leopards rescuing their keepers from other animals in the menagerie, and a very pretty story is told of one case, when, through the instrumentality of a cage of leopards, a man and his baby girl were saved from the attack of a jaguar, one of the most untamable of animals. The man travelled with the menagerie and it attached circus as a gymnast in the summer, but when the animals went into winter quarters he was retained as a keeper, and lived with his family in a little cottage near by. Scarcely a day passed that he did not take his baby daughter to see the animals, and they, according to their custom, grew so fond of her, that at her coming, most of them would make some signs of pleasure. Only one, a sullen brute of a jaguar, refused to make friends, and always flattened down his ears and snarled when she was taken before his cage. With the leopards on the other hand, she was particularly friendly and they liked nothing better than having her put her tiny hand through the bars to pat and stroke them. The thought of putting her in the cage with even the leopards had never occurred to him, however, and probably would never would have, had not the jaguar forced it into his mind very suddenly one day. He had been cleaning the cages, and the process being an unpleasant one to the jaguar, that ferocious beast was in such a very ugly mood that the man thought it best not to anger him any more by holding the baby before his cage. Consequently he hurried past the cross animal, and thereby failed to notice that the cage fastening was so slipped that the door might easily be opened. He had reached the leopards and was holding the baby so that she could reach through the bars, when he heard a slight thud on the floor behind him, and looking around, saw to his horror that the jaguar had escaped, and with blazing eyes, slow-waving tail, and crouched body, was stealthily moving toward him.

His first feeling was a sickening fear, but he quickly recovered, and with the marvellous rapidity the mind is capable of in emergencies sought for means of escape. He knew he could not escape by either door, for the lithe, active animal would overtake him before he had gone ten paces. A pulley rope, used for hoisting quantities of meat or feed into the room, dangled from the ceiling to the floor, and offered

im safety had he not been encumbered with ıe baby: he could not climb the rope with er: he would not desert her. And yet to stay ıere meant death to both. The desperate aance suggested itself to throw the baby among ıe leopards, and trust to their friendship, while e would reach the rope, if not then too late. lhuost as he thought it he slipped the bolt, fted the fastening, opened the door, pushed his aby in, shut the door, and then leaped for the ope. It was well for him that he was a gym- ast and could hand-over-hand up a rope, for e was barely out of reach when the jaguar ıot through the air, and with its terrible claws ıught the rope just under one of his feet. fter makiug several futile attempts to reach ıe man, the enraged auimal tried to get into ıe leopards' eage, where the baby had been elcomed, and fortunately was kept in safety ntil help came aud the jaguar was shot. You ay be sure those leopards never lacked dainty ts of food after that.—*Harpers' Young People.*

Items.

Peace Policy in Hawaii.—The Sandwich Island overnment is conducted on peace principles—there eing no soldiers or ships of war for defence against vasion. Harris Kuight in the *Messenger of Peace*, ves the followiug account of the practical working the policy:—

"These peace principles have been put to a severe st, for on three occasions the French government as attempted to exact unjust demands by military rce. To protect their people from intemperance ıe Hawaiian government wisely prohibited the im- ortation of intoxicants, and as the law interfered ith the ill-gotten gains of some French merchants, ıd as Hawaii was a weak kingdom, a French force as sent to demand the repeal of this law, and also another law that was distasteful to them. They terrified the people by barbarous threats that ey paid $20,000 as a compensation for supposed juries and signed a treaty agreeing to repeal the ws that had given offence. The commander of e expedition probably did not threaten any more an the rules of war would allow; but some irre- onsible persons made many of the more ignorant rtion of the people believe that their little chil- en would be fired from the cannons, and other ıtrages inflicted. The consequence was that suffi- ent influence was brought on the government to duce a compliance with the unjust demands made them.

"The French, however, soon broke their part of e obligation, which released the Hawaiians from eirs; and they accordingly re-enacted the laws hich were so necessary to the peace and prosperity the people. The French again sent a force to mpel the repeal of the new laws, but this time ıe Hawaiians refused to submit to their tyrannical ıemies, and the French destroyed several thou- nd dollars worth of property in hopes of enforcing mpliance. The Hawaiian government, however, gidly adhered to their position, and would neither peal the law nor make forcible resistance to the ggressors. There were many of the people who ged an armed resistance, but the government rompted by the missionaries) sent a proclamation roughout the group of islands calling upon the ıurches and people to pray for deliverance and oid fighting. The French soon became discour- ed in continuing a contest which would be sure bring disgrace upon themselves, and did not ap- ar likely to accomplish the object they had in ew, so they retired. Any resistance would pro- ably have much increased the destruction of pro- rty, and would have decreased the disgrace of the ggressors.

"The British, at another time, took possession of ıe islands with a small frigate, but there was no sistance. The invader was monarch for five onths, and the British flag floated over custom- ouse, fort and post. But public opiuion in the is- nds and Europe brought down the British flag ıd sent up the royal Hawaiian signal."

Religion in Spain.—In speaking of the condition of religion aud morality in Spain, J. M. Buckley, Editor of the *Christian Advocate*, who has recently visited that country, says that in that country, Roman Catholicism "was the most intolerant and cruel form that Christianity ever assumed. From 1481 to 1808, the Holy Tribunal of Spain burned 34,612 persons alive, 18,048 in effigy, and impris- oned 288,109, 'the goods and chattels of every one being first duly confiscated. As late as 1781, a female saint was burned at Seville.' The Inquisi- tion, the *Auto-da-fe*, and the insatiable appetite for the blood of heretics have made it the type of the persecuting spirit.

"I had been led to hope that it had undergone material improvement, as some recent travellers have spoken very indulgently of it, and went to Spain with the purpose of confirming their views, if, on as close an examination as possible, they should appear well founded. But for the honor of human nature, to say nothing of Christianity, I re- gret to find evidence, all too abundant, that it is as superstitious and intolerant as ever it was.

"In Seville, every year in Holy Week, ceremonies the most superstitious are performed. Richard Ford, who apologizes for every thing possible to be excused in Spain, says of them: 'On a far wider ground than any mere question of Papist or Protes- tant, the most liberal-minded traveller will set down the entire performance as a pure piece of paganism, with the substitution of one set of names for another.

"In Madrid, at one of the most popular chapels there, I purchased of a Roman Catholic priest the exact measurement of the Virgin's sandal.

"In the center, in Spanish, is the statemeut that the original is preserved in a monastery in Spain, and an account of the benefits to be derived from the measurement. Of this monstrous statement a literal translation is herewith given:

"Long live the holiest Mary, mother of God. This is the true measure of the sandal of the holiest Virgin, which is preserved with great veneration in a convent of Spain. The Pope John XXII. granted three hundred years of indulgence to all who kiss three times this measure and pray three *Ave Marias*.

"This indulgence confirmed Clemens VIII. in the year 1603, and it can be gained as often as you wish for the blessed works of the Purgatory and for the greater glory of the Queen of the Angels.

"It is permitted to take from this measure others, and all shall have the same indulgences.

"Mary, Mother of Grace, pray for us.

"The influence of Romanism on morality in Spain is, after all, the question of deepest signifi- cance. Making all allowance for many devout and conscientious persons in that Church who are earn- estly trying to serve God according to the light they have, and whose consciences are only sophisti- cated upon the ceremonial requirements of Roman- ism, it is to be doubted whether any positive influ- ence for good upon the morality of the Spanish people is exerted by the Church. Priests, as a class, are notoriously frivolous and profligate. The hardest things we heard said of them came from *Catholics*, and no Protestant would dare to speak publicly of them as they are spoken of by their own people. In one great city the wife of a foreign consul, her- self a Catholic, declared that 'there were but three or four priests in the entire church in that city to whom an honest woman could confess. The people consider the Confessional, chiefly frequented by women, as an organized institution for the destruc- tion of the family.

"Some years ago a freethinker, named Garcia Vao, edited a paper in Madrid, largely devoted to the publication of authentic cases of immorality committed by priests. He was very particular to have facts, and the record was extraordinary and awful. It revealed in many of the remoter villages of Spain, where no papers are published, a condi- tion of immorality defying belief. In many of those villages there are few besides the priest who can read and write. The people are crushed, and there is no one of sufficient influence to protest against these immoralities.

"Observe that it is not *denied* that there are many moral men in the Roman Catholic Church, and it is not *affirmed* that all priests in Spain are corrupt. But that the institution does not promote morality, does promote licentiousness and looseness of all kinds, I am compelled to believe, though more than willing to perceive the contrary if it existed."

In connection with this subject, it may be added, that there are said to be now about 100 Protestant missionaries at work in Spain, who have organized 60 or 70 congregations, with a membership of 12,000.

THE FRIEND.

FIFTH MONTH 4, 1889.

True religion is the only universal remedy for the evils that afflict mankind—obedience to the restraints and leadings of the Spirit of our gracious Redeemer is the appointed means not only for procuring peace and happiness in the world to come, but for enabling man to pass through this life with a good degree of comfort and enjoyment. One who has never reflected much upon the causes which lead to trouble and misery among men, would be astonished to find how large a proportion of these are to be traced either immediately or more remotely to transgressions of the Divine law.

We believe, therefore, that the most effective of philanthropists are those who strike at the root of evils, and endeavor to promote among men a reverence for religion and a willingness to bear the yoke of Christ. Those who come under his holy government will gradually be redeemed from the sway of all those appetites and passions, the unrestrained indulgence in which is hurtful to themselves and renders them instruments of evil to others. And not only will they be made as lights in the world by the holy, self-denying lives which they lead; but in the Lord's own time and way they will often be made testimony-bearers, and feel it a duty to labor for the promotion of truth and righteous- ness in the earth.

From an honest concern arising from such a good source it is charitable to believe has sprung much of the zeal manifested in this country at the present time to restrain the evils that are flowing from the use of intoxicating drinks. These evils are open, notorious, and generally admitted to exist.

The Legislature of Pennsylvania has enacted a law by which the people of that State, at an election to be held on the 18th of the Sixth Month next are required to decide by their votes whether the manufacture and sale of in- toxicating liquors for *drinking purposes* shall be permitted or shall be prohibited within its borders. It is a very favorable circumstance that no other political issues, no party or per- sonal preferences are involved in this decision; but that the voters may go to the polls and cast their ballots simply in accordance with their belief as to whether the proposed prohibition will be for the general good or not.

One of the strong arguments in favor of such prohibition is that it will prevent the open sale of such liquors, and thus remove temptation from thousands of those who are weak and easily drawn into the use of intoxicating drinks, although they know that it is to their own dis- advantage. Our Saviour taught his disciples to pray, "Lead us not into temptation;" and surely it is the duty of his servants to shield their fellow-men so far as they can from tempta- tions which they would find it difficult to resist.

It is no valid objection to the proposed pro-

hibition, that many of those who have contracted a strong love for alcoholic drinks, will probably find means in some way or another to gratify their longings; and that unprincipled men for the sake of gain, will surreptitiously supply this demand. As well might we object to a law which makes stealing a criminal offence, because some persons will steal notwithstanding the law. The condemnation placed on any evil practice by law has an educational influence on the community; and certainly *tends* to its repression, even if it cannot entirely eradicate it.

We feel, too, that if liquor could only be obtained by secret and illegal means (which in itself would render its use disreputable), that the probable effect would be to save many of those now growing up to manhood from acquiring a fondness for it—a fondness which might lead to their own destruction.

The general testimony of the public papers in Philadelphia, as to the good effects produced in that city during the past year by the enforcement of the present license law, seems to us an additional reason for extending the principle of prohibition. The decrease of disorder and public drunkenness which has been observed in Philadelphia, is due solely to the care exercised by the Judges in greatly diminishing the number of places where liquor could be sold, and in refusing licenses to persons of bad character. It was this *partial* prohibition which produced the good result; and this would probably have been quite as effective if the sellers of liquor had not been required to pay any license fee. That the amount of license fee required has no influence in discouraging the opening of saloons, is evident from the fact that the applications for permission to open saloons now being made to the Judges of Philadelphia, are in excess (we believe by some thousands) of the number granted by them the previous year. It is not to the amount of the fee, but to the conscientiousness of the Judges, that Philadelphia has been indebted for whatever measure of reform it has experienced in this matter.

As this subject is one of great importance, we hope those of our readers who are entitled to a vote in Pennsylvania, will so exercise their power as to promote, to the best of their judgment, the cause of morality and the public welfare.

SUMMARY OF EVENTS.

United States.—The celebration of the centennial anniversary of the inauguration of Washington as the first President of the United States, begun in New York city on Fourth Month 29th, and was expected to last three days. The *Ledger* says: "New York city is in a whirl of festivity and crowded with a visiting multitude."

The total value of our exports for the twelve months which ended Third Mo. 31st, 1889, was $723,757,838, against $694,158,815 during the twelve months which ended Third Mo. 31st, 1888. The total value of our imports for the same period was $733,531,195, against $723,228,144.

Returns have been received of the vote on the Prohibitory Amendment in all the cities and towns in Massachusetts. The total vote for the amendment is 88,696; against, 133,195: majority against the amendment, 44,499.

In Boston there were over 2000 applicants for liquor licenses and, as the law limits the number to 780, there are nearly 1500 places that must close by Fifth Month 1st. An estimate of the loss to those who have been refused a license in fixtures and income, places the sum at $5,000,000. About 3500 barkeepers will be thrown out of employment.

Judge White, of the Common Pleas Court in Pittsburg, has handed down his decision in the liquor license applications of Allegheny County. He granted but 95 retail and 43 wholesale licenses in Pittsburg, against a total of over 700 two years ago and 274 last year. Thirty-nine retail and 15 wholesale licenses were granted in Allegheny. The total number of wholesale and retail licenses granted in the County was 254.

The Senate of New York on the 25th ult., passed the Saxton Electoral Reform bill by a vote of 18 to 11. After a long debate the High License bill recently approved by the Assembly was passed.

The Senate of Connecticut, by a strict party vote, has passed the Prohibition Amendment resolution, which was defeated in the House one week before. The House then voted to recede from its former vote, and concur with the Senate in submitting the amendment to the people.

E. B. Cowgill, the Kansas State Sugar Inspector, says that there will be a number of new sugar factories started in that State this year, and that the sugar product of the State will be many times greater than it was last year.

Surgeon General Hamilton, of the Marine Hospital Service, has been informed by the President of the Board of Health of Sandford, Florida, that a case of yellow fever existed in that city. Every precaution has been taken to prevent a spread of the disease.

Indianapolis is reported to be flooded with counterfeit $10 greenbacks, which are part of a lot printed on an island near St. Louis in 1878.

A case of leprosy has been discovered at Spring Lake, Wisconsin. The victim is a woman. The character of the disease is well marked.

A storm on Lake Superior last week broke up a number of booms of logs and scattered the timbers out in the lake, causing a loss to lumbermen estimated at $100,000.

Deaths in Philadelphia last week numbered 395, a decrease of 28 as compared with the previous week, and of 14 as compared with the corresponding period last year. Of the entire number 227 were males and 168 females: 48 died of pneumonia; 46 of consumption; 27 of convulsions; 24 of diseases of the heart; 15 of typhoid fever; 14 of old age; 14 of cancer; 12 of inflammation of the stomach and bowels; 12 of bronchitis; 12 of debility; 11 of congestion of the brain, and 10 of cerebritis.

Markets, &c.—U. S. 4½'s, 108¾; 4's, 129¾; currency 6's, 121 a 131.

Cotton.—Spinners bought sparingly on a basis of 11 cts. per pound for middling uplands.

Flour and Meal.—Western and Pennsylvania super, $2.50 a $3.00; do., do., extras, $3.25 a $3.75; No. 2 winter family, $3.75 a $4.25; Pennsylvania family, $4.25 a $4.50; Pennsylvania roller process, $4.50 a $5.00; Ohio, clear, $4.50 a $4.75; do., straight, $4.75 a $5.00; Indiana, clear, $4.50 a $4.75; do., straight, $4.75 a $5.00; St. Louis and Southern Illinois, clear, $4.50 a $4.65; do. do., straight, $4.75 a $5.00; winter patent, fair to choice, $5.15 a $5.50; Minnesota, clear, $3.90 a $4.50; do., straight, $4.75 a $5.50; do., patent, $5.50 a $6.00. Rye flour was scarce and firm, at $3.00 per barrel for choice.

Grain.—No. 1 red wheat, 90½ a 91 cts.
No. 2 mixed corn, 42½ a 43 cts.
No. 2 white oats, 31¾ a 32½ cts.

Beeves.—Best steers, 4⅝ a 4¾ cts.; good, 4¼ a 4⅜ cts.; medium, 4 a 4⅛ cts.; fair, 3½ a 3¾ cts.; common, 3 a 3¼ cts.

Sheep.—Best wool, 6 a 6⅛ cts.; medium, 5½ a 5⅝ cts.; fair, 5¼ a 5⅜ cts.. Clipped, best, 4⅝ a 4¾ cts.; good, 4¼ a 4⅜ cts.; medium, 4 a 4⅛ cts.; common, 2½ a 3 cts. Lambs, 6¾ a 8 cts.

Hogs.—Choice Chicagos, 7⅛ a 7¼ cts.; good Westerns, 6¾ a 7 cts.; country hogs, 6¼ a 6½ cts.

Foreign.—A Unionist conference was held at Birmingham on the 25th of Fourth Month. Resolutions were adopted affirming that the land question was the root of Irish discontent, and urging the Government to introduce in the House of Commons, without delay, a measure to enable tenants to become owners of the land.

General Boulanger, Count Dillon, and six other members of the Boulangist party, arrived in London on the afternoon of the 24th ult. A crowd outside the station is estimated to have numbered 2000 persons. They groaned and hissed the General as well as hooted and cheered him. The public generally are apathetic concerning Boulanger's presence in the city.

The provisional directors of the Comptoir d'Escompte have signed a deed constituting a new company. The deed gives the present holders of shares 40,000 founders' shares, besides a right to 20 per cent. of the profits. A syndicate of bankers guarantees the entire amount of the capital in the event of the shares not being taken.

The Conference of representatives of the United States, Germany and England, to consider Samoan affairs, opened on the 29th ultimo, in the Congress Hall of Prince Bismarck's residence. The session lasted an hour and fifteen minutes. On the proposal of Count Herbert Bismarck it was decided that the strictest secrecy should govern the deliberations of the Conference.

The Conference adjourned without fixing a date for the next session. The sentiments expressed by the Commissioners were of the friendliest character.

It is reported from St. Petersburg that, in addition to revolutionary pamphlets, menacing letters have been found on the Czar's table.

In consequence of compromising discoveries affecting the Chiefs of the secret police, Poutiline, the head of that department, and several high officers, have been dismissed.

Terrible land slides have occurred in Peru from the perpendicular walls through which the tunnels on the Oroya route were cut in order to enable the Verruga bridge to be thrown across the chasm from tunnel to tunnel. A cloud-burst caused a mass of rocks and earth to crash down and sweep away the bridge. The bridge, which cost $500,000, was 575 feet long and 260 feet high, the highest in the world with one exception.

It is reported that the sea has been exceedingly rough in the bay of Callos, Peru, "in consequence of a peculiar agitation, the cause of which has never been satisfactorily explained."

Several cases of yellow fever have recently occurred in Callao, Peru.

On the morning of the 28th ultimo, the limited express on the Grand Trunk Railway was wrecked near Hamilton, Ontario. The cars jumped the track and ran into a water tank. Two cars were telescoped and took fire. Eighteen persons were killed, and about twenty injured. The latter are doing well, but of the killed only two have been identified, the others having been burned beyond recognition. Most of the passengers were on their way to the centennial celebration in New York city.

NOTICES.

The Committee on Public Meetings of the Temperance Association of Friends of Philadelphia Yearly Meeting, is desirous of entering into communication with one or more Friends in each Particular Meeting in Eastern Pennsylvania, the object being to take such means as may seem advisable to stir up a more general interest among Friends and others in the election of the Prohibitory Amendment, which is to be held on the 18th of Sixth Month next. Friends should bear in mind that this is a moral and not a political question, and one in which their influence for the right ought to be felt in the communities in which they live more than it is. Will not those who may take an interest in the subject promptly address

George Vaux, Jr.,
404 Locust Street, Philadelphia.

Westtown Boarding School.—During the Summer term the stage will be at Westtown Station to convey passengers to the school on the arrival of the 7.25, 8.53, 2.47 and 4.55 trains from Broad St. Station.

J. G. Williams, *Supt.*

Wanted—A competent Friend to teach in Chesterfield Preparative Meeting School at Crosswicks, N. J.

For information apply to Joseph S. Middleton, Crosswicks, Burlington Co., N. J.; or Wm. Bishop, Walnford, Monmouth Co., N. J.

Wanted—Numbers 59 and 64 of the *Tract Repository*, for Friends' Library.

Address Jno. H. Dillingham, *Librarian*,
142 North Sixteenth Street.

Friend's Asylum for the Insane.—An Assistant Resident Physician wanted. Please apply promptly to Dr. Jno. C. Hall, *Supt.*, Frankford, Philadelphia.

Died, at Poplar Ridge, N. Y., Second Month 7th, 1889, in her 34th year, M. Rebecca Hazard, wife of William W. Hazard, an esteemed member of Scipio Monthly Meeting of Friends. This dear Friend was very exemplary in life and conversation, having in her young years yielded to the inward Teacher, she was made willing to bear the cross in obedience; and it is believed that she has entered into the joy of her Lord.

——, at her residence in Germantown, Third Mo. 11th, 1889, Mary T. Spencer, widow of George Spencer, in the 89th year of her age, a member and elder of Abington Monthly, and Horsham Particular Meeting of Friends.

THE FRIEND.

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FOR "THE FRIEND."

Historical Review of the Society of Friends.

(Continued from page 314.)

As the number of those who took part in the Beaconite separation was comparatively small, and their organization soon collapsed, the reader may think that I am devoting too much space to this movement, and perhaps he might justly so conclude, were it not that it was merely an outgrowth—a temporary development from a root of error which was more deeply implanted, and which continued to survive and to spread after this one of its offspring had withered, and disappeared.

While Friends had ever reverently esteemed the Sacred Scriptures, the preaching of anointed ministers, and all other outward helps in the Christian journey, as blessings to be prized and used, yet they had placed special emphasis on those declarations of Holy Writ, which show that under the Christian dispensation, God is to be the great Teacher of his people—that as the Apostle John says: "The anointing which ye have received of [God] abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in Him." It is this *anointing*, or the Spirit of Christ, through which man must receive all true knowledge of spiritual things,—which he cannot receive nor understand by his own natural and unaided powers. This Teacher, high in the heart, is the fountain of Divine wisdom to which we have ever directed people as the *primary* rule of faith and practice, and an ever-present Guide and Helper.

It is evident, therefore, that when some began to teach, that it is from the Scriptures *alone* we are to obtain a knowledge of heavenly mysteries; and to encourage the people to study and collate these as *the* means of obtaining Divine knowledge, to the neglect of that which is far more important to every individual, even the waiting upon and obeying those impressions which the Lord's Spirit makes upon the mind for instruction, and for guidance in the way of righteousness—that these had departed from one of the most fundamental principles of vital religion; and from a deeply cherished doctrine of the Christian faith as held by the Society of Friends.

John Wilkinson, one of the ministers who afterwards joined in the Beaconite separation, at a meeting at Tottenham, near London, in 1835, spoke of the "belief in Christ as an inward principle" as a *deceptive belief*. Thomas Shillitoe, with whose extensive travels as a minister of the Gospel many of my readers are probably familiar, arose afterwards and said: "I feel constrained to say, that if by an '*inward principle*,' is meant the inshining of the Light of Christ in the heart, which is his second coming without sin unto salvation, and this is not to be believed in and depended upon, then I am in a most deplorable state! Now, at my advanced age, at this solemn period, and in the prospect of being soon called to stand before the judgment-seat of God, to receive the reward of my works, then where shall I be? And if there is no 'inward principle,' then, for sixty years past, I have been following a 'Jack o' the lantern,' a 'Will o' the wisp!' For it is now more than 60 years since I became acquainted with the principles of this Society. Oh, no! my friends, the evidence in my mind at this time is, that as I have followed the leading and guidance of this inward principle, this inshining of the Light of Christ, it has led me safely along through all the dangers and perils of the way, and will continue to lead me to the end. And it is the chief corner-stone on which I build all my hopes, and shall do to the end of my days; and I crave that during the remainder of my life, nothing I may ever hear, nothing I may ever read, nothing any man may say, may jostle me from off this foundation. And I warn you to take heed how you receive any other doctrine than this."

For want of following "the leading and guidance of this inward principle;" and through trusting to their own reason and their own interpretations of Scripture, unaided by the revelations of the Spirit of God; much unsettlement of mind was experienced by some of those who left our Society. A striking instance of this is recorded by Elizabeth Knott, whose account was published in the *British Friend*, and thence transferred to the columns of THE FRIEND of Philadelphia, for Second Mo. 1st, 1873. It refers to one who had been a fellow-member with her, and who was esteemed for his kindliness of disposition, but who had wandered so far from the truth as to state to E. Knott his belief, that the doctrines of early Friends were "nothing short of the delusions of the devil." She says:

"I watched him for years; straying from one mountain to another. He left, as might be expected, the Society of Friends, and joined the 'Plymouth Brethren,' having unity with them for a good while—met them in breaking of bread, preached among them, and seemed to have found an ark of refuge in communion with the 'saints.' But eventually he became dissatisfied, and went to the Wesleyan body, to find food for his unsatisfied soul. For a time he rested in that ark of refuge, but here he did not remain. Strange to say, he who proclaimed in town and in the country, by wayside and on the seashore, 'the unsearchable riches of Christ'—told of the great atonement on Calvary, of the Lamb slain for the sins of mankind,—should by some new light he thought he had received, go to the Unitarians and receive their doctrine—to what extent I cannot say, for there are degrees even in this way—but in this profession of religious belief he was found when the angel of death was sent to hover over his dwelling, and in the fluttering of his wing to tell him his earthly race was nearly run.

"I went to his house to inquire how he was, hearing he was ill. I sent up my name to his chamber, and was immediately invited to go to him. I found him in an agony of soul—his arms beseechingly uplifted. He gave me his hand, saying: 'Pray for me; oh, pray earnestly for me!' My sympathy and distress were so great that I could not reply for some time. I then said, 'Oh, pray thyself; the door is open for all to come boldly upon me with a fixed gaze, saying: 'Hear me; mark what I say, and tell it; tell it as my dying testimony. The Society of Friends hold the Truth, the very truth; their doctrines are the very truth of God; *if they are only carried out.*' This he repeated twice, 'If they are only carried out.' He paused, and then, with a loud voice, said: 'O God, look down in thy wonted mercy, and pardon, or receive me!' He then signified to his wife that I might leave the room for a short time, but to come back to him again. I parted from him in agonized silence, with a warm pressure of his hand and a look of deep sympathy. I went home to my own house, and to my bed chamber, where on bended knees I supplicated for him, as if for my own life. Suddenly, like a flash of lightning, all access of words or spirit was withdrawn, and I rose from my prostrate condition and sat down amazed at my feelings. Not long was I left in uncertainty. A knock at my door by a servant revealed to me that the spirit of my friend had left its earthly tabernacle. It has ever appeared to me a most remarkable thing, that on his death-bed he should so solemnly revoke his assertions respecting the Society of Friends and their doctrines, and to the very person to whom his words of deprecation were addressed."

Although *Beaconism* as an organization had but a temporary existence, yet some of the same doctrines as held by its advocates from time to time appeared in the writings of members of our Society, especially in Great Britain. These were often mingled with much that was sound and instructive; and might therefore more easily pass unchallenged, and prove as seeds from which future error and trouble were to spring. Yet they were sufficiently prominent to awaken the uneasiness of concerned Friends on both sides of the Atlantic. Publications of this character are frequently referred to in the correspondence between the Meetings for Sufferings of Philadelphia Yearly Meeting, and that of London: In an epistle from the former body, written in 1842, it is stated, that much exercise had been caused to many brethren by "the introduction of some works into this country containing sentiments not in accordance with the principles which our religious Society has held and promulgated from the beginning."

To counteract the effect of these, the Yearly Meeting of Philadelphia issued a statement of principles, entitled "The Ancient Testimony Revived," based on the writings of our early members, and re-affirming the doctrines which they proclaimed to the world. Of this valuable pamphlet a large edition was printed and circulated; and it is still kept on hand, and may be gratuitously obtained by application to Friends' Book Store, No. 304 Arch Street, Philadelphia.

In an epistle sent to the London Meeting for Sufferings in 1846, reference is made to the divided feeling among Friends in America produced by works issued from the English press; and an earnest appeal is made to English Friends to provide a remedy for this evil. The epistle says: "True unity is a precious, but a very delicate bond, and there is perhaps nothing that so quickly and so effectually severs it as the evidence that persons occupying the highest stations in the Church, are putting forth and maintaining doctrinal opinions at variance with the hitherto established testimonies of the Society." "Such different views must render Friends a divided people in feeling and in object, until what is unsound in these discordant opinions can be testified against, and our Society be brought to oneness of purpose."* J. W.

For "The Friend."

Notes of a Visit to Italy.

(Continued from page 315.)

Rome on the 3d of Sixth Month was in the best of humor: although the first day of the week, the Italians seemed to unite, all classes of them in celebrating the day in commemoration of the consummation of Italian unity and liberty, and the taking possession of Rome by Victor Emanuel and Garibaldi, and ending Papal rule (or *misrule*, as some of the people termed it). There were soldiers on parade, people dressed in their Sunday attire, King and Queen riding out among the populace, giving and receiving their salutations, riding in open carriage without guards of either soldiers or police—all seeming intent on enjoying the day to celebrate the event of Italian unity of all the provinces into one kingdom.

While their popular rulers were monopolizing the attention and affection of the people, the man at the Vatican was indulging in a sour and sulky spirit, saying he was "a prisoner," but a self-imposed one who had forfeited the confidence and respect of the people who had rejected him and his claims as a prince and a ruler. Now he stays in his nest, and closes up all avenues of the people's sympathy, and pouts over the loss of what he calls the patrimony of Peter, viz. "his ruling power as a prince," which Peter never had to give or bequeath, as if the people had no say in the choice of their rulers. But they have really taken notes out of the American book. We had located ourselves at the Hotel Continental, fronting the railroad station and an open plaza or square; and it being a great thoroughfare, from our front window and balustrade, we were enabled to witness the joyous parade and mingling of ruler and people on this occasion, with no instances of drunkenness or disorder of any kind, as if a community of interests dominated in their midst, without fear of arrests as practised under the previous rule.

We were out some seven miles on the Appian way, where Paul met the brethren as a prisoner on his way to Rome. The road itself remains an evidence of the stability of the work of these old Romans—straight for scores of miles, and solid and substantial still, after 1800 years of use. We were in other directions about the city, amid its ruins and excavations; but not much rebuilding going on. The people were poorly paid for labor—one and a half francs per day—but they live cheaply and clothe correspondingly, and seem content with meals without luxury—a cup of wine, sopped with brown bread. Liberty of speech is now allowed and freedom to entertain, practice and preach Protestant doctrines, and erect and worship in Protestant churches (forbidden under Papal rule), also to erect monuments in public places in Rome to the memory of heretics that in 1600 were condemned and publicly burnt at the stake by order of the then Pope, for adherence to the Bible and the Protestant faith. The voice of the people demanded this liberty, and recently, by their votes secured this right, among other fruits which the overthrow of Papal tyranny had for centuries forbidden and punished with death in its cruelest forms if only the utterance for this freedom was muttered. Now a monument to Giardini Bruno is to be erected on the spot where in 1600 he suffered for the truth, and was a witness and martyr for Christ. The people of Italy and Rome are not godless, but are disposed to be religious, had they (as was hinted to us) been offered a religion worthy of their acceptance or worthy of having, and we believe are ripe and ready to accept the Lord Jesus and his Gospel of salvation by faith, without the intervention of bishops, priests, Peter or Mary, and useless mummeries.

Rome had many other attractions, which our limited stay and the approach of the hot season deprived us of seeing and making record of; and even our desired visit to Naples and Pompeii, with its numerous objects and places of interest, with the ancient ruins of that old overthrown city—these we had to forego the pleasure of seeing, as we had hoped to do; and although so near—120 miles—we were compelled to deny ourselves this boon, as our strength had already begun to wane, under the pressure of undertaking too much sight-seeing in too short a time; so with some reluctance we prepared to take our departure on the 5th of Sixth Month for northern Italy and by car to Florence—180 miles through a delightful country of rugged mountains and plains, through numerous tunnels, vineyards and grain fields; women making hay and cultivating the vines, and saluting the train as it passed.

Vines were planted in rows, with rows of trees between, and the vines trained from tree to tree, enterlined together in festoon style—quite a ride through enchanting scenery. The trees in many places are denuded of their leaves, presumably to feed the silk worms, Italy being noted for its silk culture; and these trees stripped of their leaves two or three times a year, continued to strike our attention, after we had got pretty far up into Northern Italy, even as far as Como, on the ascending spurs of the Alpine region. Arriving at Florence at 7.15 P. M., found good accommodation at Hotel De Europe too late and too unwell for any exploration of the city, except to dine. These late diuners don't suit our acquired habits at home.

Florence is on both banks of the Arno and connected by bridges. Anciently it was a walled city; the walls are now destroyed, having only the gates left. It has 154,000 inhabitants and was once a great centre of trade in wool, cloth, silk and money changers. It occupied a proud position in the cultivation of the arts and sciences, and retains an amazing profusion of the treasures of art. The incidents of its history are perpetuated in its galleries, museums and imposing monuments, and it is now the centre of the manufacture of beautiful marble statuary and alabaster ornaments—an energetic and industrious people, alive to trading with its numerous visitors, especially Americans. Their galleries of sculpture, statuary and painting are nobly represented, and of unusual interest to visitors. Through its suburbs and surroundings we had the pleasure to ride, and around the park on the hill overlooking the city, giving us a fine view of Florence. Our bankers were close by our hotel, so we had no trouble in replenishing our purse. Our guide then conducted us to an establishment where a large business was done with our American houses in the sale of fine marble statuary and alabaster ornaments seen in the show windows of our own city. A few purchases were made, to be sent home in the usual way, and through the New York Custom House—as these establishments don't expect a visitor to merely examine their goods and make no purchases. Without being able to take in all the galleries of art and other attractive sights of Florence, we, after a short stay, took the route to Venice—about 160 miles through the continuous Appenines, with its spurs and some 30 tunnels—passing through the cities of Bologna, Ferrara, Rovige and Padova, all of them places of note, and through a well cultivated country of vineyards and fields of grain and hay, and as usual, plenty of female laborers in the fields at work; the tunnels alternately changing the scene and the scenery from the gloom of the tunnel to the cheering aspect of the open fields and vineyards. This journeying through such varying landscape and mountain keeps up a continual interest and curiosity to take in all that may be learned in these old regions of civilization, but new to the tourist. So after eight hours' ride, with stoppages at the different cities and time for lunch at Bologna we arrive over a long peninsula at the noted and ancient city of Venice, the city of canals and gondola, and landing from the compartment cars on to the Grand Canal, we were conveyed by gondola to the Hotel Victoria, close by the plazza of St. Mark's Cathedral, noted for its age and once for its beauty. G. R.

Philadelphia, Fourth Mo. 20th, 1889.

An easy and habitual yielding to the passion of anger is fatal to that coolness of judgment and calmness of temper which are indispensable qualities of strong characters and truly successful lives. Select out of any community the hot-headed men who are frequently heard raving at events and berating their fellow-men, and you select the essentially weak men, who neither win great respect nor carry great weight in the community. Strong men are men who know how to keep cool, or to restrain themselves when excited. Their coolness, or their calmness, is a part of their strength. The man whose temper controls him, incapacitates himself by blinding passion for the exercise of that shrewdness and judgment with which the man who keeps a calm and steady mind and manner will surmount difficulties, conquer opposition, and defeat injustice.—*Exchange.*

* For more copious extracts from this correspondence, and fuller details on the subject, see "*A Brief Narrative of the Position of Philadelphia Yearly Meeting*," which may be obtained by applying to Friends' Book Store, No. 304 Arch Street, Philadelphia, by any one who desires to investigate it further.

For "The Friend."

Temptations of Satan.

It appears that Satan has power to assume a variety of images or transformed appearances, in order to draw away disciples after him; or to turn man from the upright, innocent image in which God created him. But he preferred to appear to our mother Eve, in the form of a serpent, which was said to be more subtle than any beast of the field—so he tempted her to partake of forbidden fruit. And we have many forbidden things now which he tempts us to partake of. And she gave to her husband; and they thus lost their upright life of innocency and purity, and in this fallen and sinful condition they brought forth children in their own fallen and sinful likeness. And now it would be wise for each of us to examine our own hearts, 'Lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be perverted from the simplicity that is in Christ." For all the evil propensities that we have by nature must be restrained and overcome by obedience to the indwelling spirit and power of Immanuel, which being interpreted, is God with us. And when God is in us and with us, greater is He that is in us than he that rules in the man of the world, or the natural man.

Such as have the spirit of Satan in them, and are actuated by it, cannot, with all the enticing words of man's wisdom, cast him out of others; for Satan cannot cast out Satan, neither does he want to. And no man can redeem his brother, nor give to God a ransom for him. So we must remain under the power of the deceitful tempter until his head is so bruised by the seed of the woman co-operating with our spirits, that he has no longer dominion over us. We must in order for salvation, be turned from the power of the tempter to the power of God. The Apostle James says, "Let no man say when he is tempted, I am tempted of God. For God cannot be tempted with evil; but every man is tempted when he is drawn away of his own lust and enticed." But temptation is not sin until it is embraced.

Of all the varied forms of evil which now beset mankind, are not those which flow from the use of intoxicating drinks among the greatest? When the devils entered the herd of swine, that we read of in the New Testament, it seemed to set them crazy; so that they went headlong to their own destruction. And when the fascinating cup, with its bewildering contents, is received and suffered to enter the swinish nature in man, it seems to set him crazy; and he loses the restraining power of reason to guide him; so that he is ready for all the abominations of sin and uncleanness. And now the grave and momentous question arises: How is this great evil to be overcome? Must we not look to a higher power than earth can give? Even to Him whose power is over all the powers of the enemy? Yet man has his part to do in all reforms. And as a large portion of such as are beset with the temptation for strong drink have not yet been set free from the law of sin and death, but are still struggling under the yoke of bondage and temptation, would it not be wise, partly through pity on them and also for the general good of suffering humanity, to place the temptation out of the way by prohibiting the distillation or manufacturing of all alcoholic drinks? Let us be willing to bear with the inconveniences that might arise from prohibition, for the sake of the preponderating weight of good that would result from it.

It seems evident that the evils resulting from the use of alcoholic drinks, far overbalance the good which they in any way can do. When we see that thousands of men unprepared for death are annually losing their lives, and others are suffering deep degradation and woe from their use, why should we not prohibit the perpetuating of the evil? If the tempting drink could be removed from the sight of a weak brother, it would be more effectual in saving him, than to hold out the caution "touch not, taste not, handle not," while the glass was before him.

David Huddleston.

Dublin, Ind., Third Month 25th, 1889.

For "The Friend."

A Dredging Excursion.

(Concluded from page 318.)

I have made a rather long introduction to the dredging part of our excursion—which may perhaps be accounted for by the fact that it was written on the morning of the 4th, after a rather unsuccessful attempt to dredge in the muddy bottom of Somers' Bay, at the southern extremity of the Atlantic City beach. We obtained plenty of dark colored mud, but not being provided with a suitable sieve to wash it in, probably missed seeing most of the sea-worms which inhabit such places.

In the afternoon of the 4th, we tried the northern extremity of the island, and with a pleasant, accommodating captain explored one of the creeks that ran in towards the main land, till we reached a place where he said we would find a shell bottom.

Here we found a dozen small boats each with a man and a pair of long-handled tongs, grappling the bottom for the hard-shelled or Quohog clams, which live in the mud at the bottom. The water was about 12 feet in depth. It was laborious work, and I thought the fishermen fairly earned the $2 per thousand which they received for the shell-fish they caught. These are the ordinary clams of the Philadelphia and New York markets; and they are found along the coast from Cape Cod to Florida. The shell is thick and strong, and from the purple margin of it the Indians were in the habit of cutting out the dark beads used in making the purple wampum or shell-money. In the New England States another species of clam—the soft-shelled—is more valued for food purposes.

One of the clam-dredgers had brought up a Horse-shoe or King Crab, which he kindly transferred to our vessel. It is the largest of the crab family found on our coast, and differs so much from the others in some of its anatomical details as to raise the question among naturalists—whether or not it really belongs to the same class of animals. It is covered all over with a crust which seems more horny in its composition than the common crab's, whose shell is of lime. Under the broad, rounded and arched crust of the head, or forepart of the animal, are grouped the legs, the organs of digestion, &c. It lives in the bays and inlets along the coast, just burying itself beneath the sand and mud which coats the bottom. There it finds the worms on which it feeds. At the spawning season, in the Fifth and Sixth months, it comes upon the beaches to lay its eggs. It is unusually abundant in Delaware Bay, and in some seasons the number of them which come to the shore to spawn is very astonishing. The Geological Report of New Jersey for 1868, says:

"The whole strand for many miles is covered with them—sometimes two or three deep; 750,000 have been taken on about half a mile of the strand; and one year 1,200,000 were taken on about a mile. They deposit their eggs and then leave the shore entirely, till the same season next year. The number of eggs is very great. They are so thick along the shore, that they can be shovelled up and collected by the wagon-load. Great numbers are thus gathered and carried away to feed chickens. When they hatch, the sand is fairly alive with the little creatures. A year or two since a vessel took in a load of sand on the shore, and in two or three days, so many of these young king-crabs appeared in it, that they were obliged to throw the whole overboard."

King-crabs are often fed to hogs and ducks; and their bodies are composted with earth and other materials, and form a valuable fertilizer or manure for crops.

I was especially interested in the fact, that our polite clam-dredger brought up this live king-crab from the mud at the bottom, because it showed us where the animal resorts to, and spends its time, after the spawning season is over.

After passing a short distance beyond the clam-dredgers, we hove overboard our dredge, and allowed it to scrape along the bottom for one or two hundred yards. It was then hauled in and emptied on the deck of our little vessel. Out poured a multitude of shells, living and dead, and other curious objects, eliciting exclamations of delight and surprise from the eager group that surrounded it. "Oh, just look here!" "What is that?" "See that sea-urchin!" "Here is a star-fish!" "Look at that ugly, long-legged spider-crab!" Truly we found it a very productive dredging ground; and added largely to our store of marine specimens.

The most interesting to our party of all the various objects brought from the bottom, were the purple sea-urchins, of which we obtained about ten, and which none of us had before seen in a living state. The sea-urchin consists of a little globular box of about one inch in diameter, made of many hundred plates of thin lime shell, each of which is coated with a skin or membrane. From these project in every direction hundreds of spines, the longer of which are about an inch in length. The whole animal, was thus about three inches in diameter, and looked like a somewhat flattened ball of spines. We transferred some of these to a vessel of sea-water; and were delighted to notice the numerous thread-like organs enlarged at the lip, which were mingled with the spines swaying to and fro. In the centre of the sea-urchin on the upper face was the mouth, where were placed five converging teeth.

Circumstances did not admit in my case of the examinations, such as many naturalists have made of the structure and functions of the different organs of these curious animals. The strangest of these are multitudes of tiny threads, almost as numerous as the spines, each surmounted with a three-beaked head, which can open widely and close with considerable force, like the beaks of birds. What their use is to the sea-urchin appears to be not certainly known to naturalists, though doubtless the animal itself is wiser in that respect.

The spines are moveable, each one having a hollow at the base, which fits on the top of a small rounded projection or knob on the central box, so as to form a ball and socket joint. The spine is held in its position by a delicate film of flesh. When this decays, after death, the spines soon drop off—so that it requires care to avoid handling or jarring, if one would retain the spines on the specimens in his cabinet.

Nearly all the dead shells which our dredge

brought from the bottom, were covered with other forms of marine life. The most conspicuous of these consisted of small tubes of limestone, sometimes winding over the face of a shell, and at others twisted together like the strands of a rope, but in a very irregular and confused manner. These were the homes of a species of worm which secretes this stone case for its protection. "When disturbed or frightened," says Heilprin, in his *Animal Life on the Seashore*, "the animal withdraws itself into its tube, which it closes by means of a plug, and thus places itself in a position removed from its enemies. When extended it presents a beautiful appearance, with its distended crown of brilliantly-tinted branchiae—red, yellow, purple and brown—consisting of some 30 or more delicate feathery filaments." This curious worm belongs to the family of *Serpula*, and some of the genera are interesting occupants of marine aquaria. The motion of the animal is slow and cautious when protruding its gills, but the retreat, when alarmed, is with lightning like rapidity. The heaps of contorted tubes which it forms are compared by Gosse, to a batch of tobacco pipe-stems which had become agglutinated together, and strangely twisted in the baking.

One of the finest specimens of *serpula* tubes which I secured grew on a valve of a dead Quohog clam. But I was not well pleased with its apparently dirty condition. The white tubes of the *serpula* seemed to be covered with sand, closely adhering to them. I endeavored to wash it, but without much success. But on placing it before me, in its present dry condition, so as to describe it more accurately, I see that another form of animal life has made its home on the tubes of the *serpula*, just as it did on the valve of the clam. In fact, many of the tubes are completely covered over with colonies of Moss-Polyps, or Lace Corals, which consist of tiny pits, clustered together in regular lines in thousands. Each of these pits—often not larger than a pin's point—contained during life a minute polyp, crowned with tentacles, somewhat similar to those which build up the corals of our tropical seas.

Another fine specimen of *serpula*, I thought for a time might be a different species from the others, for the tubes were bright red. They were growing on the outside of a valve of a dead shell; and the inner valve was covered with a thin coating of the same red material. I soon ascertained that the red substance was one form of sponge, which is often washed up on the Atlantic City beach, as a mass of small entangled red branchlets. This sponge assumes two forms—not only with branches of its own, but also as a fleshy covering over other substances.

An irregularly rounded mass of rather soft texture, and easily broken—very porous, and which might be compared in its texture to tough bread, of a dull yellowish color, which was turned out of our dredge on the deck of the yacht, our captain told us was known to the fishermen as "whale's bread"—though it is very doubtful whether a whale ever ate of such food. It proved to be a peculiar species of sponge—very different however from those useful articles which have been introduced into household use.

On referring to my note book, I find a memorandum of about two dozen varieties of sea animals—shell-fish, crabs, sponges, &c.—which our excursion yielded. Of these, perhaps I have already described enough—but the reader may readily conceive that our excursion proved a time of both interest and instruction.

J. W.

For "The Friend."

DAILY BURDENS.

"Blessed be the Lord, who daily beareth our burden." R. V., Psalm lxviii. 19.

So complete our Father's care,
And thoughtful his providing,
He will *daily* burdens bear,
As we trust his guiding.

When we feel by these opprest,
It is not his willing:
He would carry, while we rest
In his kind fulfilling.

"Cast thy burden on the Lord,
And He *will* sustain thee."
Bring to Him with glad accord,
Whatsoe'er doth pain thee.

Pine Knoll, Fourth Mo. 1889.

Selected.

LIFE PICTURES.

A glow at morn,
The rose half tempted into blooming red;
Bright hopes just born,
That ere the eve must shed
Their petals, though we never dream them dead.

A warmth at noon,
Full-souled and odorous; and life all fair
As summer moon,
When stars lace beams as rare
As laughter which hath not behind some care.

A rest at eve;
The ardor and the heat of day are o'er;
Hope can deceive
No longer; life no more
Can weave romances from a poet's lore.

A hush at night;
We fold our wings as birds that seek the nest.
Earth is bedight
With rose no more. The zest
Of life sinks with the sunlight in the west.

* * * * * *

It is no dream,
No castle-building time, that we call life;
To catch the gleam
Of heaven in the strife,
Our toil must tend to reach the better life.

There is much room
For gratitude, much room for tenderness,
In all the gloom
Of sorrow, much to bless,
If we will labor more and murmur less.

Let us not turn
To seek in clouds our happiness, but try
Each day to learn
That near home blessings lie;
Those die to live who first have lived to die.

—*The Quiver.*

Selected.

AT EVENTIDE.

It is so little, and so poorly done,
This work of mine, yet now the evening sun
Is low out in the west,
And I must give a truthful record in,
Of all I strove to gain, and failed to win;
Ere I may ask for rest.

I had so many dreams when first the light
Broke in the waiting east, and now 'tis night,
Still they are dreams unwrought;
I would have made them deeds, all strong and true,
But I grew tired, and the hours were few,
So they remain but thought.

I had strong purpose toward a noble end,
A woman's faith, all failing hope to mend,
A loving trust in good,
But only woman's strength; my aim, indeed,
Proud, weighty burden, for that broken reed,
That strength misunderstood.

So now through falling mists that cling and chill,
And deepening, purple shadows, long and still,
Groping my way I come;
Within sweet meadows where the bloom is dim,
I hear the laborers chant an evening hymn,
But, Lord, my lips are dumb!

For I have failed; my day is lost and spent,
Thy sorrowing look, reproachful gives assent,
I know my shame at length.
Thy pardon, Lord? "My child, thy faith was meek,
Thy aim was good—thou in *thyself* was weak.
Daughter, I had the strength."

—*J. C. March.*

For "The Friend."

To all dear Friends whoever may read this article, and to such it is intended for good. But more especially it is written to those who, like myself, have lived to advanced age, and have enjoyed the privilege and great blessing too, of attending religious meetings of the Society of Friends, where we have been privileged to enjoy sweet communion together, where the banner over us was love, and our hearts were contrited together in sweet communion with the Holy Spirit.

Ah, lovely days gone by! Yet there remains a precious promise to all, that we may have the fullest confidence in, that all things work together for good to them that love God; and that promise no others can lay claim to. How greatly to our advantage to be in possesion of it ourselves, when hard things will be made easy and bitter things sweet, and we can even rejoice in tribulation, if it is the will of our Heavenly Father that we should be thus exercised. Doubtless there are many elderly persons who like myself are suffering from infirmities common to old age, or who else cannot give their attendance for conscience sake at meetings, the members whereof call themselves Friends, but repudiate the principles and usages of the same. To such the word of encouragement is extended. We know of no better way than cheerfully to submit to our situation and strive to increase our diligence in the discharge of our duty to our Heavenly Parent. In my confinement for some months past, our dear Lord has been pleased at different times to give me the assurance that his love and tender mercy are yet extended towards me; which I appreciate above all things else. And may my spirit ever be thankful for his continued favors. Let us all, who for conscience sake, have shown our allegiance to the pure principles of the Gospel, as professed by the Society of Friends, from the first period of its existence, be very watchful over our words and conduct, that we give no occasion for the truth to be evil spoken of in any way.

I pass many sleepless nights with bodily suffering, and at times when not so ill, they are enjoyable seasons for meditation and thankfulness to our blessed Lord. I have read with hopeful interest the article in The Friend on "Epistolary Correspondence," in Vol. 60, page 229. The kind manner in which it was written and the correct information which it contained is well worthy of the thoughtful attention of every reader of The Friend, and calculated to be of great benefit to the Society at large. It has been of great comfort to me, and doubtless many others.

I scarcely know how to close this article without again referring to the condition of the aged and infirm—of those for whom this article especially is intended, situated as myself—that we be thoughtful, hopeful and thankful, and leave our cares entirely behind. It will be but a short time at the longest with some of us; and if deep trials are permitted to assail us, let our requests be made known to God in great sincerity and confidence, for He will assuredly hear and deliver us. Affectionately,

Joseph Morris.

Cardington, Ohio, Fourth Month 21st, 1889.

For "The Friend."

What motives have members of the Society Friends for keeping *Musical Instruments* in eir houses?

The various religious bodies are held in com- act by a religious unity in what they under- and to be Scripture truth. For a portion of e members, however few, to adopt and propa- ate other sentiments, works schism in the body.

A foundation principle with the Society of riends is, that "God is a Spirit and they that orship Him must worship Him in spirit and truth." Such an engagement cannot be per- rmed by proxy nor by machinery. Nothing an be gained from a musical instrument but ound. However varied the sound may be, it fords no sentiment. Its use is to please the ear r a shorter or longer period, without edifying e mind.

Musical instruments are expensive and useless ortions of household furniture; for which at is period there are millions of money ex- ended. The rich will purchase them, and the oor will imitate as far as they are able—many beyond their ability in the matter.

How can Friends be faithful stewards in the sposal of temporal trusts by such outlays? Or ow can they properly spend hours of precious me in the cultivation of, and listening to mere und?

Adam Spencer.

Springford, Ontario.

For "The Friend."

The leading of the young generation in the ure way, in which the wisdom of this world ith no place, where parents and tutors, humbly aiting for the heavenly Counsellor, may ex- mple them in the truth, as it is in Jesus, hath r several days been the exercise of my mind. h! how safe, how quiet is that state, where the ul stands in pure obedience to the voice of rist, and a watchful care is maintained, not follow the voice of the stranger! Here Christ felt to be our Shepherd, and under his lead- g people are brought to stability; and where e doth not lead forward, we are bound in the nds of pure love, to stand still and wait for im. In the love of money, and in the wisdom this world, business is proposed, then the gency of affairs push forward, and the mind n not, in this state, discern the good and rfect will of God concerning us. The love God is manifested in graciously calling us to me out of that which stands in confusion; t if we bow not in the name of Jesus, if we ve not up to those prospects of gain, which, the wisdom of this world are open before us, t say in our heart, "I must needs go on, and going on I hope to keep near the purity of ith as the business before me will admit of; e mind remains entangled, and the shining of e Light of life into the soul is obstructed."—*hn Woolman*, 1772.

Natural History, Science, &c.

Nervous Exhaustion.—In a treatise on this bject, edited by Dr. Rockwell, he states as the ult of his observations that many persons o suppose themselves to be suffering under s affection do not belong to that class of pa- nts. "Many of them are unintellectual, phleg- tic and intolerably indolent, and are pleased at diagnosis which touches the nerves rather than stomach, bowels, and liver. Instead of rest, iet and soothing draughts, they need mental d physical activity, less rather than more food, pletion rather than repletion."

The Trans-Caspian Railway.—An interesting description of the physical features of the great Trans-Caspian Railway, recently built by Russia, was given at a recent meeting of the Royal Geographical Society, London. The line is a single one from beginning to end, except the short sidings at stations; every piece of timber and iron used was brought from Russia. The country through which the road passes is almost level, the engineering difficulties presented being of an unusual kind. The chief of these are scarcity of water and the abundance of sand. On wide stretches no vegetation is to be found and the sand is piled in loose hillocks and swept here and there by strong winds. Various means are employed to keep the track clear. Near the Caspian sea the road-bed is kept well soaked with sea-water; in other places it is protected with an armor of clay. Palisades are erected sometimes to stop drifting. Another method employed is the cultivation of hardy plants, such as are used for the same purpose on the Danish coast. Many parts of the country traversed by the road are described by the lecturer as being something appalling in their loneliness and desolation.

A Canine Thief.—An officer on the Cincinnati police force, named Smartwood, lately met with a peculiar species of criminal. He told it to a reporter of the city. "Recently when I was walking on my beat, that was then in the western part of the city, a paper-carrier came to me and said that somebody was stealing the papers left every morning on a certain doorstep before the subscriber got a chance to see them. The gentleman had lectured the carrier; so I determined to watch the house. The next morning I concealed myself opposite and saw the carrier leave his papers. In a few minutes a big black Newfoundland dog from the adjoining yard vaulted the fence and picked up the papers in his mouth. He then jumped the fence and disappeared in the back yard. The next morning I gave him a tip with my club; and after that he left the papers severely alone. The dog's master, whom I could not trace, must have taught the animal the smart trick.

Results of Exposure.—It is said that not less than 1000 cases of pneumonia and 24 deaths, occured from exposure to the storm on the day of President Harrison's inauguration, Third Month, 4th.

The Blue Paint of Pompeii.—The blue pigment which has been found in the fresco paintings of Pompeii and elsewhere, and attracted attention from its freshness and durability, has been reproduced very successfully by Professor Fonqué, of the *College de France*. The pigment remains on the walls as bright to-day as when first applied, the color being a deep sky-blue on the surface, and pale rose when viewed from the side. It is a compound of copper and silica. The ancients appear to have followed no exact rules or proportions, although the preparation of the compound is a matter of some delicacy of manipulation. Prof. Fonqué considers it would be a great advantage to the manufacturing arts for the blue to be produced commercially, the means now at the disposal of manufacturers making the difficulties trifling.

A Dangerous Ravine.—According to Walter H. Weed, in a late number of *Science*, there is a ravine five miles from Soda Butte P. O., in the northeast portion of the Yellowstone National Park, which is truly a "Death Gulch" to wild beasts or to any air breathing animals. It was discovered last year. In form it is a V shaped gulch, seventy-five feet deep, and carbonic acid gas accumulates in it up to a certain height, when the air is still, so that animals immersed in it become asphyxiated. The gas was observed issuing freely from a boiling pool some thirty feet in diameter, and it may possibly come from crevices that were not located. The party found the remains of elk, bears, squirrels and an immense number of insects, who had lost their lives by inhaling the deadly gas. It is easy to imagine that hunters or explorers might lose their lives in a similar manner, if they were not upon their guard. The case reminds one of the famous *Grotto del Cane* near Naples, where a dog is utilized to illustrate to visitors the process of asphyxiation.

Artificial Globe.—Among the objects of large size which are expected to be features of interest at the French Exposition, will be an immense terrestrial globe. It will be one millionth of the size of the earth, and consequently will have a diameter of something less than 100 feet. On this scale it will be possible in most cases to give geographical details their true proportionate dimensions. All the great lines of communication by land and sea can be shown in detail. The globe is to be poised, and arranged so that the diurnal revolution of the earth can be exactly imitated by means of clock-work. The work, it is announced, is well forward to completion.

Typhoid Fever in Vienna.—In that city, from 1851 to 1874, well water of an impure character was used to a large extent in addition to a systematized supply from the Danube. During this period the deaths from typhoid fever ranged from 100 to 340 annually in every 100,000 of the population. In the last-mentioned year a spring water was introduced, and the death rate from typhoid fever fell immediately to 50. Since then, by the disuse of impure wells and the extension of the new supply, the rate for the past three years has fallen to 11; and inasmuch as the sewage system was in existence during the high rates, the fall since 1874 is necessarily referred to the use of a water which is free from sewage. The fall in the typhoid rate experienced an interruption in 1877, when, owing to the freezing of some of the sources of the spring supply, the water of the Danube had to be pumped into certain of the mains; and it is of importance to observe that the sections of the city which were chiefly affected by this epidemic were those in which the Danube water was distributed.

A Ghost Story.—A ghost story on scientific foundations is rather a good thing in real life, because we look for the science and philosophy of even our stories in these days.

F Street has some old, handsome houses still standing on it, and one of those was the Meade house. Commodore Meade and his mother lived there a great many years. After they died, the house was rented for a while. Then for years it stood empty—nobody would take it. Among the black people it had a reputation for being haunted—"'Fore de Lawd sah, I'se seen de old Commodore lookin' out o' dat window in the back parlor, as stern and sot as if he'd caught me sneakin' off with a loaf of cake for we-uns to make merry in the kitchen. I'se just seen him, sah, and de ain't no use talkin' to me about it."

When a black servant says that, you will have to give it up, and the probabilities are that he will say it to the other servants, and that they will clear out in a body, and that they will in-

fect every other servant so that you cannot persuade one to come into your kitchen. That was the way with the Meade house. It stood empty so long, however, that even the reasons began to be forgotten. So it fell that a certain business man, on the eve of financial troubles, and with a large family, looked about him for a large house at a moderate rent, and his eyes fell on the breadth and length of the Meade house. He inquired about it. The rent was fabulously little; he examined it; the plumbing was all right. That is the main question with a family of children—the healthiness of a house. Then he moved in, and spread out in the broad, handsome old rooms, and thanked his stars, and yet wondered at his luck. Then an old inhabitant said one day, "You've got the haunted house, have you; how do you like it?"

"Do not breathe it to my children," said the father; "they will fall down in fits; we have just enough Southern in us to still be a little superstitious. But tell me what you mean?"

"I'll show you," said the other, and took him to the piazza that ran along at the back of the house, upon which the windows of the back parlor opened, looking also down the length of the yard to the servants' quarters at the end. He moved to a certain point, looked, changed his position, and then said: "Come here and stand just where I am." He did so, and there in the window-pane he saw a stern, set face, looking out at him; for a moment it was exactly as if it was looking at him; then, as he involuntarily made a movement, he saw it was shadowy and flickering, although clear.

"Move a step or two farther," said his friend, "and look again." He did so, and then he saw the face of an old lady with a cap on; the face of the man bearing a resemblance to it. "Move again," said his friend, and then he saw the two faces superimposed upon each other, as they are in those composite pictures which have amused us in the magazines within two or three years. The faces were plainly seen and had also a little iridescent look at certain angles of view and at other angles one did not see them at all.

"That is Commodore Meade and his mother. Do you wonder the servants fled as they went down the back steps with unduly acquired provisions in their hands?"

Then both the gentlemen examined the glass and made inquiries of men learned in the business of manufacturing glass. The panes of glass in that house are old French plate, brought over more than a hundred years ago, and made from a flinten sand of a peculiar sort. It has a soft lustre after it is washed, finer than the best plate glass of the present day, and the supposition is that the Commodore and his mother must have been, as they often were, she sitting by the window and he near it during a thunder storm, and some flash of lightning photographed them in the glass, to the despair of the servants.

"Let me cut out the pane, said the gentleman, "and replace it with a modern glass, and see if your ghost does not disappear." He did so, and there has been no more trouble since. He carried away the ghosts on that old French plate glass.—*The Independent.*

Orange Culture in Florida.—The orange tree is supposed to have been introduced by the Spaniards. Much care is needed in marketing the fruit. This is sorted into "Brights," "Russets," and "Golden Russets." The Russet appearance is caused by a small insect which seals up the pores of the skin and prevents the juice from escaping. The russet oranges are preferred to all others. An orange tree in Alachua County, supposed to be 72 years old has borne 18,000 oranges in one season.

Terrapin.—Colonel Tilghman and M. T. Goldsborough are largely engaged in the propagation of terrapin on the Eastern shores of Maryland, and have about 3,000 confined in a pond, where they are fed and prepared for market. The terrapin are caught by the fishermen and sold to Tilghman & Goldsborough. In winter they lie dormant and do not eat at all, but in summer time they seem to have ravenous appetites. The principal food given them is hard crabs, and it takes about 500 to 600 crabs a day to feed them.—*Selected.*

Items.

The Yearly Meeting's Committee.—Philadelphia Yearly Meeting having concluded to continue its Committee to visit subordinate meetings, &c., that Committee met on the 27th of Fourth Month, and revised the arrangement of the sub-committees, which are assigned to the different Quarterly Meetings. The line of service which it may be right for these to follow was left for each sub-committee to feel after and decide upon; but it was concluded, that if any of them felt there was a need for the exercise of the additional duty which the Yearly Meeting had imposed on the Committee—of being incorporated with any of the meetings so as to assist in the exercise of the discipline—that the case or cases should be referred to the large Committee, and its concurrence obtained before taking such a step.

Salvation Army.—The wife of Ballington Booth, in addressing a meeting of Baptist Ministers, said that the organ of the Salvation Army, the *War Cry*, is now published in 35 different languages, and has a circulation of 31,000,000. Supposing this to be the yearly circulation, it would give about 600,000 for each number!

Protest Against the Opium Trade.—The London Meeting for Sufferings, at a meeting held the 1st of Second Month last, addressed a minute to the Quarterly Meetings of Friends in Great Britain, in which they say:

"This Meeting has been led afresh to consider its duty with regard to the important subject of the Opium traffic in India and China, which was committed to the Meeting for Sufferings by the Yearly Meeting of 1880.

"Since that time the question has assumed a somewhat different aspect, as the opium clauses of the Chefoo Convention have since been accepted by the British Government. Yet the fact remains that, on the average of the last five years, upwards of 90,000 chests of opium, selling for 110,000,000 rupees (about £7,400,000), are yearly shipped from India to China. The poppy crop is grown in British India with Government money; and the manufacture and sale of the opium are Government monopolies, prohibited to all who have not received licenses. The amount manufactured is not substantially decreasing.

"It may be said that the larger proportion of opium now consumed in China is home-grown. But we first compelled its introduction; and, having introduced it, we continue to pour into China the poisonous drug. Missionaries from all parts of China, and of all denominations, write of its terrible effect upon the Chinese. They are unanimous in its condemnation; and they consider that the fact that our nation is connected in the minds of the natives with the introduction of the drug is one of the greatest hindrances in the way of their acceptance of the Gospel.

"In view of these facts, and of the misery and ruin which this traffic is daily and hourly produciug in India and China, we feel bound to reiterate our opinion that it is wholly immoral, aud that our national responsibility in respect of it is great. If it is persisted in, the results to our own country cannot fail to be very serious, seeing that the words of inspiration are true alike for nations as for individuals, 'Whatsoever a man soweth, that shall he also reap.'"

Worldliness in the Church.—Bishop Huntingdo of Central New York, in commenting upon t growth of a worldly spirit in the professing Chur of Christ, made the following remarks:

"In prosperous times like ours, and in afflue communities, Antichrist goes himself to churc patronizes preaching, buys a pew, gets himse elected to the vestry, and takes a hand in shapi the policy of the establishment, and, by blandis ment or bluster, in pitching the keys of the pulp All that you may hear said of the mischief of t secular corruption in disordering Christ's famil vitiating doctrine, emasculating the manhood of t ministry, and lowering the standard of person righteousness, rather understates than exaggerat the fact. It is not scientific doubt, not atheism, n pantheism, not agnosticism, that in our day and this land is likely to quench the light of the Gosp It is a proud, sensuous, selfish, luxurious, churc going, hollow-hearted prosperity."

Licensing Evil.—The fact that a crime is tolerat is *permitted* for a stipulated sum, even though the be but one man able to pay the sum, debauches t public conscience, and the crime ceases to be garded as a *crime*. It becomes a question of mone not of right or wrong. That is the fallacy of t whole license system as applied to evil. It d bauches conscience, and then, in the end, must i evitably fail in yielding the good results aimed Judge Sprague says:

"It is a profound observation that the morali of no people can be maintained above the morali of their laws. . . Extraordinary efforts or t impulses of a particular occasion may, for a tim carry up public sentiment to an elevation abo that of legal institutions; but the laws must eith be changed to come up to public sentiment, public sentiment will be brought down to a lev with the laws."

That is the true philosophy of Prohibition, a of the opposition of Prohibitionists to every fo of license or "continued legalization." The lega zation of an evil in order to restrain it is a meth that "is vicious in principle" and must in the e prove "powerless as a remedy."—*Selected.*

Indian Treaties.—A treaty between nations nearly equal powers of offence and defence is som thing like a bargain between honest men, which to be honestly carried out, and a violation of it the part of one of the treaty making powers is he to be justifiable cause of war. But when one of t parties to the treaty is greatly preponderant power, or believes itself to be so, the obligation held to be bindiug only so long as it is for the a vantage of the stronger, and to the weaker it is deceptive, like a bright coin given to a child to ke it quiet, but which the parent or nurse takes aw as soon as they want it themselves. Thus the Uni States made the Burlingame treaty, which welcom the Chinese equally with the emigrants from most favored nation, then modified the treaty, a then, under pressure from the Pacific coast enac the Chinese exclusion bill in plain violation of isting treaties, and President Cleveland signed at the same time pointing out that it was a vio tion of treaty rights.

The lands of the Cherokee Indians are secured them by treaties with the United States under most solemn promises. Under this security Cherokees have undertaken the experiment of civ zation, and have succeeded beyond some of white communities of the remote districts and frontier. But their lands are rich and desira The white man wants them as eagerly as A wanted Naboth's vineyard, and he is equally termed to have them whether the Cherokee is w ing or not, treaty or no treaty. Congress has dered a Commission, and the President has pointed it to treat with the Cherokees on the mat It is not on equal terms, since the red men are at liberty to refuse to give up their lands, nor e to fix the price at which they will part with th nor to offer them as much as they have already b offered, but to urge them to sell at a price fi below the lowest estimate of their value, an threaten them that if they refuse to sell at the p fixed by the buyer, that Congress will take the l at its next session without their consent. Not

f the commissioners would do such a thing in his rivate business. He would consider himself a ascal and a cheat. But different rules of honor nd morality prevail in public agreements from hose which govern individuals, and the weaker arty has no rights which the stronger is bound to espect. The lands will be occupied, more will be aken and occupied, and the Cherokee nation will isappear, and its experiment of civilization by self will become a reminiscence. The dealings of he white men with the red are not such as they can oint to with pride. They have been treated far ess fairly than the negroes, who were partially ivilized under slavery, then made free and given ne rights of citizenship. The Indian has been reated to broken promises, and to bullets and sabre rusts if he resented the wrongs done to him. Perhaps it was inevitable, but it was not creditable to uman nature or to modern civilization.—*Newburyort Herald.*

An Incident.—On a railway train the writer oticed the entrance of a mother and little son ho were unexpectedly greeted by a friend of he mother's. The friend was only going from ne way-station to the next, while the others were n a long journey. There happened to be but ne vacant double-seat in the car; and into this he boy slipped, taking the seat next to the winow. His mother, eager to improve the ten inutes with her friend, asked her son to give p his seat and take another for that little time, o that she could sit with her friend. "No, I on't; because I want to sit by the window, and ll the other seats have people already at the indows."

"But, darling, only for ten minutes, and then ou can sit by the window all day."

"No, I won't go. I want to sit by the winow now."

"But, dear, not to give mamma pleasure?"

"No."

"Not for just ten little minutes, when mamma ants so much to talk to her friend, and you can t by the window the whole day long?"

"No!"—with impatient emphasis. And in ite of humble entreaty from the mother, and ood-natured urging from the friend, that homeurtured bit of selfishness kept his place, the other never dreaming of insisting on the right nd courteous thing, but murmuring gently hat "Bobby did so enjoy looking out of the indow." When seven-year-old Bobby becomes obert the husband, his sad little wife will wonder, "Why is it that men have so little tenderess for their wives?"—*Century.*

THE FRIEND.

FIFTH MONTH 11, 1889.

Some weeks ago we received a letter from a riend in Iowa, commenting on a communicaon written by our aged friend, Robert Knowles, that State, on the subject of First-day schools, hich appeared in our paper under date Third onth 2nd.

This letter expresses the opinion that if "First-ay schools had been started in the early history the Society, unsound and unscriptural docines never could have got foothold and divided nd subdivided the Friends' church."

We do not think the experience either of our n Society or of the Christian world, will stain this opinion. We see the Bible held great reverence and its contents diligently udied among the professors of Christianity; nd yet how many different and even opposing ews of doctrine are embodied in the creeds of the different sects—all professing to be founded on the same Holy Scriptures. Is not this variance a confirmation of the apostolic declaration, "What man knoweth the things of a man, save the spirit of man, which is in him: even so the things of God knoweth no man, but the Spirit of God?" Divine truths are to be "spiritually discerned." The Holy Scriptures are to be read with reverence, but in their perusal the mind should be turned to the Lord, with desires that He will make them instrumental in promoting our religious growth, and open to us, as He sees fit, the spiritual instruction they are adapted to convey. This was the method of using them which Friends in the beginning practised and advised. Abundant evidences of this are furnished by their writings. One such may be sufficient. Isaac Penington, in one of his letters, gives this advice:—

"Truly it is great presumption in any man to read the Scriptures boldly, and without fear and reverence to Him who penned them, or to *put any of his own meanings and conceivings upon God's words;* which it is hard for him to forbear to do, who reads them in the liberty of his own spirit, out of the light of God's Spirit, which is the limit and yoke of the true readers, and of those who understand the Scriptures."

Friends in the beginning were preserved in a remarkable uniformity in doctrinal belief; and this was due to the fact that their chief dependence was placed on the enlightening influence of the Spirit of Christ; which was indeed, "the root of the goodly tree of doctrines" which grew from it. On the contrary, we believe a principal cause of the disagreement on such subjects among the professors of Christianity arises from men putting their "own meanings and conceivings" upon the language of Scripture—trusting more to their own intellectual powers than to the revelations of the Spirit in explaining the mysteries of religion. The effect of this always has been and always will be, to lead to controversy and disagreement.

It is very difficult to prosecute the formal study of the Scriptures without gradually coming to trust in our "own meanings and conceivings." This is one of the tendencies which those who enter upon First-day school work should ever guard against. But the tendency is so strong, that we are almost ready to adopt the opinion expressed by an intelligent and observing Friend in Iowa many years ago; which was, that the First-day school system would prove one of the most powerful instrumentalities in destroying uniformity in doctrinal belief in those parts of our Society where it prevailed. Because the conduct of the classes being often entrusted to those who were comparatively inexperienced in religious matters, the probability was that the doctrinal explanations of the texts that were read would be very different in different schools.

On the general ground above stated, many Friends have long felt that it was needful to exercise much caution in entering upon First-day school work; and have believed it should not be permitted to take the place of that home training which it is the duty of parents to bestow upon their families. Of the importance of this parental concern, an epistle of Philadelphia Yearly Meeting issued in 1863, thus speaks:—

"We are convinced that *home* is the proper place for the moral and religious training of youth—that if ever rightly accomplished, it must be begun and carried on *there*, under a real concern for the well-being of the children; and that no school training, however unexceptionable, can excuse parents from the solemn responsibility which rests upon them, to perform this imperative duty.

"The family is a Divine institution, designed for the mutual help and comfort of parents and children. We believe rightly concerned parents will appreciate and approve the many opportunities it affords for imparting useful lessons; will strive to have their children as much as possible with them and under their own care and instruction; and watch against whatever would unnecessarily deprive them of their company, or interfere with Christian care and oversight, especially on the first day of the week."

We trust none of our readers will infer from what we have said, that we are not fully in unity with the advices of our Society: to be frequent in reading the Holy Scriptures—as Wm. Penn said was his daily practice—which are able to make wise unto salvation, *through faith* which is in Christ Jesus"—but our desire is, that in reading them, the attention should be turned to the Divine power which is able to make them helpful for our instruction and edification; which at times reveals to the babes in Christ mysteries which are hidden from the wise and prudent of this world.

We believe it would be profitable to many of our members to spend more of their time in the serious perusal of the Bible. The advantages of such a course are strongly set forth in a communication from another Iowa Friend, received since the above remarks were written, from which the following is taken:

"Although many Friends are earnestly engaged to teach their children the precepts and promises of the Gospel, and the way of life and salvation, yet the fact remains that vast multitudes are growing up to manhood and womanhood almost or entirely unacquainted with these truths as contained in the Scriptures; unacquainted with the plan of salvation as set forth in them by God himself, for they were written by holy men of old, who wrote as they were moved by the Holy Ghost, and are profitable for doctrine, for reproof, for correction and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. They are also declared to make wise unto salvation through faith in Christ.

"By and through them we learn of God's dealings with his children, through all ages of the world. How He blessed and prospered them when obedient to his Divine commands, and punished them when they transgressed his law. How He upheld and comforted them in all their trials and afflictions and delivered them from their enemies. Making a way of escape by his Divine might and power even when there was no way, causing them to sing songs of praise on the banks of deliverance. Where else do we learn who it was that shut the mouth of the lions, quenched the violence of fire, out of weakness made strong, and declared that they should not hurt nor destroy in all God's holy mountains? Where else do we learn of the promises and prophesies concerning Christ our Saviour but in the Scriptures; of his miraculous conception and birth, of his journeyings up and down in the land doing good to the souls and bodies of men, of his miracles, of his suffering, death and resurrection from the dead, rising triumphant over death, hell, and the grave, and has become our advocate with the Father; having been in all points tempted like as we are yet without sin, having become a

merciful high priest, a compassionate Saviour, able to succor all those who are tempted, who declared that it was expedient that he should go away or the Comforter would not come, but if he went away he would send him. Where else but in Scripture do we get a knowledge of these and many other things to encourage and help us on our Zion-bound journey? Where but in Scripture do we learn that at the name of Jesus every knee shall bow and every tongue confess that He is Lord to the glory of God the Father? Where else do we learn that there is no other name given under Heaven or among men whereby we must be saved?"

The same mail which brought the communication just quoted from, brought another from a California correspondent, who gives her views as follows:

"I have felt it to be hurtful in my own experience, to have the mind occupied before meetings with the prescribed lesson, and of entering into the reading and discussing of the same immediately after meetings. And I can say with R. K., of Third Month 2nd, in THE FRIEND, I have never known a Friend to become more a Friend, who has advocated and supported scripture schools amongst us. Much has been said through the columns of THE FRIEND on our views on these things, which have been encouraging to those of us who are standing measurably alone, greatly desiring the waste places of our Zion may be builded up on the everlasting foundation, as advocated by our worthy predecessors in the Truth."

Still more recently there has come to hand a communication from a Friend of Kokomo, Ind., dated Fourth Mo. 2nd, which corrects the statement made by R. Knowles as to the date of the introduction of First-day schools in England and America—and states that they had been established many years before R. K. supposed. In this he is, we believe, correct; R. K., however, referred to the introduction of the system *into our Society*, and not into other branches of the Christian church; but as he neglected in his communication to limit his remarks to Friends, the correction of our Indiana Friend is timely and appropriate.

To publish all of these communications in full would require considerable space in our columns; but we think enough has been inserted to enable our readers to appreciate the different points of view from which they look at the question of First-day schools.

The attention of some has been turned to the want of knowledge of the Scriptures which exists among many both young and old; and they are disposed to look favorably on these schools as a means of partially remedying the evil.

There are others who are impressed with the belief that the chief source of *spiritual* knowledge is the operation of the Spirit of Christ on the heart of man; and that although, by the exercise of our own mental powers, we may acquire a knowledge of what is recorded in Scripture, yet that this is only a knowledge which puffeth up, unless it is sanctified by Divine grace. To them, "the fear of the Lord is the *beginning* of knowledge;" and they feel that it is needful, in the use of the Scriptures of outward ministry, and of other secondary helps in the way to salvation, that none of these things should be allowed to take the place of that primary duty, of watching the inshining of the Light of Christ, and listening in spirit to his teachings.

SUMMARY OF EVENTS.

UNITED STATES.—The official statement shows that the reduction of the National debt during the Fourth Month amounted to $13,078,234.

The *Ledger* of this city says: "Travel to Europe by mere pleasure seekers has grown enormously of late years, partly as a result of reduction in the cost and time required for such trips. It is said that 100,000 transatlantic passengers have been booked to go from this side the present season. If that be true the steamship companies ought to make out pretty well, for they have plenty of living freight the other way."

The War Department officials do not anticipate any trouble in Oklahoma. They think that the local government is sufficiently strong to preserve the peace.

A despatch from Oklahoma states that in one day 1000 wagons were counted going into the new country, and 800 coming back with destitute and disgusted settlers. A vastly important matter is that no whiskey is allowed to be taken into Oklahoma, and to this is attributed the infrequency of serious quarrels and bloodshed.

Missouri has just granted school suffrage to women, being the 16th State to do so. She has also passed the Australian ballot bill.

The Senate of Illinois has passed a bill providing that physiology and hygiene shall be taught in the public schools, with especial reference to the effect of alcoholic stimulants on the human system.

Prohibitionists in Western Pennsylvania are sanguine in their expectations of carrying the Constitutional amendment, next month. The greatest apathy and strongest opposition seem to be in this city. Let it not be said of Friends that they are indifferent!

Deaths in this city last week numbered 402, which is 7 more than the previous week and 2 more than during the corresponding period last year. Of the whole number 194 were males and 208 females: 50 died of consumption; 45 of pneumonia; 26 of heart diseases; 19 of old age; 18 of debility; 17 of convulsions; 14 of apoplexy; 13 of inflammation of the stomach and bowels; 12 of cancer; 11 of inanition and 10 of typhoid fever.

Markets, &c.—U. S. 4½'s, reg., 107¼; coupon, 108⅜; 4's, 129½; currency 6's, 120½ a 132.

Cotton was in small supply and firm at 11⅜ cts. for middling uplands.

Flour and Meal.—Western and Pennsylvania super, $2.50 a $3.00; do., do., extras, $3.25 a $3.75; No. 2 winter family, $3.75 a $4.25; Pennsylvania family, $4.25 a $4.50; Pennsylvania roller process, $4.50 a $5.00; Ohio, clear, $4.50 a $4.75; do., straight, $4.75 a $5.00; Indiana, clear, $4.50 a $4.75; do., straight, $4.75 a $5.00; St. Louis and Southern Illinois, clear, $4.50 a $4.75; do. do., straight, $4.75 a $5.00; winter patent, fair to choice, $5.00 a $5.50; Minnesota, clear, $3.75 a $4.25; do., straight, $4.50 a $5.25; do., patent, $5.35 a $5.85. Rye flour was scarce and firm, at $3.00 per barrel for choice.

Grain.—No. 2 red wheat, 90 a 91 cts.
No. 2 mixed corn, 42⅛ a 42½ cts.
No. 2 white oats, 31½ a 32 cts.

Beeves.—Prime steers, weighing from 1400 to 1500 lbs., 4¾ a 4⅞ cts.; good, weighing from 1200 to 1300 lbs., 4½ a 4⅝ cts.; medium, weighing from 1000 to 1100 lbs., 4¼ a 4⅜ cts.; fair, weighing from 800 to 900 lbs., 3¾ a 4 cts. Best fresh cows, $45 a $50; good, $35 a $38; fair, $28 a $33; springers, $20 a $40; fat cows weighing 800 to 1000 lbs., 2¼ a 2½ cts.; weighing from 1100 to 1300 lbs., $2.60 a $3 per cwt.; slippery cows, $16 a $20; bologna cows, $8 a $14; bulls, 2½ a 3 cts.

Sheep.—Best clipped, 4¾ a 4⅞ cts.; good, 4½ a 4⅝ cts.; medium, 4 a 4¼ cts.; fair, 3½ a 3¾ cts.; common, 2¾ a 3 cts. Lambs, best clipped selling from 6½ a 6¾ cts.; good, 6¼ a 6⅜ cts.; medium, 5¾ a 6 cts.; fair, 5¼ a 5½ cts.; common, 4¾ a 5⅛ cts.; spring lambs, 4 a 6 cts.

Hogs.—Choice Chicagos, 7⅛ a 7¼ cts.; good Westerns, 6¾ a 7 cts.; country hogs, 6¼ a 6½ cts.

FOREIGN.—Orders have been issued to the prison authorities for the release from jail of William O'Brien and Timothy Harrington.

Charles S. Parnell was under examination last week before the Commission. While undergoing cross-examination by Attorney-General Webster, the latter quoted a statement made by Parnell in the House of Commons during the debate on Forster's bill in 1881, suspending the writ of habeas corpus, to the effect that secret societies had then ceased to exist in Ireland. Parnell was asked if he believed this statement when he made it. He replied that he did not. On further questioning he admitted that he had declared as a truth something he knew at the time to be untrue with the deliberate intention of deceiving Parliament.

In the House of Commons, on the evening of Fourth Month 30th, a motion of Samuel Smith (Liberal censuring the Government for fostering spirit drinkin in India, was carried by a vote of 113 to 103.

On the 5th instant, a man who gives the name Perrin, and who says he is a marine storekeeper, fire a blank cartridge at President Carnot, when the latte was leaving the Elysée Palace to attend the Centenar celebration at Versailles. Perrin was promptly a rested. He was taken to a police station, where h made a statement concerning his act. He explaine that he had no desire to kill the President; he merel wished to expose the fact that he (Perrin) was th victim of injustice. The man it has since come to ligh is known to be insane.

It is stated in Berlin, that a sub-committee of th Samoan Conference is projecting a plan for the futur government of Samoa under a native ruler, and ap pointing a tribunal to consider and adjudicate th question of land tenure.

It is probable that the Conference will decide to ap point a triumvirate body, with a Minister to supervis Samoa and act as counsel to the native sovereign.

It is also stated that the liberation of Malietoa, th deposed king of Samoa, has been voluntarily announce to the Samoan Conference. It is supposed that th action on the part of Germany is the prelude to th reinstatment of Malietoa.

The Cronstadt police have discovered stores of ex plosives which were to be used in an attempt upon th life of the Czar.

Marquis De Mores, who has been in China makin preparations for the construction of a railroad fro Tonquin to points in the territory acquired by th French Government, has arrived in Paris. The rai road, which will be built by French capital, will, it said, open up a territory containing a population over a hundred million persons. Marquis De Mor is the son-in-law of L. von Hoffman, the banker.

MARRIED, at Friends' Meeting in Moorestow N. J., on the 11th of Fourth Month, 1889, JOHN M ROBERTS and MARY J. STOKES, both of Moorestown

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NOTICES.

The Committee on Public Meetings of the Tempe ance Association of Friends of Philadelphia Year Meeting, is desirous of entering into communicatio with one or more Friends in each Particular Meetin in Eastern Pennsylvania, the object being to take suc means as may seem advisable to stir up a more gener interest among Friends and others in the election the Prohibitory Amendment, which is to be held the 18th of Sixth Month next. Friends should be in mind that this is a moral and not a political que tion, and one in which their influence for the rig ought to be felt in the communities in which they liv more than it is. Will not those who may take an i terest in the subject promptly address

GEORGE VAUX, JR.,
404 Locust Street, Philadelphia.

WESTTOWN BOARDING SCHOOL.—During the Su mer term the stage will be at Westtown Station convey passengers to the school on the arrival of t 7.09, 8.53, 2.53 and 4.55 trains from Broad St. Statio

J. G. WILLIAMS, *Supt.*

WANTED—A competent Friend to teach in Chest field Preparative Meeting School at Crosswicks, N. J. For information apply to JOSEPH S. MIDDLETO Crosswicks, Burlington Co., N. J.; or WM. BISHO Walnford, Monmouth Co., N. J.

WANTED—Numbers 59 and 64 of the *Tract Repo tory*, for Friends' Library.

Address JNO. H. DILLINGHAM, *Librarian*, 142 North Sixteenth Street.

FRIEND'S ASYLUM FOR THE INSANE.—An Assist Resident Physician wanted. Please apply prompt to Dr. JNO. C. HALL, *Supt.*, Frankford, Philadelphi

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DIED, Third Month 29th, 1889, after a brief illne ELIZA F., wife of Wm. L. Ashton, of Flushing, Oh in the 35th year of her age, a member of Flushi Monthly Meeting. "Watch, therefore, for ye kn neither the day nor the hour wherein the Son of m cometh."

——, suddenly, at his residence near Jacksonvil N. Y., Fourth Mo. 20th, 1889, GEORGE F. WOOD, the 62nd year of his age, a beloved member of Hec Monthly Meeting of Friends.

THE FRIEND.

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FOR "THE FRIEND."

Historical Review of the Society of Friends.

(Continued from page 322.)

In the last number of this article reference was made to the efforts used by Philadelphia Yearly Meeting to induce their brethren in Great Britain to take some effectual steps to check the spread of sentiments inconsistent with our doctrines. As these efforts did not meet with the success that was desired, that Yearly Meeting in the following year (1847) issued what was called *An Appeal for the Ancient Doctrines of the Religious Society of Friends*,* in which various extracts from the writings which had given uneasiness were contrasted with the statements of doctrine made by George Fox, Robert Barclay, and other Friends who had always been regarded as true exponents of our principles.

An examination of this Appeal shows that many of the passages criticised by it were such as tended "to produce an undue reliance on the reading and study of the Holy Scriptures in the work of salvation;" and did not sufficiently direct the attention to the teachings of the Holy Spirit, which shows to each individual his own condition, leads to repentance, gives strength to forsake sin, and which alone can impress on the mind a living sense of those truths set forth in the Scriptures.

George Fox says: "I directed them to the Divine *Light of Christ*, and his Spirit in their hearts, which would let them see all their evil thoughts, words and actions, that they had thought, spoken and acted; by which Light they might see their sin, and also their Saviour, Christ Jesus, to save them from their sins. This I told them was the first step to peace, even to stand still in the light that showed them their sins and transgressions."

Before this *Appeal* was issued, the writings referred to, and the discussions which grew out of them had sadly marred the harmony of our Society in some parts of America. Those who saw and exposed their erroneous tendency were looked upon as too censorious by others whose attention had been more drawn to the unobjectionable portions of the treatises. The practical result was to make a line of division between Friends who had formerly been united in feeling, and who, in some cases, it is probable, were still really attached to the same principles.

In New England, this alienation proceeded so far, as to divide the Yearly Meeting into two bodies. This division commenced in an attempt to prevent an expression of uneasiness by those who were dissatisfied with some of the writings of a minister from England, then travelling in that country. John Wilbur, the same Friend who had sounded an alarm some years before, at the approach of Beaconism, when he was in England, was one of those who was uneasy, and feeling himself religiously bound to defend the original doctrines of our Society, which he believed to be menaced, maintained his right to bear a protest against error, with patient firmness. Unhappily a party spirit was awakened, and in the effort to silence such protests, measures were resorted to which those affected believed to be in violation of the discipline of the Society, and of their rights as members. Without entering into the sorrowful details of this controversy, it may be sufficient to say, that the result was the division of New England Yearly Meeting, in 1845, into what have since been known as the "Larger" and the "Smaller" body—the latter containing that portion of the Yearly Meeting which condemned the harsh proceedings referred to.

Epistles having been received by Philadelphia Yearly Meeting from each branch of the bodies in New England, it directed its Meeting for Sufferings to examine into the circumstances of the case. That body accordingly prepared an elaborate report in which they express the belief that in the proceedings referred to, "wrong opinions have received support, and the discipline and rights of members have been violated; and that it was the course pursued by them in these transactions which led to the separation." They say, in reference to the Smaller Body, "we believe that they continue to be entitled to the rights of membership, and to such acknowledgment by their brethren as may be necessary for securing the enjoyment of those rights." This report was adopted by the Yearly Meeting, which directed a copy to be sent to each of the bodies in New England, with a minute expressing a "sincere desire that under the heavenly influences of Divine Love, all parties may be favored to be brought into true fellowship on the only sure foundation, so that we may be enabled to unite as brethren in the promotion of the blessed cause for which the great Head of the Church raised us up as a people."

No official step has since been taken by it which modifies that action, so that *practically*, Philadelphia recognizes as branches of the Society of Friends both of these bodies in New England. All of the other Yearly Meetings then existing, gave their support to the "Larger Body," excepting Ohio, which assumed nearly the same position as Philadelphia.*

The discussion which grew out of the separation in New England was widely spread; and in many places the members of meetings became divided in feeling—some siding with one "body" and others with the opposite. This divergence led to much exercise and difficulty in many sections of our country.

After the separation in New England, Ohio Yearly Meeting had ceased to correspond with either of the sections of the Society there, and had not been in the practice of reading the certificates of travelling ministers coming from either of those bodies; but the members of both had been permitted to attend its sittings. In 1854, there were in attendance two Friends from the Smaller Body, to whose presence strong objections were made by some of those who were in sympathy with the Larger Body. At the close of the first session, the Representatives as usual were requested to meet and propose to the Yearly Meeting persons to act as Clerk and Assistant. Of the 42 representatives, 40 met and 12 of these were in favor of bringing forward the names of two Friends, who were not satisfactory to the other 28; and accordingly one of their number was requested to inform the meeting on the opening of the next session, that they had been unable to agree on any names to be offered. The established practice of Ohio Yearly Meeting, as well as of other Yearly Meetings, had been that the old Clerks remained in office till new ones were appointed. Accordingly, when such a report was made on behalf of the representatives, the Clerk made a minute of the report, and continued the former clerks in office, as had several times been done in previous years. Another of the representatives had previously brought forward the names which had been favored by 12 of their number, and those who united in this movement organized a meeting and thus effected a separation in Ohio Yearly Meeting; which lost about one-third of its members in this manner. Jonathan Binns acted as Clerk for the meeting thus established, and from his name it has often been designated, to distinguish it from the other, as the "Binns' Meeting."

If it had not been for the excited state of feeling that existed, such a disorganizing step could not have been taken, with so little apparent cause for it. As an intelligent member of those who then withdrew remarked to the writer—the separation had practically been effected before.

When the claims of the two bodies in Ohio were brought before Philadelphia Yearly Meeting, it recognized as the section of the Society with whom it could hold official intercourse, the Larger Body there for whom the old Clerk had continued to act. The action of the others was regarded as disorganizing in its nature, and as having no sufficient justification in the condition of things which existed. Most of the other Yearly Meetings decided that the Smaller Body in Ohio was the one whom they would regard as representing our Society in that section of country. The influences which led them to come to this conclusion may be gathered from

* Copies of this document may be gratuitously obtained, on application at Friends' Book Store, No. 304 Arch Street, Philadelphia.

* It is proper to note that since that time, other events have transpired which have altered the relationship of Ohio to the New England meetings.

the detailed accounts published in the *British Friend* and elsewhere, of the discussions in London Yearly Meeting, in 1855, on this subject. It was fully acknowledged there by the Clerk of London Yearly Meeting, by Josiah Forster who was looked up to with great regard as one wise in Discipline, and by others, that, as expressed by the *London Friend* as its own conviction, "It was clear that the body represented by J. Binns were in fact the seceders." But the irregularity of its proceedings was overbalanced by the belief that it was more nearly in unity with the prevailing sentiments in London Yearly Meeting than the other, and this belief set aside the claims of order and justice.

J. W.

For "The Friend."

A Variety of Sketches.

CARNALITY.

By yielding to earnal inclinations, we become earnally minded, and to be carnally minded is death to the Divine life of innocency and purity. For an immediate death of the spiritual life was pronounced upon Adam if he, by yielding to his carnal inclinations, partook of that which was forbidden. And this same Divine law still stands for our observance. And as by disobedience in the first Adam all died, spiritually, and lost their right to the tree of life, so now, by obedience to Christ, the second Adam, all are made alive, and have a right to the tree of life.

CHRIST'S KINGDOM.

If Christ's kingdom is never to come, and if his will cannot be done here on earth as it is in heaven, why does He teach his disciples to pray for it? If holiness were not attainable here on earth, why did God say to the Israelites "Be ye holy, as I the Lord your God am holy?" For He does not require impossibilities of any of us. But we are told that without holiness no man shall see the Lord.

FAITHFULNESS.

The man of God is not slothful in business, but fervent in spirit, serving the Lord faithfully in whatsoever He calls him to do; both in relation to the things of this life, and the life that is to come. And as he proves to be faithful in the few spiritual things which he may at first be entrusted with, he is made ruler of more; and at times enabled to enter into the joys of his Lord. For there is a rest which the weary Christian traveller may enjoy as a glorious foretaste of that sabbath which awaits the righteous in full fruition in the world to come. For thus saith the Lord our Redeemer, "Be thou faithful unto death, and I will give thee a crown of life." And I have faith to believe that if we carry out this injunction in all its fulness, we shall have to be faithful unto the death of all our fallen or sinful propensities, and then to be faithful until the death of our mortal bodies. Then, when this mortal shall put on immortality, we shall be crowned with a crown of life as a glorious reward for our faithfulness.

REFINER'S FIRE.

All pure gold must pass through the refiner's fire, or furnace of affliction; for all have to be purified and tried. And such as abide the day of his coming, when He comes as a refiner and purifier, will be prepared to offer in worship, offerings in righteousness, whether vocally or silently. And their offerings will be pleasant unto the Lord, and refreshing to the people, as in days of old. For they will be filled with heavenly wisdom instead of earthly, and thus turn many to righteousness, and shine as the brightness of the firmament and as the stars for ever and ever.

LABOR.

The natural man labors outwardly, for outward reward, which the earth can give him. But the spiritual man labors inwardly, "not for that meat which perisheth, but for that meat which endureth unto everlasting life, which Christ alone can give." The one labors for the food which the body wants, to make it strong in outward things; the other labors inwardly for the inward and spiritual food which he needs in order that he may grow strong in the Lord and in the power of his might. So both outward and inward labor is needed—the one for the body, the other for the soul.

We are so constituted by our allwise Creator, that both can be carried on harmoniously together. For our heavenly Father knows that his children need earthly things. So the word is extended to all the able-bodied children of men, both in a temporal and spiritual point of view, "work while it is called day, for the night cometh when no man can work." And while I do not believe in the human activity and labor and zeal which so predominates in a large part of the religious world, yet I do not believe that the Christian's life is a life of idleness. It seems evident that the life and power of Godliness is low in many meetings; yet that does not justify us in substituting a human life and power to fill the lack of the Divine. We may have a zeal for God, and be prompted to work for Him, as we think, and yet our zeal may not be according to an experimental knowledge of Him whom to rightly know is life eternal. And if we believe the Scriptures as set forth in 2d Thess. 2d chapter, we must believe that there will come, or has come, a falling away wherein the mystery of iniquity will work, with all deceivableness of unrighteousness, and that strong delusions should come on such as should believe a lie. But the language of Christ to such as thought they were casting out devils in Christ's name, and in his name doing many works, was "depart from me ye workers of iniquity, I never knew you." So we have workers of righteousness, and we have workers of iniquity under the cloak of righteousness. But I am thankful in the belief that we still have Christ's workers and his ministers who are humbly and in the simplicity of the Gospel, laboring to build up his cause amidst a crooked and perverse generation, who are sent forth as sheep amongst wolves, and are often led to suffer and to tremble for the ark of the testimony. But as a worldly religion has got to be so popular that Satan can carry on his work and his ministry under the guise of religion; so it is no great marvel if his ministers should be transformed as ministers of righteousness, whose end shall be according to their works. And as their works are according to the kingdoms and the glory of this world, which he holds up in splendor before them, so they all work in harmony together in the broad way of the world.

David Huddleston.

Dublin, Ind., Fourth Month 8th, 1889.

My advice to young workingmen, desirous of bettering their circumstances, and adding to the amount of their enjoyment, is a very simple one. Do not seek happiness in what is unusual pleasure; seek it rather in what is termed study. Keep your consciences clear, your curiosity fresh, and embrace every opportunity of cultivating your minds.—*Hugh Miller.*

For "The Friend."

Notes of a Visit to Italy.

(Continued from page 322.)

We had long entertained a desire to see Venice, the Unique City of the sea, with its streets of canals in place of paved roadways; whose history dates back to, or before the Christian era, and whose inhabitants were a mixture of the old Illyrian and Celtic tribes who had emigrated from the East to Venetia: a city built on the islands in the Adriatic sea, with its foundations on three large and a hundred or more of smaller ones, and once contained 200,000 inhabitants, but now reduced to 130,000, with a heavy percentage of paupers. Its semi-circular or Grand canal is intersected by some 150 smaller ones leading in all directions over and through the city, of seven miles in circumference, and crossed by 370 bridges, the Grand canal sweeps around on one side until it joins the waters of the open Adriatic on the other side. Venice has 15,000 houses and palaces, and is noted for its manufactories of fancy, costly and ornamental articles. We approach it by rail from Padua over an elevated mole of some three or four miles from the mainland, through a Lagoon (or low bog) which landed us at the edge of the Grand canal: we were soon seated in a black painted gondola, hundreds of them waiting at the landing to convey passengers or freight to any part of the city. Black is the color allowed by law, and the present inhabitants follow the custom of their forefathers when the dark skinned African and slavery were domiciled in Venice. The Gondolier uses his singularly constructed oar both to propel and steer his craft, standing on the bow and using an elevated row-lock some two feet high for this purpose. The Gondolier is called Poppe, and the peculiar notice given in turning a corner in the canal strikes you comically. "*Jaie,*" pass to the right. "*Preme,*" pass to the left. We were taken to the Hotel Victoria and landed on a narrow wharf on the edge of the canal, and up a flight of steps into the reception room, and provided with good apartments, and dinner at 6.30 P. M.

Visitors to this old city are impressed with the odd and antiquated appearance of the buildings, the narrow alleyways in front of the dwellings and shops, except the Piazza of St. Mark's; and the absence of either horses, mules or jacks, and no noise from either cart, carriage or wagon, or any kind of wheel vehicles. Water and all kinds of—even heavy articles, were carried on the heads and shoulders of both men and women. It seems as if Venice is, and has been for centuries, a finished city, and the people follow on in the old ruts of their forefathers of centuries agone. We saw no new buildings being erected, or any alterations going on. The open square of St. Mark's, 759 by 270 feet, is a noted place in Venice. On three sides lined with stores occupied mostly by Jews for the sale of fancy articles of jewelry, statuary, pictures in Mosaic and on canvass, and almost every imaginary article to suit the taste of the tourist. At the upper end of the Piazza is the very ancient church of St. Mark's, built not later than the tenth century and many additions made since. In front of the church are elevated the four Bronze Horses once taken away by Napoleon the First, but on his downfall they were restored and erected in the place they formerly occupied; they claim the tomb of St. Mark to be within its walls. It has highly embellished ceiling and walls, elaborate adornings in Mosaic work which must have taken scores of years for hundreds of artists to complete; the church, however, outside

We were now quite hemmed in by trees, and so overgrown was the path that once or twice we had to bend low, in order to pass beneath the branches and briers overhead. Here it was that one of our number discovered a plant we had been looking for, the summer haw, *Crataegus aestiva*, quite a tree, with tall, slender form and pretty white flowers. "Necessity, ever the mother of invention," prompted one of us to use one of the large thorns for a pin, and this proved so effectual, that another of our party followed the example set.

Another pretty bush was the *Viburnum prunifolium* with its clusters of white flowers [illegible] more venturesome ones. [illegible] was not without some persuasion, and a little help in the shape of an additional board from a dilapidated fence near by, that all the number were induced to cross the stream and penetrate again into the woodlands, along a path at the other side which, if followed, led to another way home.

We did not meet any new flowers there, with the exception of the well-known *Lonicera sempervirens*, trumpet honeysuckle, which grows freely here, and a pretty white bell-shaped flower, probably one of the Ericaceæ, whose name we could not find in Gray's "Manual." Its objectionable odor renders it disagreeable to many; and so it is in life, for outward comeliness of form can in no wise atone for the absence of stirling qualities.

We met some very pretty and delicate ferns, also some rather wild pigs, but a thought of the bears which are sometimes found in this neighborhood never once crossed our minds; and lastly a branch of the stream or swamp, which ever it happened to be, cut off our hopes of pursuing the woodland path. The rail fence and some fallen logs for a few moments offered a chance of further progress, but on investigation proved ineffectual. So we retraced our steps.

On reaching home we found we had not been fortunate enough to escape from our enemies, the wood ticks, which abound in such quantities in our woods during the summer, as to render travelling there at that time rather unpleasant, for they bite sharply and cause soreness and itching for some time after.

On the whole, in spite of this one disagreeable feature, we enjoyed ourselves and had indeed a pleasant walk. N. CAROLINA.

THE Seed is come that bruised the head of the Serpent, and was crucified, and is risen. He was made sin for us, that knew no sin. Was Christ made sin? Yea. How? By death He made the debt to be his; He paid it, and sat free at liberty.—*George Fox.*

FOR "THE FRIEND."

A Faithful Fireman.

Late in the year 1886, the Temple Theatre, situated on the north side of Chestnut Street, near Seventh, in the city of Philadelphia, was totally destroyed by fire. Two firemen, John Gibson and John Johnson, when in the act of dragging a hose under the heavy arched ceiling, were crushed and carried down by the fall of the latter through the floor into the cellar, where their dead and frozen bodies were finally found after a long, painful and dangerous search. Concerning the first named of these two men, Moseley H. Williams, of the American Sunday School Union, has published a narrative entitled, "The Philadelphia Fireman." The following abridgment of his sketch is of interest and value. As witnessing to the fact that the salvation of God may be found of all who turn not away from the pleadings of his gracious spirit, notwithstanding their surroundings may seem to be such as to interpose signal difficulties to their progress in the Zionward journey.

In the poeket of the dead fireman's overcoat there was found a folded paper, which had been carried so long that it was almost worn through at the creases. This paper, endorsed by the wife as "Found in John's pocket," was brought to the rooms of the American Sunday School Union and proved to be the imprint of a simple comprehensive prayer, which had been written out by the venerable Enoch Pond, of Bangor, Maine, and had been copied into a child's paper, "The Sunday Hour." It appeared, according to the wife's statement, that this paper had been brought home by one of their children, when John, picking it up, read it aloud as he sat upon his bed. The language of the prayer impressed him much, and, being suitable to his then frame of mind, and that of his wife, they repeated it solemnly and prayerfully together. This was the turning-point in John's life. He copied upon a slate the prayer which had so reached him and kept it at the engine house, where it was found at the time of his death. And yet, as will further appear, he was far from being bound by the letter.

What kind of a man was John Gibson after he became a Christian? A minister who knew him well writes that he was "A consistent Christian, who, in his daily work, honored the Saviour whom he loved." Testimonies to his faithfulness came from many sources. We may mention various duties of the Christian life in which his example may stimulate those who read this brief sketch.

He was a man of prayer. After having been at the engine house all night he would never sit down to breakfast at home until he had his half hour of prayer and reading the Bible. When he came home to dinner and supper, half an hour of the hour allowed for meals was given to communion with God. When the family were all ready for the "Christmas" supper at his father's house, two days before his death, John was missing. The sister first, and then the wife, went in search of him and found him praying: he would rather, he said, lose the ample supper than he would his prayer.

John read his Bible diligently. He had "chosen the better part," and would neither waste the precious hours nor soil his mind by reading the harmful trash not infrequently found in the hands of those in the like employ with himself. In the engine house, on a shelf against the wall, is a Bible which was given to the fire department by the Philadelphia Bible Society. The visitor who opens this Bible will find many passages marked by John Gibson, and his fellow-firemen say that he often took the volume to the cupola of the engine house, where he would spend hours at a time in studying its pages. Taking this as his guide book, he thought it furnished medicine for all forms of evil. A man given to swearing found a paper containing the Divine prohibition, "Swear not at all." One who was prone to give way to a quick temper and utter hasty words felt the gentle rebuke of a paper, left conveniently in the way, containing such a golden truth as this from HolyWrit: "A soft answer turneth away wrath, but grievous words stir up anger." Thus the Lord was made to speak, bringing a quiet rebuke to those in temptation, without the sting which human words might inflict.

He observed the First-day of the week. He never would touch a "Sunday newspaper." If there was a fire late on Seventh-day night John was always willing to work until 12 o'clock, washing the hose: when midnight struck he would stop. So, too, if a fire occurred First-day he would do his duty in striving to put it out, for he rightly felt that that was a work of necessity, but the after washing of the hose he asked to be excused from, unless it were left to be done until the following day.

He was careful to attend religious meetings on the First-day of the week. While it is required of the firemen as a body, to be on duty every day, yet as each one of them is allowed to be absent one day in the week, John's companious would frequently permit him to be away on the day when he could attend public worship—which was to him a willing and grateful service.

John endeavored to bear a faithful testimony to his Master before his companions, to whom he would call attention to their dangerous occupation, and point them to the necessity of being prepared to meet their God. His mother saying to him—"When I hear the engines going up, I am always anxious," he responded, "Don't be afraid, mother, I never get on the hose cart to run to a fire without offering prayer." While it is true that death came to him suddenly and violently, it is believed that he was found not unprepared for the change; and moreover that it may have been thus providentially permitted by Him (without whose notice not even a sparrow falleth to the ground,) the more impressively to show forth the faithful record of the latter days of this God-fearing Philadelphia fireman.

J. W. L.

CONVICTION is in itself a power. The man who is sure of what he says, gives assurance to those who hear him. With the world as it is, most men do not know what to believe, nor do they care to be at the trouble to find out for themselves what they ought to believe. When, therefore, a man comes before others with a conviction of his own, and asserts it with a positiveness akin to inspiration, those of his hearers who are hesitating, or who are unconcerned, are likely to be swept along by his intensity, and to believe what he believes, because he more than believes it. A man may have a wrong conviction, and so do harm by his power of impressing it upon others; but if a man has no strong convictions, either right or wrong, he must not expect to inspire others to a belief any stronger than his own. The elemental power of a preacher is an overpowering conviction. Unless a man believes a truth so firmly that he is willing to live or die for it, he has no fitness to be a preacher of that truth whatever it be.—*Selected.*

Natural History, Science, &c.

Poison of Wasps, &c.—M. G. Carlet, in investigating the poison injected into the wounds made by the stings of different species of wasps, bees, &c., finds that the poison coming from those insects which have a barbed sting, is different in its nature from that produced by those who have a smooth sting, such as the Digger wasps and other species which store up spiders or grubs for the food of their young. The effect of their venom is to paralyze rather than to kill the victim of the sting. The venom of the barbed-sting species is a mixture of two liquids—an acid and an alkali, each secreted by a special gland. In the smooth-sting species, no alkali secreting gland is present.

Trapping Beetles.—In experimenting on the best means of protecting corn crops from the ravages of wire-worms, Prof. J. H. Comstock, of Cornell University, found that by placing in a field which was badly infested with them, traps consisting of small bunches of fresh clover or sweetened dough, covered with a piece of board, he could catch large numbers of the black beetles, which are the parents of these worms. A series of twelve traps yielded him in three days, 482 beetles. Where the clover or dough was poisoned, the beetles were found to be dead.

The Food and Habits of the Owls.—A communication in *The American Naturalist*, from Dr. W. S. Shade, contains some interesting observations on the habits of owls, especially of the Great-horned owl, which lead him to the conclusion before reached by ornithologists, that the hawks and owls render more service than injury to the farmer. The Great-horned owl is somewhat abundant in central Illinois, and its principal food consists of meadow mice or other small rodents and rabbits. In several nests which he examined, and which contained young owls, there were found rabbits or parts of them. The following is an extract from his note book for 1887:

"Located a *Bubo's* nest in an elm-snag 14 feet high, standing on a creek bank. Found in the nest three young owls snapping their bills wrathfully and looking the very personification of fierceness."

"In the cavity was one whole rabbit, the hindquarters of another, a flying squirrel and a quantity of fish scales. While I was sitting on a limb by the side of the cavity, watching the little fellows, the parent owls suddenly appeared upon the scene, and I had a cyclone about my ears for a few minutes. Such a whirl of feathers, claws, fierce eyes, snapping beaks, hootings and screechings about my head was calculated to terrorize one unaccustomed to the actions of this, the greatest of all the owls.

"After continuing these demonstrations for a few minutes, one of them settled upon a limb a few feet from the ground just over the creek. Swaying to and fro for a short time, he fell off the limb to the ground, and then tumbled about in the leaves in an apparently very crippled and helpless condition. My dog, that had been sitting all this time in a perfect frenzy of excitement at the foot of the stub, watching the owls, now forgot his training and made a headlong rush through the creek for the owl, but it was up and away, leaving him disappointed and crest-fallen. I returned to the ground and departed, leaving this interesting family to the enjoyment of their well-furnished larder."

"One day as I was riding leisurely through heavy timbers my attention was arrested by the noisy cawing of a large flock of crows. I at once guessed the cause of all this tumult to be a Great-horned owl, for of all the denizens of the forest none other will so arouse the uncontrollable indignation of the family Corvidæ. Suddenly a regular pandemonium of shrieks, and directly the scurrying by of a number of the sable birds plainly told me that something terrible had happened. Turning my horse loose, I went noiselessly up the hillside on a tour of investigation. Presently a large *Bubo* flew up from the ground in front of me, and on going to the spot I discovered the cause of the sudden consternation of the crows. The owl had wreaked summary vengeance upon one of his tormentors, and the smoking body lay upon the ground in two halves."

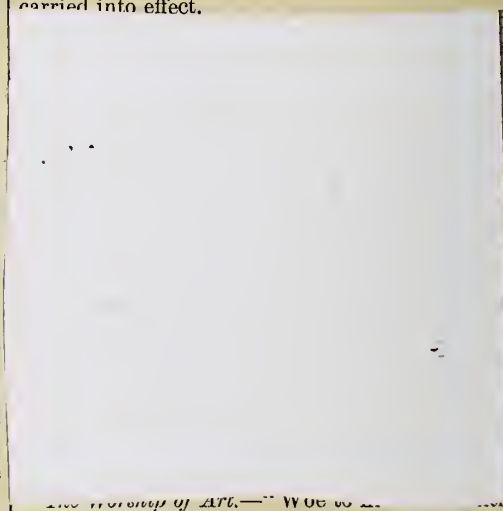
About the Squirrel.—The squirrel as a pet is almost as well known and as great a favorite as the rabbit. It can never be so thoroughly domesticated, however, as the rabbit, and cannot safely be permitted the same freedom. The squirrel family is very large and contains many species. Some of these are found in Australia. Among the principal species are the gray, red, ground, black, cat, prairie, fox and flying squirrels. The three first-named varieties are about the only ones which thrive in confinement. The ground squirrel is generally called the chipmunk. The fox squirrel, which is most numerous in the South, is the largest of the species. The flying squirrel is found throughout the country east of the Rocky mountains.

Squirrels hibernate in the cold months, and begin in the early part of autumn laying in their supply of nuts for use during the cold weather. Wherever its home is found, whether in a hollow tree, in a crevice in a rock, or in a hole in the ground, it is always seen to be arranged conveniently and neatly. Most squirrels keep two or more stores of food, apparently with the idea that the encroachment of men or some of its other enemies may make it handy to have more than one place of refuge. Although the snow may be deep over these holes in winter, yet the squirrel, if it finds it necessary to vacate one hole, can tell where the others are situated, though all the ordinary landmarks may be obliterated.

Wood, the British naturalist, tells of a friend who found one of these reserve stores which a squirrel had provided for an exigency, and the friend, in a moment of thoughtlessness, determined to play a joke on the squirrel. He accordingly replaced the nuts by small stones and carefully concealed all evidences of his visit. One cold day in winter, several weeks later, he passed the spot, and found that the squirrel had called there a short time previously. This he knew by the fact that ten inches of snow had been scratched from the top of the hole, outside of which the stones had been cast by the disappointed animal. This struck the joker with remorse. He said, "I never felt the folly of practical joking so much in my life. Fancy the poor little fellow nipped with cold and scanty food, but foreseeing a long winter, resolved to economize his little hoard as much as possible. Fancy him at last determined to break this—perhaps his last—magazine, and cheerily brushing away the snow, fully confident that a good meal awaited him as the reward of his cold job, and after all, finding nothing but stones. I never felt more mean and ashamed in my life, and really would have given a guinea to have known that injured squirrel's address. He should have had as fine a lot of nuts as would have put him beyond the reach of poverty had he lived to be as old as Methuselah.—*Pittsburgh Christian Advocate.*

Items.

Post Office Reform.—There is a provision in the United States laws which forbids the establishment of a Post office in any room in which liquor is sold, or in any room from which there is an entrance into another where it is sold. This regulation has frequently been overlooked, and in many country places Post offices have been established in taverns, bar-rooms, and groceries, which dealt in liquors. It is said that Postmaster-General Wanamaker has determined that this provision of the law shall be carried into effect.



the wood, Awake; to the dumb stone, Arise, it shall teach. (Hab. ii. 19.) There is always a subtle danger in an attempt to give art its proper place in connection with religion. It has been said, "The introduction of art into religion ended, not by art becoming religious, but by religion becoming art." Another writer observes, "The spirit of Christianity and the spirit of figurative art were opposed, not because such art was immoral, but because it could not free itself from sensuous considerations." If figurative art be employed for devotional purposes, contrary to the commandment which forbids the use of images in the worship of God, the more lovely and charming the art, the nearer and the more certain the idolatry. A cultivated and refined taste will scorn any thing in the shape of reverence for gilt, tinsel, deformity. The worst prostitution of art is not coarseness, but idolatry; and the very moment art thus degenerates, let the chisel break it, and the roller crush it, and the feet stamp it to powder, not in wantonness, nor in a spirit of narrow-minded bigotry, but in righteous indignation, and in the name of the living God. "Little children," wrote St. John to Christians, "keep yourselves from idols." Long, long ago the Jewish people had put away idols of wood and of stone. It was very natural that converts from heathen idolatry through Jewish means should be warned against their old sin. But all idols are not material. They may be enthroned, as the prophet Ezekiel teaches, in the heart. A civilized people may repudiate idolatry or deny its existence even when there are images of wood, or stone, or silver, or ivory, before which devotees bow, and kneel, and pray; but civilization cannot kill inordinate affection, nor check absorbing pursuits, nor yet control those common affairs of life which are made the primary ideas of existence, and put God into a secondary place, if they do not banish Him altogether from consideration. And who knows the special idol of each individual? Who can tell the precise time and manner in which love for the creature eclipses love for the Creator?—*Selected.*

Friends' Asylum for the Insane.—The 72nd annual Report of the Managers of this Association, show that the average number of patients for the year ending Third Mo. 1st, 1889, was 114—the largest in the history of the institution. During the past year it has received from the Court of Common Pleas of Philadelpha, a Charter of Incorporation; under which it has been organized with the title of

ıd inside bears evidence of age, though without ›ubt was once a beautiful structure. We cannot › into particulars about the attractions of this d church where, without doubt, a purer form of hristian worship was practised than that of the resent day, or since the Papal church substitud the half Pagan performances for a pure form Christian worship practised by the Apostles ıd their immediate successors.

On one side of this open square is the Palace the Doges, who ruled in Venice for 600 years. has a front on the square of 240 feet and was ınded in the year 800, was several times deoyed by fire and rebuilt and adorned with ch marble finish, and two-storied porticoes in ınt. It was once the residence of the almost spotic, princely Doges or Dukes, who have w given place to a series of galleries and halls splendid paintings and sculpture, and many ecimens of art—the productions of the masters the tenth to the sixteenth or seventeenth cenry, when Venice, in her wealth and power, ntroled a large share of the maritime trade of e world, and with her fleets and armies fought d conquered among the nations, and exercised powerful influence by her industry and arts in aping the civilization of her time. We noted e shops in Venice having statues representing e African race, in memory of the time when ey were so largely represented as slaves in the enetian Provinces.

At 2 o'clock every day a numerous flock of geons come to be fed at the square at the pubexpense, in commemoration of the deliverce of their armies from a defeat in 1308 unr Admiral Dandolo, by means of carrier pigns. Our guide, with a gondola, at six francs r day for the guide and one franc per hour the gondola, conducted us to several places note: the church of St. Moses, St. Mary of lutation. These guides think Americans must eds see all their churches, tired though they ıy be of seeing so many of the same style. We, wever, diverted him in another direction, and rected our Gondolier to the Grand canal to e Chief of Police's office, Palace of Justinian, rd Byron's residence, where he wrote much his poetry (some not much to his credit); o the house and office of Shylock, where he quired a name that the English language has reotyped and stigmatized. We also viewed e Bridge of Sighs over which, if a criminal nt, "whether guilty or not," he never returned, d either a dungeon life or a speedy decapitan surely awaited him.

The glass works we visited were indeed a curity, all kinds of fancy and ornamental articles glass work of rich and attractive colors are ıde here to meet the demands of the European d American markets. We were conducted ough the various working departments and wed the process going on in the production these unequalled Venetian glass wares. The ners (Candiani, Palace Iron Grand Canal,) re profuse in their attention to us and wished show us everything about the establishment, much so, that we had not the heart to leave hout making a purchase to bring home to nerica.

There were omnibus steamboats plying on the and canal between the city and the Island of lo, a noted watering place some four miles m our hotel; so in order to have a good view the Adriatic and the islands on the way, we gaged, together with a gentleman just from lia, a larger sized gondola with two Gondos, one at the bow and the other at the stern, h a nice canopy and seats for six persons; we

says that he was commanded to turn people to the light of Christ within them, which would lead them to God if they followed it; and William Penn writes: "The light of Christ within, who is the Light of the world, leads all that take heed unto it, out of darkness into God's marvellous light." Why was it that Friends preached so much and wrote so much about this particular name of Jesus? One reason was that this was the name by which He made himself known to them. As the Light, Christ first showed to them their sinful state and their need of a Saviour; then when they walked according as his light showed them, they found that He who was the Light was also the Way; and as they journeyed on, He who was the Way was shown to be also the Power by which they were able to walk in the way and to overcome all temptations to depart from it. Thus they went on to know Him more and more, and He became to them Truth and Wisdom and Righteousness and Peace and Love and Life. He became everything to them. Yet He was unknown to them apart from the light, for it was by the light that they first saw their own sinful condition and Him to be the promised Saviour who was sent into the world to save them from sin. You see, therefore, that while Christ is the light, He is also much more than the Light, and that they who know Him as the Light and walk in his light, come to know his other names. Thus it was that Friends were so desirous to turn all men to the light of Christ, because they knew from their own experience that if they came to the light and brought their deeds to the light, the light would show whether their deeds were good or evil, and would also show them where the way of righteousness lay and where power was to be had to enable them to walk in it.

Let us, then, dear young friends, turn to that holy light which comes from God and which leads to Him. Let us cherish that which it shows to be good, and forsake that which it shows to be evil. If we do this we shall not do unkind things or say unkind words, but shall be kind to all and love all, whether friend or stranger, bird or beast; and we shall come to know, as our early Friends knew, that He who is the Light, is also the way, the Truth, and the Life; that no one goeth to the Father but by Him, and that they who follow Him become like Him and learn to find all their pleasure in doing his will.

For "The Friend."

Early Meeting-houses of Friends.

MARKET STREET MEETING.

(Continued from page 317.)

The title to the lot of ground obtained of Governor Markham, at Second and High Streets, upon which the meeting-house was erected, was found to be imperfect; which gave Friends considerable uneasiness, as we may observe by the following minutes:

"At a Monthly Meeting held at our meeting-house on High Street to inspect the affairs of Truth, the 23rd of Twelfth Month, 1704.

"David Lloyd, Richard Hill and Anthony Morris, are desired to get a further confirmation of this High Street meeting-house ground; and the house bought for the use of the school."

The Committee reported in the following Third Month that, "They have been with the Commissioners about it, and their answer is, they are willing to confirm the ground that was bought of William Markham, but not as by right from him; but by way of gift from William Penn.

"This meeting thinks it hard, that after they have bought and paid for it, it should come under the name of a gift.

"The Committee is desired to see if they can find any footsteps of William Markham's right; that if possible we may have it confirmed the right way."

29th of Fourth Mo. 1705. "It is the sense of this meeting that the persons appointed endeavor to get a Patent with all speed for the ground which was bought of William Markham; and that Friends concerned will give their obligation to the value of 40 pounds, for the use of Governour Penn, if he will not be satisfied without it: that so we may have the aforesaid lot confirmed by a patent."

In the Fifth Month report was made that "The Commissioners have done their part, and they are now ready for the seal. Also the patents for the Lots and Legacy that was given Friends by George Fox, are ready likewise."

The legacy of George Fox, alluded to, were a "Front Lot, a High Street Lot, a Bank Lot and 20 acres of Liberty land."

The meeting-house thus completed, and the title thereto firmly secured, seems to have well answered the purposes of Friends for about half a century, when we find them considering alterations, additions, and repairs, and finally deciding to build a new and much larger house upon the same ground, which in after times was long known as "the Great Meeting House."

A committee appointed to examine the house reported in Twelfth Month, 1754, that "the lower floor should be wholly new, and the whole roof new shingled." And in the First Month, 1755, we find the following Report: "The Friends appointed to consider of a plan, and calculate the cost of a building proposed to be added to the west side of this meeting-house," &c. In the following month they proposed "to take the old house down and build a new one, to extend as far as our ground westward." "This meeting agrees that a committee shall now be appointed, who shall have power to procure materials for a new meeting-house to extend as far westward as our ground goes; and immediately after our General Meeting in the spring, to employ workmen to get this house taken down, and to be so expeditious in building the new one, as to have it ready for meeting in by the time of our Yearly Meeting in the fall.

"The new meeting-house to be 55 feet wide, and so contrived as to contain in the west end of it, on the lower floor, two apartments for holding our meetings of business in.

"The Committee is to agree upon a plan, and to collect money to defray the whole expense."

Third Month. "It is now agreed that the rooms designed for the meetings of business shall be placed at each end (of the house) as proposed by the Committee, and that during the time of building the new meeting-house, there be three meetings held on First-days at the Bank, and at Pine Street; and a meeting on Fifth-days at Pine Street meeting-house."

3rd of Tenth Month, 1755. "The Great Meeting-house having been ready for service and used at the time of our late Quarterly Meeting. It is now agreed that there be three meetings kept in it on First-days: one in the morning at the Bank, and one at Pine Street meeting-house in the afternoons.

"The meeting on Third-day to be held as usual at the Bank, and the meeting on Fifth-day to be held at this house."

Second Month, 1756. "It being agreed that it will be necessary to have some more convenient room to hold our meetings of business in, Anthony Morris (*et al*) are desired to meet in the Great Meeting-house to confer thereon,—(they) agreed to finish the room in the garret of the Market Street meeting-house for the purpose."

This plan does not seem to have been carried out immediately, if it ever was, for in the Eighth Month we find this allusion to the matter.

"The Committee appointed to direct the manner of finishing the chambers of the meeting-house on Market Street, report they have ordered the workmen to desist for the present.

"The cost of the Great Meeting House is found to be £2145, 19s. 6d."

In course of time this commodious meeting-house became shut in by buildings, and the meetings so disturbed by the street noises of an ever increasing population, that it was deemed expedient to seek a new location.

Accordingly, in 1804 a new meeting-house was built on Mulberry (Arch) Street, below Fourth, upon a lot that had been used as burial place from near the commencement of the City, or since 1690.

The premises at Second and Market Streets were sold in 1808, for business purposes, and the "Great Meeting House" so long the centre of attraction for Friends disappeared forever.

J. W. Lippincott.

(To be continued.)

REST.

BY ALEXANDER R. THOMPSON.

What rest is there for him who knows no labor!
Hands idly folded all the livelong day,
Never a thought to give to friend or neighbor,
No toil to share, no load to lift away.

How can rest come to him who has no sorrow!
Life drifting smoothly and serenely by,
Each bright day followed by a bright to-morrow,
And not a cloud within his sunlit sky.

What rest for sinews that are never weary!
For life that falters not beneath the strain,
For eyes that weep not in the darkness dreary,
Heart that goes not alone in smothered pain!

But rest, at length, how sweet to them who under
The heavy burden, tremulous and faint,
Can neither pause nor turn, and yet who wonder
If ever peace will soften sorrow's plaint!

And rest how passing sweet, when to love's waiting,
Weary and sore, forevermore is given
Love's fair fond treasure, its long pain abating,
Once and eternally, in the glad heaven.

When toil-worn feet, the last lone reaches making,
Up to the Father's door of life have come,
And out of lips the fairest, dearest, breaking,
Welcome forever greets the weary home.

Then, nevermore can sin or sorrow seize us;
Hath He not promised: "I will give you rest?"
At rest, at home, in Paradise, with Jesus,
Could weary heart be more supremely blest!

—*S. S. Times.*

Selected.

A LETTER.

BY J. S. FLETCHER.

And so, my child, your heart is almost weary,
And life has nothing that is fair to you?
Because, you say, with exclamation dreary,
"There is so little that a girl can do!"

And yet, I think, that somewhere in your city
Many there are who need a helping hand;
Or, at the least, some word of love and pity
That they will prize, and subtly understand.

Be not cast down because of earthly treasure;
Little you have in silver and in gold;
These, too, are good; but God hath greater pleasure
In the heart's riches, which are manifold.

Do what you can, and let the Lord's increasing
Make of it more until the harvest come;
And meanwhile strive and labor without ceasing,
Hearing Christ's voice above the city's hum.

Never a day within the crowded city,
Never an hour from morning until eve,
But that his voice is heard to plead for pity,
But that his heart is known to pain and grieve.

Go, then. But if your heart is sad and broken,
And to be helpless is your heaven-sent fate,
Take comfort, and remember, 'tis well spoken
That they, too, serve who only stand and wait!

—*Chambers's Journal.*

For "The Friend."

A Southern Ramble.

We had been waiting for a pleasant day ramble in the woods in search of the many wi flowers which the recent warm weather mu have caused to blush into beauty. And whe just such a day as we wanted came, not t warm, not too cool, a little colloquy ensue among us before we started, as to which wa would combine dryness under foot with enjo ment.

Then we strolled leisurely along the bank what is dignified by the name of canal, being large ditch nearly eight feet across and the sam depth. Soon its waters left almost all traces civilization behind as they flowed gurglingly through the woods.

We were not long in discovering an abun ance of the *Gelsemium sempervirens*, yellow jess mine, so called, though belonging to the Log nia family. Its lovely and deliciously fragra blossoms climbed around many a sapling, cov ing it with golden beauty. Besides having su ornamental qualities it furnishes the hom pathic remedy gelsemium.

It is almost a wonder where northern flori raise so many of our native flowers, that t one should be neglected. But I have hea from somewhat doubtful authority that it w not flower in the Northern States.

Growing on the banks of the stream but in profusion, we gathered some of a species Hawthorn, *Cratægus spathulata*, also sw scented.

Further on, leaning over the water too, w the yellow perfumed blossoms of the horse-sug *Symplocos tinctoria*, its tiny flowers in dense c ters, more conspicuous than the few large y lowish-green leaves.

Far more lowly, but more beautiful th either of these was the little dwarf iris, *Iris ver* scarcely six inches high, the flower itself m be fully two inches, and is a pretty bluish-p ple. It has a most delicate odor, of whic think I could never tire: this and its lov though fragile blossoms, make it quite a fav ite. Further on in swampy ground we ca across a larger kind of iris which showed signs of flowering.

"Friends' Asylum for the Insane." One of the tables appended to the Report shows the cause of insanity in 1230 cases—of these 157 were from the use of stimulants, and 479 from mental causes, and 594 from ill-health, or other physical causes.

The Blessings of Quietness.—There are many phases of quietness which it were well for us to consider and seek to bring into our lives. We should learn to do good quietly. Our Lord's counsel is that we should not even let one hand know what the other hand has done. That is, we should not even ourselves think about our good deeds after we have done them, glorying in them, feeling pride in our achievements, but should leave them in God's keeping and forget them, while we pass on to new and still better things. The secret of such living lies in doing our good deeds for God's eye and not for man's. If we want human praise and eclat and "the bray of brass," we can be satisfied. It is the easiest thing in the world to get one's self talked about, and one's generous acts and fine doings reported in the newspapers. The other way of living has little care for human praise, if only God be pleased and give his commendation. It does not seek applause, nor does it even demand personal recognition; it prefers, indeed, to work in quietness, hiding away, that Christ only may be seen and honored. This is the life that gets Heaven's benediction.

True faith also gives a quietness which is in itself life's sweetest benediction. It gives the quietness of peace, a quietness which the wildest storms cannot break. The artist painted a sea, swept by tempests, with mad waves, overhung by black clouds from which fierce lightnings flash, There in the midst of the troubled waters he puts a rock that rises high above the billows. In the rock far up is a cleft, with flowers and herbage, and amid the flowers and herbage as you look closely you see a dove sitting in undistubed quiet on her nest. It is a picture of Christian peace. That is the quietness which God gives to resting faith. It is better than all the world's wealth or power. It makes the poor man happier than the millionaire.—*The Presbyterian.*

THE FRIEND.

FIFTH MONTH 18, 1889.

A letter to the Editor, from a Friend in Kansas, dated 1st of Fifth Month, makes some comments on the late Yearly Meeting of Philadelphia, a part of which is here inserted, as they seem to be intended for general circulation, and not exclusively for the eye of the one to whom they were addressed.

"The work and report of the Committee of the Yearly Meeting to visit subordinate meetings, &c., gave a fresh evidence that it is not necessary for any to deviate from the true order of the Gospel, recognized by the Society in its formation, in order to carry 'glad tidings' to those not in membership with us. There is room enough along the line of the true 'Friend' to preach the preaching' that the Lord commands —which never fails to give the reward of peace to laborers, and to reach whereunto the word was sent, building up the believer in the true faith, stirring up the lukewarm to more diligence, warning the wicked and the disobedient of the wrath to come; calling sinners to repentance as the preacher is baptized into these different states and commanded to hand forth that which is suited to these varied conditions in different congregations, known *only* to the Lord.

"May the blessed experience of the past year be regarded in its true light by the members of that Yearly Meeting. If any have become restless and uneasy on account of the 'views and practices' of Friends not giving such liberty as some are asking and claiming, may they be willing to listen to a word of warning brought out by Christopher Healy during his visit to Great Britain, in 1831.

"At a Monthly Meeting where he was present, he spoke pretty fully on the dangers which attended Friends joining with persons of other religious denominations in associations for promoting benevolent objects: using such texts as 'Strangers have devoured his strength and he knoweth it not.' The Clerk of the Monthly Meeting was a youngish man of great natural abilities. After meeting he requested an interview with Christopher, saying their views were not alike on some points. At this interview he proceeded at some length and with much eloquence to set forth the public benefits, and the opportunities of disseminating Friends' doctrines, &e., that would arise from the course some were pursuing.

"When he had finished, Christopher asked him a few questions: "Are the views and practices of the Episcopalians the same now they were in the days of George Fox and our early Friends?' 'They are.'

"'Dost thou believe that George Fox and our early Friends were led out from these things by the Spirit of Truth?' 'Yes, I do.'

"'Dost thou believe the same Spirit of Truth would lead us into that *now*, out of which it formerly led us?'

"The man's head dropped and he sat without answering. They parted pleasantly, and after Christopher returned home he received a letter from the Clerk stating that the few words uttered by him at that interview were the first thing that had opened his eyes and led to a change in his views.

"Solomon said, 'A man's ways are right in his own eyes.' It will be happy for those whose 'ways' have led them to take such a stand as had that British Clerk, if they are as open to conviction and as ready to let their eyes be opened to see the end of that 'way' that has 'seemed right' to them, to be the 'way of death,' and then when they *see* change their minds.

"Are the 'views and practices' of the different religious denominations of the present time, the same they were in the days of George Fox and our early Friends, as to a 'hired ministry,' the 'ordinances of bread and wine' and 'water baptism,' and the common mode of public worship? You must say, 'They are.'

"Do you believe that George Fox and our early Friends were led out from these things by the Spirit of Truth? No other answer than 'Yes, we do,' can be given.

"Do you believe that the same Spirit of Truth would lead us into that, *now*, out of which it formerly led us?

"May every one who has been decoyed away by 'showy appearances' be as honest to their convictions and the new light given them, as was that Monthly Meeting clerk. No well informed person will undertake to deny or reason these things away.

"God, by the hand of Moses, led the children of Israel out of Egypt and through the Red Sea; 'signs and wonders' were the evidence that it was his Arm that led them. But soon some of the people had desires to go back to that land of bondage. Did the same God that had led them out, lead them to desire to return?

"It is scarcely less evident that the same God who led his *then* chosen people out of that bondage, led our early Friends, George Fox and others, out of bondage to the ritualistic ceremonies of their day—for their deliverance was attended by 'signs and wonders,' making them his *now* 'chosen and peculiar' people.

"And though two hundred years and more have elapsed, is it credible that this same 'I am that I am,' has led us, *in these our days*, into the things out of which He formerly led us. No, no, dear Friends, it *cannot be so.* No 'new wine' for 'old bottles, nor any 'new eloth for old garments.'"

When a minister of the gospel, under a feeling of religious concern for the welfare of the people in any particular neighborhood, feels an impression of duty to invite them to meet with him for the purpose of waiting upon and worshipping the Almighty, it is necessary that some place should be provided wherein the proposed meeting may be held. It has often been the case, when our own ministers have been under the weight of such a concern, that there was no suitable building for the purpose, over which our Society had any control; and they have been dependent upon people of other persuasions —Methodists, Baptists, &c., for the use of their places of worship. Very often, such use has been liberally granted, after proper explanations have been made as to the object intended, and the kind of meeting it was proposed to hold.

It is no marvel, that in some such cases, a considerable degree of caution has beeu felt by those who had the control of the houses; and who felt that they incurred a degrce of responsibility by opening the way for the spread of doctrines and sentiments among the people, which might not in all respects coincide with their own. It has been our experience to meet with such caution in several instances; and it has commended itself to us as a prudent reserve, which was not displeasing, where it was associated with a willingness to properly weigh the subject.

When John Pemberton was paying a religious visit in Scotland, he had several meetings in one of the "kirks there," which was freely opened for him by the minister in charge. In the evening after one of these meetings, a daughter of the minister, in the freedom of conversation thus addressed him, "You see, Mr. Pemberton, father has given you his kirk, and attended you several times; suppose you go to church on Sunday and hear father: we have some elegant preachers in the Highlands." To this, John gravely replied, "We have a testimony to bear against a hired ministry." This sincerity and plain dealing did not seem to give offence; and the minister and his daughter subsequently remarked— "We never had guests whom we more regarded, on account of their general character, their disinterested profession, and unwearied endeavors in promoting the happiness and most valuable interests of mankind; and wish, if it was consistent with the will of Heaven, to have a repetition of the same agreeable intercourse."

A scruple, similar to that which prevented John Pemberton from attending the preaching of this Scottish minister, would prevent Friends from reciprocating the kindness of a Methodist, Baptist or other stated ministers, by opening their meeting-houses for services to be performed at the will of man, or according to a prearranged plan. While a refusal thus to accommodate would be trying to a Friend who desired to be

kind and liberal; yet he would feel, as J. P. did, that he "had a testimony to bear" against whatever would take from the Head of the Church his prerogative to order all things according to his own will.

SUMMARY OF EVENTS.

UNITED STATES.—On the 13th instant, the Supreme Court of the United States affirmed the validity of the law excluding Chinese laborers from the country, known as the Scott Exclusion act. The Court holds that Congress has the power to exclude alieus from the country whose presence is deemed inimical to our interests. The Court also rendered a decision in the famous case of Myra Clark Gaines, from New Orleans, awarding the executors of the will of M. C. Gaines the sum of $576,000 against the city of New Orleans for the use of property sold by the city, but recovered by her, after long litigation. The judgment of the Lower Court awarding the executors $1,300,000 for the use of the unimproved property sold by the city was not concurred in.

A despatch from Tahlequah, Indian Territory, says Chief Mayes refuses to convene the Cherokee Legislature to consider the sale of the Cherokee strip to the Government. A majority of the Indians are said to be opposed to the sale and sustain Mayes, but a powerful minority is urging him to convene the General Assembly and settle the price to be paid for the land. It is understood that the Commissioners will offer $1.75 per acre, but the Cherokees hold that $4 or $6 per acre would be no more than the land is worth. There are 6,000,000 embraced in the strip.

The steamer City of Paris, of the Inman Line, which arrived at Sandy Hook at 11.15 on the morning of the 8th instant, made the passage from Queenstown in 5 days, 23 hours and 7 minutes, corrected time. The best previous record, which was made by the Etruria, was 6 days, 1 hour and 59 minutes.

A sensation has been made by Bishop Potter's sermon delivered in "St. Paul's Church" at the time of the Centennial Celebration of Washington's inauguration, in the presence of the President, all the prominent members of the Government, and as many others as could possibly be crowded into the edifice. Bishop Potter, instead of simply devoting himself to laudation of our country and the present age, seized the occasion to contrast the corruption in political matters in these later days with the purity of the times of Washington, to administer sharp rebuke to those who were directly or indirectly interested in having caused this decline of public morality, and to utter a solemn warning to those who love their country to resist with all their strength what he called the fatal tendency of the age—the domination of the money power.

Governor Hill, of New York, has vetoed the Saxton Ballot bill, which provided for secret voting.

The Legislature of Minnesota has passed a law making it a misdemeanor for newspapers to publish anything about executions beyond the mere fact, and the only witnesses allowed are three friends of the condemned man, the surgeon and the sheriff, and a jury of six.

The Senate of Michigan has passed the Rogers bill, prohibiting the sale of tobacco to minors under 17 years of age, and the Jackson bill, prohibiting the manufacture and sale of cigarettes. Both of these bills have passed the House, and only require the siguature of the Governor to become laws.

The Kansas Legislature has passed a bill prohibiting the sale of tobacco or other narcotics to minors under sixteen years of age.

Morris Amerman, a farmer, went to Auburn, New York, in Tenth Month, 1887, and after disposing of his produce, got drunk. In driving home his horses ran away and he was killed. His widow brought suit under the civil damage act against H. B. Perry, owner of the building in which the saloon is located where Amerman bought his whiskey, for $5000 damages. The jury has brought in a verdict in favor of the widow for $1500.

A freight train on the Chesapeake and Ohio road which was transporting the famous Libby Prison from Richmond to Chicago, was wrecked near Maysville, Ky., on Second day of last week, by the breaking of an axle of one of the cars. The remains of the war relic were profusely scattered about and people flocked to the scene all day to secure old bricks and lumber as mementos. No one was hurt.

Deaths in this city last week numbered 397, which is five less than the previous week and two less than during the corresponding period last year. Of the whole number 202 were males and 195 females: 45 died of consumption; 40 of pneumonia; 26 of diseases of the heart; 19 of debility; 18 of convulsions; 17 of inflammation of the stomach and bowels; 17 of inflammation of the brain; 12 of inanition; 11 of peritonitis; 10 of marasmus; 10 of old age; 9 of apoplexy; 9 of cancer; 9 of typhoid fever and 8 of diarrhœa.

Markets, &c.—U. S. 4½'s, reg., 107¼; coupon, 108¼; 4's, 129½; currency 6's, 121 a 132.

Cotton was steady, but quiet, at 11⅜ cts. per pound for middling uplands.

Feed.—Winter bran, choice and fancy, $14.50 a $14.75; do., fair to prime, $13.75 a $14.25.

Flour and Meal.—Western and Pennsylvania super, $2.50 a $3.00; do., do., extras, $3.00 a $3.50; No. 2 winter family, $3.50 a $4.00; Pennsylvania family, $4.25 a $4.50; Pennsylvania roller process, $4.50 a $4.75; Ohio, clear, $4.25 a $4.50; do., straight, $4.60 a $4.85; Indiana, clear, $4.25 a $4.50; do., straight, $4.60 a $4.85; St. Louis and Southern Illinois, clear, $4.25 a $4.50; do. do., straight, $4.60 a $4.85; winter patent, fair to choice, $4.85 a $5.25; Minnesota, clear, $3.75 a $4.25; do., straight, $4.50 a $5.25; do., patent, $5.35 a $5.85. Rye flour was scarce and firm, at $3.00 per barrel for choice.

Grain.—No. 2 red wheat, 91 a 92½ cts.
No. 2 mixed corn, 42⅜ a 42½ cts.
No. 2 white oats, 32½ a 33 cts.

Beef cattle.—Best, 4½ a 4⅝ cts.; medium, 4 a 4⅛ cts.; fair, 3½ a 3¾ cts.; common, 3 a 3¼ cts.

Sheep.—Best clipped, 4⅜ a 4⅝ cts.; good, 4⅛ a 4⅓ cts.; medium, 3¾ a 4 cts.; fair, 3½ a 3⅝ cts.; common, 2¾ a 3 cts. Lambs, best, 6½ a 6¾ cts.; good, 6 a 6¼ cts.; spring lambs, 3½ a 6½ cts.

Hogs.—Choice Chicagos, 7⅛ a 7¼ cts.; good Westerns, 6¾ a 7 cts.; State hogs, 6⅛ a 6½ cts.

FOREIGN.—The International Novelties Exhibition will be inaugurated in London on the 29th instant. The exhibition has been undertaken with the object of introducing and bringing directly before the public the many meritorious novelties in the arts, sciencies and manufactures which have recently been invented, discovered and produced, not only in Great Britain, but also in Europe and the United States of America.

A business firm has offered the British Government an immense sum of money for the use of the national postage stamp for advertising purposes. The advertisement is to be printed on the back of the stamp before the gum is put on, so that the purchaser of every stamp must see the announcement before he moistens the gum. This is an Australian idea.

Before the Parnell Commission, on the 7th instant, C. S. Parnell, upon taking the stand, said that he desired to correct that part of his evidence in relation to the statement made by him in the House of Commons concerning the non-existence of secret societies in Ireland. Upon referring to the Hansard reports of the proceedings of the House of Commons he found that his remarks, which had been quoted by the Attorney General Webster, referred particularly to Ribbonism and not to secret conspiracies generally. His remarks therefore were a fairly accurate statement of the facts, as Ribbonism at that time practically did not exist in Ireland.

The Yorkshire miners have had printed for circulation 50,000 notices, setting forth their intention to organize a general strike unless their wages are advanced.

The strike in Westphalia has extended to various collieries, until ninety thousand men quitted work on the 13th instant. The Prussian ministry has the matter under advisement.

Difficult and unexpected details are prolonging the Samoan Conference. None of the parties have presented a definite scheme.

The *Temps* says the French cabinet has decided to submit to Parliament its new scheme in aid of the Panama Canal Company.

Don Jose Zorrilla, called the Spanish Victor Hugo, is to be crowned Poet Laureate of Spain, at his approaching sixtieth birthday. The ceremony is to take place at the Alhambra Palace, which is to be decorated in ancient style, at a lavish expense, and an official representative of the Queen Regent will present the crown. The Dutchess of Medina-Celi is to foot the bills, which are estimated at over $25,000.

A conspiracy has been discovered among the military officers stationed at St. Petersburg. A large number of its conspirators have been arrested. In their possession were found papers which proved that they intended to make an attempt to assassinate the Czar. A number of bombs were also fouud.

The commander of the British cruiser *Rapid* has hoisted the British flag over the Suwarrow Islands, which lie in the Southern Pacific Ocean, northwest of the Cook Islands.

Damien, widely celebrated as the Leper Priest of Molokai, died at Kalawa, Hawaii, on Fourth Month 10th, last. He was born in Belgium in 1840, and arrived in Hawaii in 1864. For the last 16 years his labors have been confined to the leper settlement at Molokai, where he contracted the dread disease which cost him his life.

The Weldon Extradition bill has been passed by the Dominion Parliament. Laveque moved an amendment that the retro-active clause be not struck out. He said it was not desirable to deliver up American visitors who had settled up the amount of their defalcations after reaching Canada, the majority of whom were now leading respectable lives. The amendment was adopted. Another clause was also added. It provides that the government to which an offender is surrendered must give a guarantee that the prisoner will only be tried for the offense for which he is extradited. Fraud committed by bankers and corporation employés was also added to the schedule of offenses.

NOTICES.

The Yearly Meeting's Committee in connection with the Committee of Concord Quarterly Meeting, appointed to co-operate with them, have appointed three meetings to be held as follows: At Wilmington on Fifth Month 21st, 1889, at West Chester on Sixth Month 4th, and Media on Sixth Month 11th—all of them at 10.30 A. M. These meetings are especially for the youth of Concord Quarterly Meeting; but other members, and also attenders, will be welcome.

The Committee on Public Meetings of the Temperance Association of Friends of Philadelphia Yearly Meeting, is desirous of entering into communication with one or more Friends in each Particular Meeting in Eastern Pennsylvania, the object being to take such means as may seem advisable to stir up a more general interest among Friends and others in the election on the Prohibitory Amendment, which is to be held on the 18th of Sixth Month next. Friends should bear in mind that this is a moral and not a political question, and one in which their influence for the right ought to be felt in the communities in which they live, more than it is. Will not those who may take an interest in the subject promptly address

GEORGE VAUX, JR.,
404 Locust Street, Philadelphia.

WANTED—A competent Friend to teach in Chesterfield Preparative Meeting School at Crosswicks, N. J.

For information apply to JOSEPH S. MIDDLETON, Crosswicks, Burlington Co., N. J.; or WM. BISHOP, Walnford, Monmouth Co., N. J.

DIED, on the 26th of Second Mo. 1889, SARAH T., wife of David Stephen, and daughter of Robert and Eunice Todd, a member of Guernsey Particular and Flushing Monthly Meetings, aged 85 years, 7 months and 15 days. About twenty years ago she felt that it would be right for her to make a change in her dress and address, believing that she could no longer follow the vain fashions of the world; and was faithful in bearing the cross in many things that are considered by some to be of little moment. She was a firm believer in the ancient doctrines of Friends, having read many of their writings—Daniel Wheeler being a particular favorite. She bore the sufferings of a lingering illness with patience and composure, being conscious to the end; and her relatives and friends have the consoling hope that, through Infinite love and mercy, she has been permitted to enter the mansions of peace and rest.

——, on the 17th of Third Mo. 1889, in Pasadena, California, MARY J. WILSON, only daughter of the late William C., and Esther Wilson, aged 24 years and 4 months, a member of Stillwater Monthly Meeting, Ohio. This dear Friend naturally possessed a kind and cheerful disposition that endeared her to a large circle of relatives and friends. She was in declining health over a year, and confined to the house about two months, in which time she was an example of patience and resignation to the Divine will, and was seldom heard to utter a word of complaint, though many times her sufferings were severe. All fear of death seemed to be removed, and she said at one time, a few weeks before her death, that she felt there was nothing to keep her here in this world; then added: "All I ask is that I may be prepared when the summons comes." Although suddenly removed by hemorrhage of the lungs, we trust, through Infinite love and mercy, she has been permitted to enter the mansions of rest and peace.

THE FRIEND.

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FOR "THE FRIEND."

Historical Review of the Society of Friends.

(Continued from page 330.)

Although differences in doctrinal belief lay at the foundation of those dissensions, whose bitter fruits have been referred to, yet it would not be safe to conclude that *all* those who took part with one side or the other, did so because they had clear views of the principles in issue, and united with those who were endeavoring to uphold the principles in which they believed. In all such cases, there are large numbers who are influenced by the course taken by those to whose guidance they have been accustomed to trust in religious matters; and by other considerations. This truth is well illustrated by a conversation which took place soon after the separation of 1827, and which was recently related in my hearing by one of those who took part in it. A neighbor had professed his unity with Elias Hicks because, as he said, their doctrinal belief was the same. My informant endeavored to make use of the opportunity to ascertain what the views of E. H. were on several subjects which he mentioned. But to all his inquiries, the same answer was returned,—that his friend really did not know what the sentiments of E. H. were on the questions proposed. Finding himself in an embarrassed situation, his neighbor finally stated with much candor, that the real ground of his decision was the fact that the party to which he was attached retained possession of the old meeting-house to which he had always been accustomed to go; and he added that he would as willingly meet with the other party if that had been their place of meeting.

This series of articles was commenced with the intention of attempting to give such an enumeration of the various bodies now in existence which claim the name of Friends, and such an explanation of their relative positions, as would enable the reader to form a clear and intelligent conception of the present trying and confused state of our religious Society. This information seemed to be needed by many who have not had the means of fully knowing the occurrences of the past 60 years, and, in preparing it, the desire has been felt to avoid everything which might needlessly give offence or wound the feelings of any. Indeed, the tracing out of error and dissension is a painful and humiliating employment, and most heartily can the writer wish, that never again in our records may the future historian find such events to employ his pen.

When the Ohio question was brought before Baltimore Yearly Meeting, it led to a separation in its limits. The great body of the Meeting connected itself with the Binns' Meeting in Ohio; and a portion, principally Friends who resided near Deer Creek and Nottingham, refused to take this course. A part of these have since become members of one of the adjacent meetings belonging to Philadelphia Yearly Meeting.

A few years after the separation in Ohio, some of the members of Philadelphia Yearly Meeting, who had fully united with its decision in that case, insisted that it was a logical sequence of that conclusion, to refuse to receive or send certificates, or otherwise recognize as co-ordinate branches of the common Society those bodies who had affiliated themselves with the Binns' body in Ohio; and when they found Philadelphia Yearly Meeting unwilling to take so radical a step, they withdrew from connection with it, and organized a meeting for discipline, called a "Conference." Their number was not large, but it embraced several very worthy and conscientious people.

In Ohio Yearly Meeting a small proportion of the members withdrew from fellowship with their brethren, from motives similar to those which actuated the "Conference" Friends in Philadelphia Yearly Meeting. Many of these, however, have since become convinced that those whom they had left were sincerely attached to the principles of our Society; and have returned to the fold they had deserted. A very few still met separately.

Prior to this, a considerable portion of the members of Scipio Quarterly Meeting in New York refused to accede to the directions of their Meeting for Sufferings, endorsed by the Yearly Meeting, to enter on their records a list of correspondents who belonged to the "Larger Body" in New England. The attempt by the Yearly Meeting to enforce its directions led to a separation in Scipio Quarterly Meeting in 1847. Some years after, a difficulty arose among the "Scipio Friends," not however of a doctrinal character, which since has been partially healed.

A similar dissension sprang up in the Smaller Body in New England,—a portion of the members convening in what is termed an "Annual Meeting"—a term apparently adopted to avoid confusion with the "Yearly Meeting" from which they had separated.

In England, a few Friends withdrew from London Yearly Meeting on doctrinal and disciplinary grounds. They are generally known in America as the "Fritchley Friends," so called from their place of meeting.

The "Conference Friends" of Philadelphia, the little remnant in fellowship with them in Ohio, a part of the "Scipio Friends," and those belonging to the "Annual Meeting" in New England, may be grouped together as affiliated bodies. The whole number of their members is small.

Perhaps it may tend to give my readers a clearer understanding of the recent history of the Society of Friends, briefly to review the ground traversed in the preceding parts of this article, so far as concerns the present century.

During the first 30 years, we have seen the gradual introduction and spreading of views respecting the Divinity and Atonement of our Saviour, and the inspired character of the Holy Scriptures, which were different from those which had been held by its founders; and which led to disputes and dissensions that culminated in the separations of 1827 and 1828—by which the Society of Friends lost more than 30,000 members.

In the 30 years which followed, from 1830 to 1860, the reaction from the previous Unitarian drift, and the tendency unduly to exalt the importance of a knowledge of the Scriptures, and to give too little place to the immediate work of the Holy Spirit, as the source of all true spiritual knowledge; were the under-lying causes, which produced a divided feeling among our members, and rendered possible the most of the separations enumerated in this and the preceding numbers of this article.

The columns of THE FRIEND during the second period above referred to, contain many articles, pleading for the ancient doctrines of our Society, and pointing out the defects in the views which were then attempted to be introduced amongst us. From one of these (see THE FRIEND vol. 10, page 22,) the following paragraphs are selected:—

"The immediate revelation of the Holy Spirit, and its universal appearance in the hearts of all mankind, as a light to discover sin and lead out of it, is assailed; and the Holy Scriptures are held up as the primary and *only* rule of faith and duty. Thus those who have the Scriptures are taught to regard the convictions of the Spirit of our Holy Redeemer upon the visited soul as uncertain and fallacious; and that where the Scriptures are not known, we have no reason to believe the knowledge of the true and living God is at all communicated by the Light of Christ shining into the heart.

"In denying that the Holy Spirit is any rule at all, the tenderly visited children of our Heavenly Father are urged to overlook the clear discoveries of Divine light in their own hearts,—to regard all belief in it as a 'mysticism,'—a religion of 'feelings' and 'impressions,'—and to turn away from all confidence in such feelings, and depend upon studying the Bible in order to find out what the will of God concerning them as individuals may be.

"The true and saving knowledge of God and his Son, Jesus Christ, which is life eternal, is derived from Him, both as He is the Mediator between God and man, and as He is the true light enlightening every man that cometh into the world. Those who have the Holy Scriptures, and whose advantages and responsibilities are greatly increased thereby, are saved by Him, as they are obedient to his Divine will, manifested by this saving light; either directly in the heart

by applying the Scriptures, the preaching of the Gospel, or any other means. And the heathen or Gentiles are saved precisely in the same manner, as they are obedient to the convictions of the Light of Christ in the heart, whether it be dispensed in smaller or greater degrees."

In an article published in volume 11, page 14, allusion is made to the rejection of the divinity and atonement of Christ, and of the authority of the Holy Scriptures, which had caused trouble in former years; and the remark is made, "There is a strong tendency in the human mind to pass from one extreme to another." The following paragraph will indicate the line of argument of the article: "Is it not equally anti-scriptural to deny that Jesus Christ, the true light, enlightens every man that cometh into the world, as to deny that He was God manifest in the flesh? And is it less dangerous to lay waste the faith in that Divine light which He sheds in the heart to effect the work of regeneration, than to impair the belief that Jesus Christ of Nazareth was the promised Saviour? Can we draw any distinction in the danger of the two erroneous positions? If God, who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of his glory in the face of Jesus Christ, is it not heretical to deny that there is an inward light? And if the grace of God which came by Jesus Christ, and which *brings salvation*, hath appeared unto *all* men, is it not a universal and saving light?"

In 1858, the late Charles Evans, then editor of THE FRIEND, published in its columns (vol. 31, page 405) a carefully prepared statement of the course of events in our Society, and of the principles involved in the controversies through which it had passed. It is too extended to quote here, but the reader who has access to a file of THE FRIEND may find in it much that will repay him for its perusal. J. W.

The Prohibition Amendment in Pennsylvania.

A Friend who now resides in another State, writes to us as follows:

"My heart is so in sympathy with the coming contest between good and evil in the State of my birth, I felt like sending these few lines to THE FRIEND, hoping they may be the means of some good, by the blessing of the Lord."

The lines referred to, are those which follow.

FOR "THE FRIEND."

THE COMING CONFLICT.

"Righteousness exalteth a nation, but sin is a reproach to any people."

As it is with a nation so is it with any integral part of it, be it State, county, village, hamlet or home.

Many eyes, in this vast Union, are now turned toward the Keystone State. Prayers arise from thousands of hearts and homes throughout our land that she may prove herself worthy of the name she bears.

Could her illustrious founder but arise to-day, his advice would most surely be: "Onward against this giant evil." This is a conflict in which all his posterity can rightly engage. In this white shower of ballots they are waging a war against the greatest crying evil of the day, (a legalized liquor traffic.) May God grant victory to these loyal men in their fight for truth and right. I humbly pray that no one who bears the name of Friend, may shrink from doing his whole duty in this grand opportunity for the people to express their will.

In the late effort in Massachusetts it was a lamentable fact that many who could have gone to the polls and voted "Yes," quietly stayed away. My prayer is that this may not be so in Pennsylvania; but that ye who love righteousness and peace, may arise in your might, and hurl this monster from his throne. The power of example is such that I believe were this great State of Pennsylvania to declare against the iron rule of rum, soon others would follow in her wake, and then would come the Union. Arouse! then, "quit you like men, be strong," and if all will do their duty, if all will vote as they know their God would have them vote, victory shall be yours. J. H. Y.

FOR "THE FRIEND."

The Abomination of Desolation.

Daniel the prophet speaks of the abomination that makes desolate the true Divine life, to which some of the apostles also allude; but none of them point to any one particular thing. So I see no better way than to sum it up like Paul does, and call it the man of sin, (2 Thessalonians chapter 2) as the abomination that makes the greatest desolation in the world, and which he says will be revealed after a falling away from the true God. And which will exalt itself so as to sit, as it were, in the temple of God, and be worshipped as God. But he speaks of it as the mystery of iniquity which doth already work, and will continue to work and make desolate the Churches of God, until it is taken out of the way. For that which letteth or hindereth the exaltation of the Divine life, and makes our meetings so desolate, will remain while it is worshipped by so many, above the true God.

So it looks to me that the man of sin, or the power of sin, with all the deceivableness of unrighteousness, is that which we might call the abomination which is making so many of the so-called churches in Christendom so destitute and lifeless and formal. So that Ichabod might be inscribed on many of our houses of worship. For the former glory has abundantly departed, like it had from the Temple of Jerusalem, though it was still thronged with worshippers, so that Christ could say in weeping over it, "How often would I have gathered you even as a hen gathereth her chickens under her wings, but ye would not." "Behold your house is left unto you desolate, and the things which belonged to your peace are hid from your eyes." For the god of this world had blinded their eyes; or "their eyes had they closed; lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and He should heal them." So they loved darkness rather than light because their deeds were evil. And it is not strange that amidst all the abominations which beset the Jews, that their house of worship should be left desolate. Where are we drifting?

Is there not danger that the language of the Poet might justly be applied to us as a people?

"O Israel, of all nations most undone!
Thy diadem displaced, thy sceptre gone.
Thy Levites once a consecrated host,
No longer Levites and their lineage lost;
And thou thyself, o'er every country sown,
With none on earth that thou canst call thy own."

Has not spiritual wickedness got into high places? Do we not love the uppermost seats in our meetings, and the praise of men? And do we not seem to think we shall be heard for our much speaking and many prayers, and the sweetness of song? But that which is highly esteemed among men, may be an abomination in the sight of God; and may make our meetings desolate and dry.

To such as may think that I am too hard on spurious or anti-christian ministry, I will say, that I think I have enough Scripture, together with my own observation, to bear me out in my views. Christ himself says, "Beware of false prophets which come to you in sheep's clothing." "For many shall come in my name, and shall deceive many; and shall show great signs and wonders, so that if it were possible they shall deceive the very elect." And Peter speaks of "false prophets" and "false teachers;" and "many shall follow their pernicious ways, by reason of whom the ways of truth shall be evil spoken of." So no wonder that Christ says, beware of such. And I also say, "beware," for they are going about under the guise of a religious concern, and making high profession of revealed spirituality. So I fear that the deceivableness of unrighteousness is making more desolation now in this way than in any other, so far as the profession of Christianity is concerned. And Paul, in writing to the Corinthian Church, expresses a "fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." For the Christian religion has not enough of the pomp and glory of the world in it to suit the wise and prudent; so the things which belong to their peace are hid from their eyes, and revealed to the babes, or little ones in Christ, and the places of worship belonging to the high professing Israel are left desolate.

But have we not some false pretenders who have grown so high, that in their own strength and cultivated ability, they think they can supply this destitution or lack of Divine life? So they come boldly forward, and like Goliah, of Gath, defy the armies of the living God, and thus add sin to sin. So we might justly tremble, and say, "The fathers, where are they, and the prophets, do they live forever?" The efforts which are now so actively made to revive the true life, so far as they are prompted by the will and strength of man, only increase the poverty and desolation. But when they are prompted and aided by the ability that God gives, they add glory to glory, and greatly advance the Redeemer's kingdom.

I perfectly agree with Peter, where, in speaking of the writings of Paul, he says that in all his epistles are some things hard to be understood, which the unstable and the unlearned in the school of Christ, wrest or pervert to their own destruction. And I, while examining this deep subject of the abomination of desolation, admit that I find many things far beyond the reach of my limited comprehension. But Paul himself says, that while here we only know in part, and see as through a glass darkly, but when that which is perfect is come, then that which is in part shall be done away. So let the true and practical believer thank God and take courage; and look to the end for the crown immortal. DAVID HUDDLESTON.

DUBLIN, IND., Fourth Month 30th, 1889.

MUCH admiration was lavished on a man who employed himself very earnestly in throwing small peas through the eye of a needle, which he would do at a considerable distance, and without once missing. Alexander, seeing him thus engaged, ordered him, as we are told, *a present suitable to his employment—a basket of peas.—Rollin.*

For "The Friend."

A Visit to the Mica and Feldspar Quarries of Chester County, Pa.

After visiting the works of the Trenton China Co., as described in a late number of The Friend, I felt a desire to examine the deposits of Feldspar, whence are derived one of the materials of which is made the beautiful ware which that company manufactures. Those who read the former article may remember that china was spoken of as principally composed of Quartz and Alumina—chemically speaking a *Silicate of alumina*—to which enough of potash or other alkali had been added to enable those very refractory materials to partially melt in the intense heat of the kiln, and thus enter into a chemical union. There is none of this alkali either in the powdered quartz or in pure clay, but it is contained in the Feldspar, which is, therefore, one of the essential ingredients in the manufacture of China and Porcelain. Feldspar obtained from different localities varies considerably in its composition. From 80 to 90 per cent. of its weight is made up of Silica and Alumina, and the remainder either of Potash, Soda, or Lime and Soda.

Having occasion to be in the southern part of Chester County on the 23d of Second Month, I made arrangements with a kind friend to convey me to some of the quarries which had been opened in that section of Pennsylvania. On leaving the cars at Kennett Square soon after 7 o'clock in the morning, I found my friend awaiting my arrival. We first travelled a few miles in an easterly direction. The weather was very cold, but we were well provided with wraps; and after an hour's ride, we stopped at the residence of the widow of Dr. Stebbins, where we had an opportunity of becoming well-warmed; and also of examining a valuable collection of minerals gathered by her late husband, who was much interested in the study of such things. I was especially impressed with some hexagonal plates of Mica, about a foot in length, but not quite so broad, which came from a pit near Fairville, which was the next point we aimed to reach. It was a curious feature in these Mica crystals (and one that is said to be universal in them), that the six sides which bounded their outline were *unequal* in length. These plates were thin cross sections of large prisms. My kind hostess gave me a beautiful specimen of such a prism about four inches in diameter and one inch in height, nearly perfect in its outline. The individual scales or plates of which such prisms are composed may be compared to the leaves of a book lying closely in contact with each other. So thin are they, and so easily separated, that my *Mica book* I suppose could easily have been separated into a thousand leaves. One of the mineralogical curiosities of the place was a small summer house situated in a grove of trees that surrounded the residence, and which was roofed with refuse plates of Mica. A rough board roof had been coated with hot pitch, on which the plates of Mica had been cemented. Although the natural form of the crystals of Mica is a six-sided prism, yet it is not often that they are found in a perfect shape. Much more frequently the outline of the leaves or thin plate is irregular, showing that in the act of crystallizing something has interfered with the perfect development of the crystal.

We found that the quarry near Fairville, from which came the specimens we had admired, was not now in operation, and that the earth on the sides had slidden in so as to fill up the bottom to the depth of several feet. This prevented us from obtaining a perfectly satisfactory view of the arrangement of the strata, &c., but enough was exposed to sight, to show the nature of the vein. Originally, some Quartz exposed to view on the surface of the ground had been found to be so free from other ingredients, that it had been collected and shipped for the making of China. As the excavations for Quartz were continued, the Mica vein was struck; and blocks of it were met with large enough to be split into the thin plates for the windows in coal stoves. The price which perfect plates of this kind commanded in the market led to the further development of the quarry. It is evident that the veins of Mica extend for a considerable distance; and like the Feldspar deposits in that section may be found at intervals for some miles. On going a distance of a few hundred yards from the quarry in descending the hill, we came to a place where the Mica appeared to crop out on the surface, so that in digging post holes, masses of it were thrown up. I picked up there some very interesting specimens, in which the small crystals of Mica were confusedly clustered, at every angle with each other.

I have already mentioned the presence of Quartz or Silex in the quarry. Feldspar is there also. The reader of this series of geological articles may remember that it has been before stated that the essential ingredients of the Gneiss rocks which cover the greater part of south-eastern Pennsylvania and the adjacent lands of Delaware and Maryland are these two substances and Mica; and that the proportions of these three substances vary very much in different places. It seemed to me on examining the quarry, that it differed chiefly from other Gneiss quarries in that region, such as that described at Avondale, in the Mica being crystallized in unusually large masses, instead of being disseminated through the rock in minute grains. In a series of Granite and Gneiss rocks from different localities, such as gradually accumulate in the hands of one interested in their study, I find a wonderful difference in the fineness of the granulation. In some, the associated crystals of Quartz, Feldspar and Mica are so small that the unassisted eye can scarcely distinguish them, and the whole stone has a uniform appearance like a piece of sandstone—yet under the microscope the different elements are seen to be all there. This was the case in some dark-colored rock which I met with in this trip, which was abundant in great masses along the valley of Red Clay Creek, below Kennett Square, and some of which made its appearance in one of the quarries which we visited. In this rock black Hornblende had taken the place of the Mica; and the granulation was very fine.

The Granite from Westerly, R. I., now extensively used for building purposes in Philadelphia, and that from Port Deposit, described in the visit to Maryland of this series, are examples of much coarser granulation. Some idea of the difference between the two may be found by comparing the one to a quantity of mustard seed compressed into a solid mass, and the other to a similar mass formed of peas or other bodies of similar size. When we come to such rocks as we met with on this trip, the coarseness of the granulation was such that we have no seeds large enough to carry on the comparison.

If the reader should ask, what is the cause of such great difference in the size of the crystals, and in the manner in which they are grouped together in different specimens of similar rocks, I would find it impossible to give him a full and satisfactory answer. Yet some light is thrown upon it by what we observe in certain manufactures. When sugar is allowed quietly and slowly to separate from a saturated solution, it forms the large and regular cubical crystals which are known as rock-candy. When it is agitated during the process of separation, it is broken up into small crystallized grains such as we see in granulated sugar. Similarly, by slow and undisturbed crystallization are formed in the laboratories of manufacturing chemists, magnificent crystals of Alum, Rochelle Salts, and other substances. It is therefore a reasonable supposition that when the coarser rocks were assuming the forms in which we find them, there may have been lengthened periods of repose in which the elements present were permitted to follow undisturbed the attractive forces which drew them into crystallized masses of the dimensions which we found in the Mica and Feldspar quarries. Nor is there any difficulty in imagining that the convulsive tremors, which are almost constantly present in some portions of the earth, or other disturbing causes, may have operated during other periods of time when the finer-grained Granites and Gneisses were assuming their present forms, and so have led to smaller and more mingled crystallizations.

We can have little knowledge, except what the rocks themselves disclose, of the operations of nature in those remote ages, when, under the government of the laws prescribed to matter by our benevolent Creator the earth was gradually being prepared to be the abode of the countless myriads of animated beings, which have since inhabited it. But the rocks may be compared to a volume, inscribed with "hieroglyphics elder than the Nile," sometimes difficult to decipher, but whose study certainly tends to elevate the mind, and to give grand conceptions of that Almighty Power and wisdom, which originally planned, brought into its present shape, and still upholds our beautiful world.

J. W.

(To be continued.)

For "The Friend."

Abide in Christ, That You May Bear Much Fruit.

"He that abideth in me, and I in him, the same bringeth forth much fruit. Herein is my Father glorified, that ye bare much fruit."—John, xv. 5, 8.

We all know what fruit is. The produce of the branch by which men are refreshed and nourished. The fruit is not for the branch, but for those who carry it away. As soon as the fruit is ripe, the branch gives it off, to commence afresh its work of beneficence, and anew prepare its fruit for another season. Beautiful image of the believer abiding in Christ! He not only grows in strength, the union with the Vine becoming ever surer and firmer, he also bears fruit, yea, much fruit. He is in his circle a centre of life and of blessing, and that simply because he abides in Christ, and receives from Him the spirit and the life, of which he can impart to others. Learn thus, if thou wouldst bless others, to abide in Christ; and that if thou dost abide, thou shalt surely bless. As surely as the branch abiding in a fruitful vine bears fruit, so surely, yea, *much more surely* will a soul abiding in Christ with his fulness of blessing be made a blessing. "From Me is thy fruit found." These words derive new meaning from our parable. The soul need but have one care—to abide closely, fully, wholly. He will give

the fruit. He works all that is needed to make the believer a blessing.

Abiding in Him, you receive of Him his spirit of love and compassion towards sinners, making you desirous to seek their good.

By nature the heart is full of selfishness. But abiding in Jesus, you come into contact with his infinite love; its fire begins to burn within your heart; you see the beauty of love, you learn to look upon loving and serving and saving your fellow men as the highest privilege a disciple of Jesus can have. With Christ you begin to bear the burden of souls, the burden of sins not your own. As you are more closely united to Him, somewhat of that passion for souls which urged Him to Calvary begins to breathe within you, and you are ready to follow his footsteps and devote your life to win the souls Christ has taught you to love. The very spirit of the Vine is love. The spirit of love streams into the branch that abides in Him.

The desire to be a blessing is but the beginning. As you undertake the work you speedily become conscious of your own weakness and the difficulties in your way. Souls are not saved at your bidding. You are ready to be discouraged, and to relax your effort. But abiding in Christ you receive new courage and strength; you understand that you are but the feeble instruments through which the hidden power of Christ does its work, that his strength may be perfected and made glorious through your weakness. It is a great step when the believer fully consents to his own weakness, and the abiding consciousness of it, and so works faithfully on, fully assured that his Lord is working through him. He rejoices that the excellency of the power is of God and not of us. He has yielded assent to the blessed agreement between the Vine and the branches, that of the fruit all the glory shall be to the husbandman, the blessed Father.

If we are abiding in Jesus, let us seek to influence those around us in our daily life. Let us accept distinctly and joyfully our holy calling, that we are even now to live as the servants of the love of Jesus to our fellow men. We must live so that somewhat of the holiness and the gentleness of Jesus may shine out in us. What the church and the world both need is this; men and women full of the Holy Ghost and of love, who, as the living embodiments of the grace and power of Christ, witness for Him, and for his power on behalf of those who believe in Him. There is work in our own home. There is work among the sick and the poor, and the outcast. There is work in a hundred different paths which the Spirit of Christ opens up through those who allow themselves to be led by Him.—*Selected from a work entitled "Abide in Christ," by Andrew Murray, of Wellington, Cape of Good Hope.*

A Beheaded King's Trinkets.—Lately the Prince of Wales went through a function which must have moved him considerably, and of which nothing has hitherto been made public. Seventy years ago, when the coffin of the unlucky Charles I., was opened, the trinkets which had been buried with him, miniatures of his family and so on, were stolen and kept out of sight for a long time. By some process they came into the possession of his Royal Highness, and recently he had the coffin of his unfortunate predecessor pulled open once more, and in the presence of Dean Davidson of Windsor only, he placed poor Charles' property back among his bones, prayed over the whole, and put the coffin away again.—*Exchange.*

A Testimony Concerning my Dear Father, George Mason.

He was born in the year 1706, at Ampleford in Yorkshire, old England, of parents in profession with the Episcopal community, in which he was educated, and after he arrived to man's estate, was brought to the knowledge of the Truth, not by instrumental means, but by the immediate powerful operation of the grace and Spirit of God in his own heart, whereby he was led out of the pollutions that are in the world, and from the prescribed forms and barren mountains of empty profession, to sit down in silence with the people called Quakers; and as he became obedient to the inward Teacher, the word nigh in the heart, he witnessed a growth from one dispensation to another, until it pleased the Lord to commit unto him a gift in the ministry (being about the 28th year of his age) in which, by going often into the valley of humiliation, and by abiding under the effectual operation of Christ's preparing spiritual baptism, he became an able minister of the gospel of life and salvation. His ministry was accompanied with the evidence and demonstration of the Spirit and of power; he labored much therein, approving himself a workman that needed not to be ashamed; though he had but a very small share of school learning, yet by dwelling near the Fountain of Wisdom, was sometimes enabled to speak as with the tongue of the learned; several were convinced by him, some of whom kept their habitations in the Truth.

Between the years 1748 and 1764, he was much abroad in the service of the Gospel, in Great Britain, frequently attending the Yearly Meeting in London, though at the distance of 200 miles. He once visited Ireland, and was once in Pennsylvania and the adjacent colonies: in all which places, by accounts, his labor of love was edifying to the churches, and well received; being made willing to leave all for the promulgation of truth in the earth. The weight of the care of the churches was much upon him; he was fervent and clear in discipline, seeking to promote good order; but zealous against undue liberties, and particularly against formality under any appearance, despising flattery and hypocrisy; and being gifted with a spirit of discerning, had often to labor with such who appeared as ministers, but had not received their commission from on high. Such he accounted the greatest enemies to the kingdom of Christ and the progress of Truth that are in the world. He had a large family to support and no patrimony but industry, which, through the blessing of heaven, was made sufficient. His house and heart were open to receive his friends; he was a good example to his children and others of moderation in eating, drinking and apparel. It was his practice frequently to sit down with his family to wait for Divine help, in which seasons he was sometimes led to administer counsel, to set life and death before us, to rehearse the Lord's wonderful dealings with him from his youth up, to tell of his righteous judgments on the transgressing nature, to unfold the mystery of iniquity hid from ages, to reveal the man of sin, to set forth the vanity, the emptiness, and the uncertainty of all things here on earth, and endeavoring in a most pathetic and endearing manner to draw our minds therefrom to engage us to seek for and press after durable riches, an inheritance eternal in the heavens, and to excite us to trust in that outstretched arm which had been his preservation through the various dispensations of Providence unto the present time; often saying, he would have no greater joy than to behold his children walking in the Truth: he labored fervently for our growth and preservation therein. We had many highly favored opportunities of this kind. I firmly believe he sought the present and future well-being of all his family according to the ability and understanding he was entrusted with, and though he did not live to see the desire of his soul fully granted, yet I trust his precepts may be as bread cast upon the waters, which returneth after many days.

I have heard him say that he was but of a low capacity before he became acquainted with the Truth; but when he became obedient to the manifestations thereof the Lord greatly enlarged his understanding. He recommended an early acquaintance therewith as the most effectual way for men to have their faculties brightened. He was favored with extensive abilities, and had a clear sense of the nature and structure of the human body, with the various invisible operations by which it is supported: he was sometimes led by a transition therefrom to speak of the various offices of the members in the mystical body; for having passed through many deep baptisms, and great tribulations, could speak a word in season to the mourners in Sion, whereby the faithful were encouraged, the heritage watered, and the backsliders reproved, being clear and deep in opening the mysteries of the kingdom; yet he boasted not therein, but in commemorating the many mercies received, rendered the praise unto God the author thereof, knowing it was the Lord's doings, and was marvellous in his sight.

In the year 1767, he removed with his family from old England into the Province of Maryland, and settled within the compass of Gunpowder Monthly Meeting, where he resided near two years, in which time he visited the meetings of Friends in Pennsylvania, which (I believe) was acceptable to them, and a relief to his mind.

In the year 1769, from an apprehension of duty, he removed with his family into Pennsylvania, and joined with New Garden Monthly Meeting. During the remainder of his time he did not travel much abroad, except to adjacent and General Meetings occasionally. He was for several years much indisposed, his constitution had been greatly impaired through sickness and exercises of various kinds; yet for about eighteen months before his decease, it pleased Providence to favor him with a better state of health than he had enjoyed for several years. His last sickness was very short, and was as follows, viz:—On the 24th of Tenth Month, 1774, in the morning he signified he was not very well, yet continued without any alarming symptoms until 12 o'clock, about which time he was violently seized with extreme pain at his heart and with coldness in his limbs. My mother, three brothers and myself being present, and seeing us sorrowful, he uttered the following expressions, saying: "Mourn not for me. Mourn not for me." Then apprehending he was going, took his leave of us in a solemn manner. Addressing himself to the Almighty, said, "Receive thou my spirit, receive thou my spirit—let me go, let me go." At another time he said, "Thou knowest, most merciful Father, what is best for us; thy will be done." A little after he said to us; "Take heed how you live, never forget these moments." He several times desired that he might be preseved in patience, and be favored with his senses, which through mercy was fully granted. At another time he said, "Oh precious stillness! Oh precious stillness!" and lastly he said, "Most merciful

ıther, bless my children!" About 2 o'cloek the afternoon on the same day, he quietly de- rted this life, without sigh or groan, being lly resigned, and is doubtless united with the ıreh triumphant, singing and ascribing praises Him who lives forever and ever.

On the 26th his corpse was decently interred Friends' burying-ground at New Garden, ing accompanied thither by a large concourse Friends and others, where a solemn meeting s held, and an awakening testimony delivered. Aged 68 years—a minister about 40 years.

BENJAMIN MASON.

Third Month, 1775.

FOR "THE FRIEND."

AN ACROSTIC.

MORE ESPECIALLY FOR THE YOUTH.

e days of my life are still passing away,
the earth none can tell how long I may stay,
ne alone can determine, for I cannot tell,
nce I leave it with Him who does everything well.
ch day as I pass I see that I need
newals of grace, and to take watchful heed,
pecting to find fresh trials to bear,
ıidst the aboundings of life's daily care.
vine preservation at times I can find,
rthly cares to endure; or freshen the mind.
membering, too, when time will allow,
:h as read the D. H. pieces, whom I'm writing to now.
conld I induce you to seek and to find
rgiveness of sins! which brings comfort of mind,
all who obey the heavenly call,
extends his kind love as God over all,
rth's revels and pastimes will then fade away;
r the darkness of death will be turned into day.
ligion will then be more undefiled,
our worship more pure, and have less that is wild.
ıotional noise that comes from the head,
longer relied on, as 'tis formal and dead,
ceiving alike in all that is said.
t now my young friends, to one and to all,
ald up a warm heart to the heavenly call.
ıw nigh unto God, and he'll draw nigh unto you,
ar the voice of his love.—And I'll bid you adieu.

D. HUDDLESTON.

DUBLIN, Indiana.

SELECTED.

"ONE LESS AT HOME."

One less at home!
e charméd circle broken—a dear face
ssed day by day from its accustomed place,
t cleansed and saved and perfected by grace—
One more in heaven.

One less at home!
e voice of welcome hushed; and evermore
e word of farewell spoken: on the shore
ıere parting comes not, one soul landed more;
One more in heaven.

One less at home!
lled at the earth-born mist the thought would rise
d wrap our footsteps round; and dim our eyes;
the bright sunbeam darteth from the skies,
One more in heaven.

One more at home!
is is not home, where cramped in earthly mould
r sight of Christ is dim, our love is cold.
there, where face to face we shall behold,
Is home and heaven.

One less on earth,
pains, its sorrows, and its toils to share.
e less the pilgrim's daily cross to bear,
e more the crown of ransomed souls to wear
At home in heaven!

One more in heaven!
other thought to brighten cloudy days,
other theme of thankfulness and praise,
other link on high our souls to raise
To home and heaven.

One more at home!
at home where separation cannot be
at home where none are missed eternally,
d Jesus grant us all a place with thee
At home in heaven!

SELECTED.

THE BURDEN.

To every one on earth
God gives a burden to be carried down
The road that lies between the cross and crown;
No lot is wholly free;
He giveth one to thee.

Some carry it aloft,
Open and visible to any eyes;
And all may see its form, and weight, and size,
Some hide it in their breast,
And deem it thus unguessed.

Thy burden is God's gift,
And it will make the bearer calm and strong;
Yet, lest it press too heavily and long,
He says: Cast it on me,
And it shall easy be.

And those who heed his voice,
And seek to give it back in truthful prayer,
Have quiet hearts that never can despair;
And hope lights up the way,
Upon the darkest day.

Take thou thy burden thus
Into thy hands, and lay it at his feet;
And, whether it be sorrow or defeat,
Or pain, or sin, or care,
Leave it calmly there.

It is the lonely load
That crushes out the life and light of Heaven;
But born with Him, the soul restored, forgiven,
Sings out through all the days,
Her joy, and God's high praise.

—*Marianne Farningham.*

Father Damien, the "Apostle to the Lepers."

J. Damien de Veuster, far better known as Father Damien, news of whose death in the leper settlement at Molokai, in the Hawaiian Islands, was received recently, was born in Belgium in 1840, and was educated for the priesthood in that country. Having been ordained as priest, he went as a missionary to Hawaii in 1864. One of the greatest scourges of the group of islands which is often called the "Paradise of the Pacific," is leprosy. To guard against the terrible ravages of this slowly contagious and invariably fatal disease, the government set aside one of the small islands of the Sandwich Island group, called Malietoa, to which were transported all who became affected with the loathsome disease. Here they simply herded together, living without government, without the comforts and even the necessities of life, and without hope, waiting for their slow, but inevitable death. "The miserable condition of the settlement gave it the name of a living grave yard." In their miserable grass huts "were living pell-mell, without distinction of ages or sex, old or new cases, all more or less strangers to one another, these unfortunate outcasts of society. They passed their time in playing cards, hula (native dances), drinking fermented ki-root beer, home-made alcohol, and with the sequels of all this."

To these abandoned wretches Father Damien decided to devote the remainder of his life. He was but 33 years old at the time when he went to reside at Malietoa, in robust health, a man of education and refinement, and with every prospect of advancement in his profession. All these things he abandoned for the awful banishment among frightful scenes and the almost certainty of death by leprosy at last.

The result of his labors was truly wonderful. He became "their doctor, house-carpenter, schoolmaster, magistrate, painter, gardener, cook, sometimes even their undertaker and grave-digger." In *Longman's Magazine*, Archibald Ballantyne, in an account of Father Damien, says of his work:

"What a wonderful change this devoted man has worked everywhere in this abandoned islet! When he first reached it the lepers were in a state of the most terrible degradation. 'In this place there is no law,' was the saying current among them. Though the other Hawaiian islands had abolished idolatry and adopted Christianity, in Molokai the old paganism in all its horrible consequences reigned supreme. To make bad worse, the people had discovered a root which when cooked and distilled in a very crude way, produced an intoxicating liquor of the most frightful kind, making those who drank it more like beasts than men. But Damien came, a priest and a teacher, among these abandoned, dying wretches. At first, as he says himself, his labors seemed to be almost in vain. But his kindness, his charity, his sympathy, and his religious zeal had not long to wait before their influence was felt. Before he reached Molokai, the leper settlement was squalid, hideous; now it is a peaceful, law-abiding community, presenting an attractive and even on some sides a cheerful appearance. It is a colony of neat, white-washed wooden cottages, some of them standing in the pasture-lands, some among fields of sweet potatoes, some even having their verandas and gardens of bananas and sugar-canes."

For eleven years he worked on in perfect health, and it was hoped that he might escape the doom that hung over every other living soul on the island, but in 1884 there were premonitory symptoms and in 1885 he showed unmistakable evidences of leprosy. In a letter to a friend in 1886 he says:

"Having no doubt of the real character of my disease, I feel calm, resigned and happier among my people. Almighty God knows what is best for my sanctification, and with that conviction I say daily a good *Fiat voluntas Tua* (Thy will be done). Please pray for your afflicted friend and recommend me and my unhappy people to all servants of the Lord."

It is consoling to know that Father Damien's work still goes on, though he has gone to his reward. Another devoted man joined him a year or more ago and will continue the work that the "apostle to the lepers" began until he too shall fall a victim or medical science becomes able to cope with the dreadful scourge. This is M. Conrady, formerly of the Diocese of Oregon. Friends have sprung up to assist in the good work, and, curiously enough, it is among the members of the Anglican Church that they have received their most material support. English Episcopal Bishops have interested themselves in helping these Roman Catholic priests, and a powerful English Church organization, the "Church Army," has built them a chapel, and makes regular contributions of money and other things to aid in bringing comfort to the poor lepers of Molokai.

THERE are a great many hinderers. There are those who are always seeing the dark side. No matter how bright a thing may be, they are sure to find a gloomy view of it. You may paint your hope in most radiant colors, but they will blotch it all with black when they come to look at it. They are always seeing difficulties in the path, lions in the way. They do nothing but prophesy evil, and find out and foretell difficulties and obstacles in the way of others.

Such people are grievous hinderers. They chill ardor and quench enthusiasm in all those whose lives they touch.—*S. S. Times.*

For "The Friend."

Early Meeting-houses of Friends.

THE BANK MEETING.

(Continued from page 332.)

We have seen that it was determiued to take down the Centre Square Meeting House and rebuild it upon the site of the former Bank Meeting House, on the west side of Front Street, above Mulberry or Arch Street.

The miuute of the Monthly Meeting of Third Mouth, 1702, states that "Thomas Griffith and Abraham Bickley are desired to collect subscriptions towards buildiug the meeting house which is to be set up at ye upper end of ye Town." In the Fifth Month following, "John Redman sent a paper to the meeting to acquaint Friends that he thinks it is too late to go on with the meeting house this summer; and it (the meeting), being of the same mind, desires the persons appointed to oversee the work, to let said Redman have forty pounds in order to provide materials, that it may be done early in the spring, and that they agree with carpenters to take down and secure the old timber, and carry off the mason work also, as the bricklaycrs shall want it."

The work was pushed rapidly forward in the succeeding year, so that it was ready for occupancy about midsummer.

Seventh Month, 1703. "It is agreed that there be a meeting held at the new meeting house on the Front street every First-day in the afternoon, to begin the next First-day, at or near the 2nd hour." In the following month Nicholas Waln reported: "They have near finished the meeting house, and that the land whereon it stands is conveyed to him and John Goodson for a Publique Service. Therefore it is desired that Thomas Story and David Lloyd may draw conveyances to Edward Shippen, Anthony Morris and others. It is also agreed that a meeting be held therein on First-days to begin at the 11th hour."

Ninth month. "There being several debts due from the Monthly Meeting to people that have done work for the meeting house on the Bank, and money falling short, Thomas Story is willing to lend the meeting 25 pounds on interest.

"It is agreed that Samuel Carpenter pay Ralph Jackson £1 6s. 4d. for glazing the meeting house windows.

"The Preparative Meeting having recommeuded the necessity of paling of the front of the Bank meeting house even with the street, John Parsons is desired to get it done, and get it painted."

This house was built of brick, and of the same dimensions as the frame structure that preceded it upon the same ground, viz., 50 by 38 feet. It stood 14 feet back from the street, and that space was kept as a green yard.

The street and building were then upon the same level, but after the cutting down of the street, the building stood some 10 or 12 feet above it, giving it a singularly perched up appearance.

Originally, there was no wooden partition dividing the house, and a curtain was lowered when Preparative Meetings were held; but in 1755 it was decided to put in a partition, as appears by the following minute of the Monthly Meetiug:

"It is now agreed that a division be made in the Bank meeting house suitable for the purpose of holding Monthly and Quarterly Meetings."

As Friends became more numerous and more widely scattered over the city, and the business of the Monthly Meeting largely increased, it was deemed expedient to establish two other Monthly Meetings, to be known as the Monthly Meetings of Friends of Philadelphia for the Northern and Southern Districts respectively.

The opening minute of that held at the Bank meeting house being as follows:

"On the 24th day of Eleventh Month, being the third day of the week in the year of our Lord one thousand seven hundred and seventy-two, Men and Women Friends assembled in their meeting house on Front Street on the Bank of Delaware, being the first Monthly Meeting of Friends in Philadelphia for the Northern District," &c.

In course of time, Friends finding themselves greatly inconvenienced by the grading of Front Street, above alluded to, and other causes, decided to procure another location for a meeting place, as is shown by a minute of the Monthly Meeting of First Month, 1789.

"The Committee appointed to procure a suitable Lot of Ground to build a meeting house upon for the better accommodation of Friends, report they have lately made a contract with our friend Samuel Emlen for his Lot on the square between Sassafras and Vine Street, and Front and Second Street, contiguous to that held by our Society as the donation of our friend George Fox, on which the school house now stands.

"Friends were generally of the mind that the building would best answer the purpose intended of about 75 feet long east and west, and not less than 50 feet north and south, and that it would be necessary after disposing of the Bank meeting house Lot, and the one adjoining it on the north, to raise by subscription the sum of 2000 pounds."

In the Second Month "A plan was agreed upon to lessen the size of the new meeting house to 68 by 50 feet, and instead of dividing the men and women's apartments by a sliding partition of wood, to erect an additional apartment of brick 45 by 40 feet on the north side of the building," for a Monthly Meeting room.

The building was erected upon the plan proposed, on the south side of Key's Alley (New Street), finished and occupied in 1790, viz:

"At a Monthly Meeting of Friends of Philadelphia, for the Northern District, held the 21st of Ninth Month, 1790, being the first for business held in the new meeting house," &c.

The old Bank Meeting House and Lot 48 by 89 feet, was sold and conveyed Fifth Month 21st, 1791, to James C. and Samuel W. Fisher, for 1000 pounds, specie, "reserving the stone steps, forms and other moveable property." Also the lot adjoining the same, on the north, for 500 pounds.

The house was taken down aud the old oaken column that supported the gallery which had been brought from the Centre meeting, was preserved by James C. Fisher.

Thus the premises which had for more than a century been devoted almost exclusively to religious purposes, passed into secular uses.

THE NORTH MEETING.

The meeting established in Key's Alley (New Street), was called regularly, the North Meeting, and by some the "Up Town Meeting."

The population rapidly increasing in the Northern Liberties, and Friends moving westward and northward, it appeared desirable to have another meeting still farther up towu. Conscquently, a lot was procured at the southeast corner of Fourth and Green Streets, and substantial brick building erected thereon, whic was completed in the Spring of 1814, and mee ings opened therein, as appears by the a nexed minute of the Monthly Meeting hel Ninth Month, 27th, 1814. "The Committe agree to propose to the Monthly Meeting that meeting for worship be established (at 4th an Green Streets) on First-days, morning and afte noon, and on Sixth-day mornings, and tha Friends be allowed to hold a Preparative mee ing," which was approved, and also concurre in by the Quarterly Meeting. The Preparati meeting was opened Twelfth Month 23d, 181 and the first "Green Street Monthly Meeting held Fifth Month 6th, 1816.

J. W. Lippincott.

(To be continued.)

Natural History, Science, &c.

Terrapin.—Colonel Tilghman and M. Goldsborough are largely engaged in the prop gation of terrapin on the Eastern shore of Mar land, and have about 3,000 confiued in a pon where they are fed and prepared for marke The terrapin are caught by the fishermen an sold to Tilghman and Goldsborough. In wint they lie dormant and do not eat at all, but i summer time they seem to have ravenous app tites. The principal food given them is ha crabs, and it takes about 500 to 600 crabs a da to feed them.—*Exchange.*

Use of Skimmed Milk.—In the *Medical an Surgical Reporter*, Dr. John M. Keating urg skimmed milk as a nutritious beverage for th working classes, the free use of which will lesse the appetite for alcoholic drinks. He therefo calls attention to this matter that the sale skimmed milk may not be restricted by an legislative action.

Engineering at Carthage, Africa.—A Fren company—the Gas and Water Company Tunis are about to undertake for practical pu poses the restoration of the reservoirs of ancie Carthage. These basins cover an area of 37,5 square feet, and are divided into eighteen co municating apartments. They have been e tirely neglected since the incursions of the Ara in 697.

Water-Supply and Wells.—"If the flow organic impurities through a natural filter-be be so great as to fill it with precipitated organ matter, decomposition of the masses of organ filth thus carried into the soil, takes place, an the soluble products of this decomposition flo on with the undergrouud streams until a we offers a collecting place for them.

In a stiff, impervious soil the collection organic filth is enormous, and the dangero character of the organic matter in such s when it is disturbed, is well known to every ph sician. Outbreaks of malarial disorders are a most certain to follow such disturbance. N are the conditions as to safety greater in a tow built upon a sandy or porous soil. Here t organic impurities do not *collect* in such quan ties in the soil, but to offset that, the flow from t surface to the water liue of the well is more rapi In districts underlaid by rocky strata the dang does not disappear, as the seams in the rock, faults in stratification, furnish convenient inle for surface filth. This filth-polluted water, c lected from either rocky strata porous or co pact soils, does not always (perhaps we might s does not usually), advertise its dangerous cha acter. It is apt to be clear and cool, and sought after for household use. There are

sible signs to show its condition, and the well-ner is usually prompt to resent as a personal ievance, any suggestion that the water is unfit · use. Striking instances of this could be ·en, but we mention only one or two.

'In New Brunswick a well known to have en in use for more than 100 years was located ·ectly in the rear of a tenement house and its ·rounding out-houses. This house was used · many years as a tavern, the slops from the chen being discharged in the immediate vi-ity. Near by was an old stable-yard and bles, the surface drainage from both being ·ectly toward the well. The soil in the entire ·inity was completly saturated with organic purities, and although the supply that fed the ll did not come from surface or local drain-e, it was supplemented by both. The water m this well was clear, cold and agreeable he taste, and was much sought after for drink-· purposes. Chemical and bacteriological tests ·wed it to be the merest sewage, and yet when facts were stated, many persons using the well re greatly offended at the *attack* upon the char-er of this water.

'Another case was that of a well situated in epression in the red shale that had become ·d with sand. The water was used by numer-families, and during the summer there was rcely ever a time when some one in this vi-ity was not suffering from low fevers or bowel ubles. The quality of the water was shown, l the well closed by the Board of Health, and at was the cry at the *injustice* inflicted upon locality.

The popular indifference to the condition of soil surrounding the household water-supply ery great.

Persons using such water are less able to ıstand the assaults of prevailing diseases. s is particularly the case when this water is l by small children and aged and infirm sons. We firmly believe that a large propor-ı of the death of infants, during the heated n of our summers, is directly induced by the of just such water, and in many cases coming er the writer's own observation this belief been directly confirmed."—*Prof. Wilbur, of ger's College.*

Items.

ranklin Reformatory Home for Inebriates.—The . Annual Report of this Institution describes at e length the means used by it to assist those ıms of the drink habit who are sincerely desir-of reforming. The "Home" is located at Nos. 913 and 915 Locust Street, Philadelphia—and e the patient is received, cared for, watched , and brought under the discipline of a well-lated family, and under the influence of moral religious considerations.

ıe number of inmates at the close of the year ng Third Mo. 31st, 1889, was 32, and the num-admitted during the year 234. Of the 237 dis-ged during the year, there were 152 men whose gave such evidence of a thorough change as to ant classing them among the reformed; of 30 rs, the Report says, "we can only say that they : been benefitted; 23 are classed as doubtful; 26 as failures.

ıe cost of carrying on its operations for the year ıbout $13,000; about $4800 of which came from board of patients, and most of the remainder donations.

ıe Report of the Superintendent says that "there ıow out in the world 1600 men who are exem-ing in their lives the efficiency of the Home's ıings, and the saving power of God's grace. y one of these men was a drunkard; every one em to-day is an active agent for good."

ning the Presbyterians.—The Presbyterian men-tions that at a meeting of Los Angeles Presbytery, "R. H. Hartley, for ten years an acceptable minister in the Society of Friends and a Professor in one of their colleges, asked admission to our body, and after the proper examination was received. His baptism by the Moderator and ordination followed close on each other."

The Tract Association of Friends of Philadelphia.—The Report of this Association for the year ending Third Mo. 1st, 1889, shows a distribution of 163,480 Tracts, 4,547 Almanacs, and 4,668 of its other publications.

A number of the older tracts have been electrotyped, and it is proposed to continue this change, so as to have the whole series uniform in appearance. Seven new tracts have been added during the past year to the list, which now number 176. The Report states that several of their Peace Tracts have been republished by another organization, which has distributed several hundred thousand copies of them.

The expenses incurred in carrying on its operations for the year, have amounted to about $1350. During the past four years, the invested funds and cash on hand have been reduced over $600, principally or entirely used in improving the electrotype plates.

The Association furnishes its tracts at the rate of 16 pages for one cent; and those who desire to obtain them for distribution can be supplied gratuitously by applying at Friends' Book Store, No. 304 Arch Street, Philadelphia.

Doctrine of Purgatory.—A writer in *The Converted Catholic*, thus relates her experience: "I was a Roman Catholic and always prayed to God for his blessing, but I had a fear of purgatory that seemed to make my prayers useless. When I lost my father some years ago we were not able to have many masses said for him, and though very young I remember saying to my mother that as he was a good man, surely he did not need many masses to bring him out of purgatory, for I was sure he was with God. This thought comforted us, and simple as it was, I think it was the first impulse that led me out of the Roman Catholic Church. Now I have learned to trust Christ as my Saviour, and am very happy in my Christian life."

Northern Liberality.—Many thoughtful people in the South recognize and publicly acknowledge the liberality of Northern men toward Southern institutions. A certain Southern teacher commenting on this fact recently puts it in a strong light. The Vanderbilt University, which is the best endowed institution in the South, got its money from the North. Emory College, which has an endowment of $95,000, received $75,000 from a Northern man. All the buildings at Emory, except two society halls, were paid for by Northern money. This statement, from the *Atlanta Constitution*, will surprise many readers: "More money has been spent by Northern men for collegiate education for the Negroes in Atlanta alone, than any six Southern States have given to collegiate education for white boys. The Northern Methodist Church alone is spending more money in the South for higher education than all the Southern States combined give to their colleges."

THE FRIEND.

FIFTH MONTH 25, 1889.

William Penn forcibly expresses the nature of true religion, when he says, "Our religion stands not in the doctrines, meanings, preachings, or notions of man's devising or deducting from the Scriptures themselves, but in the living, quickening power of the Eternal God, which plainly discovers sin, and wounds deeply for it; and, as obeyed, ransoms the soul from death, hell and the grave, to serve the Lord God in his new, living and spiritual way."

"The wisdom that is from beneath may study, carp, contend about Scriptures and religion, and from thence frame and imagine how those things are wrought, that are mentioned therein; but can never give true, unfeigned repentance, nor living faith, by which to overcome the world, and to live unspotted in it, walking with God till the time of dissolution comes."

It is a very important distinction which William Penn points out, between that theoretical knowledge of doctrines which the unaided intellect of man may acquire by the study of the Scriptures and the exercise of his reasoning powers, and that living experience of the work of the Spirit which comes from the visitations of the grace of God, and his own submission thereto. The one may be compared to a marble statue, on which the skill of the sculptor has been expended—however perfect in its proportions and beautiful its finish, it is but a lifeless stone. The other is animated by the breath of life.

The Scriptures are greatly to be valued both as a revelation of the Divine will, and as an historical narrative of events of the utmost importance to man, and they should be reverently and frequently read by those who have access to them; but it should not be forgotten that they themselves declare that the mysteries of religion are not within the reach of our natural faculties, but must be "spiritually discerned;" and that our Saviour returned thanks unto the Father, because he had hid these things from the wise and prudent of this world, and had revealed them unto babes. Although it is said the Scriptures are able "to make wise unto salvation," yet this is declared to be "through faith," which is in Christ Jesus, and this faith "is the gift of God," so that we are brought back to the fundamental principle, that all true religious knowledge comes from the operation of the Divine power and life communicated to the soul.

Very instructive are the remarks on this subject, of that deeply experienced elder the late Jonathan Evans, in a letter to Mildred Ratcliff many years ago. "A great deal is said and done to enforce the opinion that a knowledge of the Holy Scriptures is almost, if not exclusively, essential to our salvation: hence many may be induced to get them by rote, and conclude that if they have them in possession they are safe, when at the same time, the influences of the Holy Spirit graciously granted by our blessed Redeemer to guide into all truth, are scarcely known or even regarded. . . . I am bound to the Scriptures as a declaration of the mind and will of the Most High, mercifully dispensed for our instruction and help, and it is my practice to read them daily, but the religion inculcated by our blessed Lord is *too pure and refined to admit of any external object in the place of Him, the only Saviour of men.*"

The history of the Christian Church abounds in illustrations of the errors into which men have been led, who have relied on their own wisdom in deducing systems of doctrine from the words of Scripture, and have not realized the necessity of waiting on the Lord for the unfolding to them of the spiritual truths of the gospel of Christ. Such persons having lost their anchorage on the rock of revelation, often seem "at sea;" and it is difficult to foresee where they will land. How different is the condition so beautifully described by William Penn, "Blessed are they forever, who having found that living, holy light and power, abide with it. This is that foundation which can never be moved, and that durable rock which the gates of hell could never shake, nor prevail against them that build thereon in any age; for which the holy host of

heaven, and we on earth, magnify the name of God, and return and ascribe to Him by Jesus Christ, all honor, glory, praise, wisdom, power, strength, majesty and dominion, who alone is worthy, now and forever!"

An inquiry as to the time of the holding of one of the Yearly Meetings has suggested the preparation of a list for the present year, which may prove a convenience to some of our readers. The date given is that of the commencement of the business sittings.

Philadelphia, at Philadelphia, Fourth Mo. 15th.
Dublin, at Dublin, Ireland, Fifth Month 1st.
London, at London, England, Fifth Mo. 22nd.
New York (Conservative), at Poplar Ridge, N. Y., Fifth Month 25th.
" (Progressive), at Glen Falls, N. Y., Fifth Month 31st.
New England (Progressive), at Portland, Me., Sixth Month 14th.
" (Conservative), at Westerly, R. I., Sixth Month 17th.
Canada (Conservative), at Pickering, Ont., Sixth Month 21st.
" (Progressive), at Pickering, Ont., Sixth Month 28th.
North Carolina, at High Point, N. C., Eighth Month 8th.
Iowa (Progressive), at Oskaloosa, Iowa, Ninth Month 3rd.
Western (Conservative), at Sugar Grove, Ind., Ninth Month 6th.
" (Progressive), at Plainfield, Ind., Ninth Month 12th.
Iowa (Conservative), at North Branch, Iowa, Ninth Month 25th.
Indiana, at Richmond, Ind., Ninth Month 25th.
Ohio, at Stillwater, O., Ninth Month 30th.
Kansas (Progressive), at Lawrence, Kans., Tenth Month 11th.
" (Conservative), at Emporia, Kans., Tenth Month, 24th.
Baltimore, at Baltimore, Md., Eleventh Mo. 8th.

SUMMARY OF EVENTS.

UNITED STATES.—Allen Thorndike Rice, the new Minister to Russia, died suddenly at the Fifth Avenue Hotel in New York, on the morning of the 16th instant. It is believed that he was suffocated by a sudden swelling of the glottis.

News was received on the 19th instant, at Portland, Oregon, that 11 of the missing men of the crew of the foundered steamer Alaskan had come ashore at Florence, near the mouth of the Sinslaw River. This reduces the number of missing to 19.

On the 14th inst., the Southern Baptist Convention closed its sessions in Memphis, Tennessee. Resolutions were unanimously adopted declaring for the entire prohibition of the liquor traffic.

A law to punish drunkenness went into effect in Minnesota on the 16th instant. It provides that "whoever becomes intoxicated by voluntary drinking intoxicating liquors shall be deemed guilty of the crime of drunkenness, and, upon conviction thereof, shall be punished as follows: For the first offense, by a fine of not less than $10, nor more than $40, or by imprisonment for not less than ten, nor more than forty days; for the second offense, by imprisonment for not less than thirty, nor more than sixty days, or by a fine of not less than $20, nor more than $50; for the third and all subsequent offenses, by imprisonment of not less than sixty days, nor more than ninety days."

The Michigan House of Representatives has passed the Woman's Municipal Suffrage bill.

According to a denominational paper it cost this government $1,888,000 dollars to support 2,200 Dakota Indians for seven years while they were savages. After they were Christianized it cost $120,000 to care for the same number for the same time, a saving of $1,728,000.

A large deposit of asbestos has been found in San Diego County, Cal.

Immense damage has been done in Northern Minnesota and Wisconsin during the past three weeks by forest fires.

Terrific hail storms passed over Norfolk and Portsmouth and the adjacent districts in Virginia, on the 13th and 14th, doing damage estimated in the aggregate at a million of dollars.

The Dover *Sentinel* prints advices as to the peach and berry crops from points all over Delaware, and several localities in Maryland. Summarized, they indicate a fair crop of peaches, and an unusually good yield of strawberries, of better average quality than usual. Some damage to late peaches by frost and storm is reported, and the whole crop has yet to run the gauntlet of the "June" drop and rose bugs. Berries are likely to yield well everywhere.

Deaths in this city last week numbered 420, which is 23 more than during the previous week, and 35 more than during the corresponding period of last year. Of the foregoing 230 were males and 190 females: 68 died of consumption; 32 of pneumonia; 27 of diseases of the heart; 26 of convulsions; 19 of of old age; 17 of typhoid fever; 15 of inflammation of the brain; 13 of marasmus; 13 of inflammation of the stomach and bowels; 11 of debility; 11 of congestion of the brain, and 10 of cancer.

Markets, &c.—U. S. 4½'s, reg., 107; coupon, 108; 4's, 129½; currency 6's, 121 a 132.

Cotton sold in a small way to spinners, on a basis of 11⅜ cts. per pound for middling uplands.

Feed.—Winter bran, choice and fancy, $14.75 a $15.00; do., fair to prime, $14.00 a $14.50.

Flour and Meal.—Western and Pennsylvania super, $2.50 a $3.00; do., do., extras, $3.00 a $3.50; No. 2 winter family, $3.50 a $4.00; Pennsylvania family, $4.25 a $4.50; Pennsylvania roller process, $4.50 a $4.75; Ohio, clear, $4.25 a $4.50; do., straight, $4.60 a $4.85; Indiana, clear, $4.25 a $4.50; do., straight, $4.60 a $4.85; St. Louis and Southern Illinois, clear, $4.25 a $4.50; do. do., straight, $4.60 a $4.85; winter patent, fair to choice, $4.85 a $5.25; Minnesota, clear, $3.25 a $4.00; do., straight, $4.50 a $5.25; do., patent, $5.35 a $5.85.

Grain.—No. 2 red wheat, 91 a 92 cts.
No. 2 mixed corn, 41½ a 41¾ cts.
No. 2 white oats, 33¼ a 34 cts.

Beef cattle.—Best, 6½ a 6¾ cts.; good, 6¼ a 6⅜ cts.; medium, 6 a 6⅛ cts.; fair, 5½ a 5¾ cts.; common, 5¼ a 5⅜ cts.

Mutton.—Best, 9 a 9¼ cts.; good, 8⅝ a 8⅞ cts.; medium, 8¼ a 8⅜ cts.; fair, 8 a 8¼ cts.; lambs, 12 a 13 cts.

FOREIGN.—The House of Commons, by a vote of 201 to 160, has rejected Labouchere's motion to abolish heriditary seating in the House of Lords.

The capital of the new French Comptoir d'Escompte, which is 40,000,000 francs, has been subscribed thrice, chiefly by shareholders in the old concern.

A compromise has been arranged between most of the miners and their employees, in Westphalia. The men have resumed work.

It is expected that the Samoan Conference will conclude their labors the present week.

An enormous landslide has occurred at Spiessback, Switzerland, destroying villages, forests and cattle.

The latest reports from the flooded districts in Austria, show that the loss of life is much greater than was supposed. The rivers were still greatly swollen. In many places the bursting of dykes has flooded the surrounding territory and utterly destroyed the crops. Many narrow escapes from death are reported. The deepest distress prevails throughout the submered district, and steps are being taken to relieve the immediate wants of the sufferers.

It is no marvel that so many Italians emigrate. The public debt of Italy, in proportion to the annual revenue of the Government, is the largest in Europe, being three times as large as that of Germany, and nearly twice as large as that of Great Britain. This huge debt is an enormous burden upon the people.

Advices from St. Petersburg state that it has been discovered that the conspiracy among the military officers against the Czar which was recently unearthed in that city, has many and widespread ramifications. Officers of regiments stationed at Moscow and Warsaw have been found to be implicated in the plot, and three of them have committed suicide. A bomb was found in the quarters of one of the officers at Warsaw. Hundreds of the conspirators have been placed under arrest. The discovery of the plot has completely unnerved the Czarina. And yet the autocrat has instructed his new Minister of the Interior, Durnovo, to continue the policy of the late Minister, Count Tolstoi, whose oppressive measures caused such wide-spread dissatisfaction and hatred.

A fire in Saint Sauveur, Quebec, on the 16th inst., destroyed about seven hundred houses. As many of them were tenements, the number of families homeless is placed at 1200, comprising five or six thousa persons. The majority of the people burned out we of the laboring class, and, as insurance rates were ve high, their loss is total. Saint Sauveur is a separa municipality from Quebec, but is separated by on the width of a street. It has a population of abo 15,000. There was a scarcity of water, and during t progress of the fire one soldier was killed and o fatally injured by an explosion. The loss is estimat at $600,000.

NOTICES.

A number of articles have been left at Arch Stre Meeting-house—comprising shawls, handkerchiefs a other articles, mostly of womens' wear. All perso having lost such articles, will please call on Ma Masters, 302 Arch Street, who will give them the o portunity to recover their property.

WANTED—A competent Friend to teach in Chest field Preparative Meeting School at Crosswicks, N. Beginning the first Second-day in the Ninth Mon next.

For information apply to JOSEPH S. MIDDLETO Crosswicks, Burlington Co., N. J.; or WM. BISHO Walnford, Monmouth Co., N. J.

DIED, at his residence in Parkerville, Chester C Penna., on Third Mo. 28th, 1889, WILLIAM FORSYTH in the 78th year of his age, a member of Birmingha Monthly Meeting.

——, in Parkerville, on 1st of Fourth Month, 18 HANNAH E., daughter of the late William and Eli beth P. Forsythe, in the 34th year of her age, a me ber of Kennett Monthly Meeting.

——, at his residence in Salem, N. J., on the 1 of Fourth Month, 1889, WILLIAM CARPENTER, in t 87th year of his age, an esteemed member and eld of Salem Monthly Meeting of Friends, N. J. He w of a diffident, retiring disposition, and it was only th who knew him intimately that could appreciate true worth. His consistent walk during a long li gained for him the respect and esteem of his frien and neighbors; and, in connection with his good jud ment and knowledge of the discipline, made him useful member of our religious Society. Much suff ing was his portion during the last year of his li which he bore with Christian patience. He was one who spoke much of his religious feelings, but peaceful close brought to remembrance the text "Mark the perfect man, and behold the upright, the end of that man is peace."

——, at Dwight, Kansas, on the 3rd of Fifth Mon 1889, in the 61st year of her age, SARAH M. HODG a member of Damorris Monthly Meeting of Frien of which she was an elder and overseer. She was fr childhood of a tender and religious frame of mi and was firmly attached to the principles and tes monies of our Society, and, having an unusually cl judgment and sympathizing heart, endeared hers to a large circle of friends who are comforted in t belief that the Everlasting Arm on which she lean supported her through the valley of the shadow death, giving her remarkable patience and qu through her last severe sufferings.

——, of paralysis, at Whitchurch, Fourth Mo 28th, 1889, MARY J. DAVIS, aged 88 years, 7 mon and 19 days, beloved wife of Joshua Davis, a mem of Yonge St. Monthly Meeting of Friends, and who ever stood firm for their principles. She wa loving, sympathizing friend, a number of tender la found a shelter and a home under their hospita roof; and she filled the place of mother to some otherwise would have been motherless, for God sett "the solitary in families." She brought up child of others, who are ready to rise up and call her bles She bore her protracted illness of five years, Christian patience, never expressing one murmur word. Her friends and relatives believe she hath tered into that rest that is prepared for the peopl God, through the merit of Christ Jesus, our Lord.

——, at his residence, Belleville, Ont., Third 2nd, 1889, JOHN MULLETT, in his 87th year, a m ber of West Lake Monthly Meeting of Friends. M years he lived remote from his Monthly Meeting, frequently walked four miles to attend Thurlow M ing, until age and infirmity prevented. He emigra to Canada in 1821, with his parents, William Mary Mullett, who brought a family of eleven c dren with them. He remained true to the princi of Friends from his childhood until death, altho circumstances prevented his being a regular atte of meetings. He left his friends the consoling evide that his end was peace.

THE FRIEND.

A Religious and Literary Journal.

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FOR "THE FRIEND."

Historical Review of the Society of Friends.

(Concluded from page 338.)

Since the year 1860, the point of time which was reached in the previous numbers of this article, there has been a wonderful change in many parts of our Society, perhaps I might say, a remarkable development of the erroneous doctrinal views against which true Friends had been contending in the preceding 30 years, combined with some additional errors, and a consequent change in the religious usages which had been long established amongst us.

Prominent among these erroneous doctrines is this: That Christ has perfected the work of reconciliation and redemption of man, by his sufferings and death, and therefore a mere belief and trust in Him as a Saviour are all that are necessary to insure man's salvation; Christ's righteousness being imputed to those thus believing and trusting. From this it would follow that men, at any time and in their own will, may come to Christ, rest on Him as their substitute, and be accepted in Him, though they may never have experienced thorough repentance for their sins, nor the washing of regeneration through the renewing of the Holy Ghost.

Let the reader contrast this with the doctrine of our Society as clearly stated by an English author:*

"That God not only so loved the world that He sent his Son into the world to atone for the sins of all mankind in the body of his flesh through death; but that He also so loved the world that He has enlightened every man that comes into it with some measure of his own eternal Spirit, in order that no man might miss the offer of that salvation which He has thus prepared for *all*." "This true light that shineth in darkness—this grace of God *that bringeth salvation*, that hath appeared unto all men—this drawing of our Heavenly Father, without which, Christ declares no man *can* come unto Him—are all one and the same thing, and the SURE FOUNDATION upon which Quakerism is built. The first step it recognizes as the duty of man, is not the assent to any creed or formula whatever, but *belief in the Light;* that is, obedience to it: for belief *about* it or *concerning* it merely, is dead and in vain without this. 'While ye have the Light,' said the Saviour himself, 'believe in the Light, that ye may become children of light.'" "The Apostle John declares that '*if we walk in the light* as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.' As no man is a true Christian but he who has the inward experience of his sins being thus cleansed—that is, who walks in the Light,—whatever may be his outward professions, or his outward belief *about* Christ; neither on the other hand, does any man fail of salvation who has never heard of Him outwardly, provided he has the deeper, the real experience [through the obedience which is of faith] of his Spirit in his heart. For there is but one way of salvation for all men; and that is Christ. Not one way for us who are called Christians; and another way for the holy men who lived before Christ's outward coming; and another way for those in heathen lands who have never heard of his outward coming. *There is but one way;* for there is no other name given under heaven among men, whereby we must be saved, but that of Jesus Christ [the way, the truth and the life], who is the same yesterday, to-day, and forever; the same as He was before Abraham was; as He was when He took upon him this mortal life, and yielded it upon the cross; as He is and will be, who is alive forevermore; the same Almighty Power speaking, as Fenelon says, 'in the hearts of the impenitent,' to convince them of sin; leading those who yield to it, to a new birth unto righteousness; and becoming to all them that obey it, the Author of eternal salvation."

The system of doctrine stated in the second paragraph of this article is sometimes called "Evangelicalism," and while it embraces some of the doctrines held by Friends, especially a belief in the Divinity and atonement of our Saviour Jesus Christ; it is defective or erroneous on several points of great practical importance. It teaches that man can "accept" Christ and be in a state of salvation whenever he pleases—although our Saviour says, "*No* man *can* come unto me, except the Father which sent me draw him." It leaves out of sight the transforming work of grace on the heart, which is essential to salvation. It regards *faith* as a natural faculty of the mind to be exercised at man's will and pleasure, whereas *saving faith* is the fruit of the operation of the Spirit, and flows from submission to the Light or Grace of God. It teaches that faith in the outward sacrifice of the Saviour must *precede* the sanctifying work of his Spirit—thus reversing the true order of spiritual experience, for it is only through the Spirit of Christ working within man, that true faith is begotten. It makes salvation depend on belief in the outward offering of our Saviour—largely ignoring the process of regeneration, the purifying baptism of Christ, and the cleansing operations of his Spirit, although the Scriptures teach that without the experience of these we cannot be saved.

The spread of "Evangelicalism" in the Society of Friends has produced its legitimate fruit in corresponding changes in the manner of conducting religious meetings in those places where this system has been accepted. As stated in an Address issued by Philadelphia Yearly Meeting in 1883.* "Those who are carried away with the erroneous opinion, that such an acceptance of Christ's work as man can make when he chooses, will ensure his salvation, will naturally resort to the means at their command to persuade people to take this step; and hence we see that even in meetings which profess to be those of Friends, vehement persuasion, the excitement of music, the sound of numerous simultaneous petitions, the use of the mourners' bench, and other expedients for stirring up the feelings of an audience, are brought into use, to induce a public avowal of faith in Christ; and those who have been persuaded to make the required confession are encouraged to believe that they have found salvation."

It has followed from this that our meetings for worship are not looked upon so much as formerly, as seasons for waiting upon God to feel the quickening power of his Spirit, and for communing with Him; but the tendency is to regard them as fields for the use of the talents of the minister; and silent meetings are thought by some not to fulfil the purpose of assembling for worship. Hence there is an *exaggerated* estimate of the importance of ministry, which, however, is highly to be esteemed when it comes from the Spirit of Christ. This estimate leads persons to speak on such occasions without experiencing the baptizing power of the Spirit; and it induces them to prepare themselves by previous study and meditation for such services, and to depend on human learning, culture and intellectual attainments. It has led also to the custom of employing as "pastors" or preachers, persons who possess the ability to speak fluently on religious subjects. Such "pastors" reasonably require of those who thus invite them, a suitable maintenance for themselves and families, such as is given to the ministers of other denominations; and in return they expect to preach and conduct the meetings on every gathering for worship. Thus, step by step, the whole system of our worship is being changed—the natural and inevitable result of the adoption of a system of doctrines so strikingly in contrast with primitive Quakerism. For it is an unchangeable truth, that the tree is known by its fruits. Just as the manner of conducting our religious meetings followed from the doctrines proclaimed by George Fox and early Friends; so do the more modern methods follow from the doctrines of "Evangelicalism" which have latterly been introduced.

Such decided changes in doctrine and practice could not be developed without meeting with opposition, and producing uneasiness and dissension. In some of the Yearly Meetings, the

* See *Ritualism* or *Quakerism*, published by E. Kitto, London.

* The *Address* may be obtained gratuitously at Friends' Book Store, No. 304 Arch St., Phila'a.

tendency to "Evangelicalism" has been kept in check; in others it has so far progressed as to lead to separations, so that in each of the Yearly Meetings of Canada, Western, Iowa and Kansas, there are now two bodies claiming the same title.

What the future may bring forth is difficult to foresee. In the midst of the gloom and distress that overspread the mind, as the condition of our beloved Society passes in review, some consolation is at times derived from the remembrance, that the Most High still reigns over the children of men; and a degree of hope and faith is revived, that He will, by his almighty power, carry forward his work in the earth, and cause his truth to prosper. J. W.

For The Friend.

Notes of a Visit to Italy.

(Concluded from page 331.)

On our arrival at Milan, we were taken to the Hotel de Milan, and found good accommodations, an English speaking porter, and clerk at the office. This is one of the oldest cities of Northern Italy, and dates back to several centuries before the Christian era, and was peopled successively by Etruscans and Celts before the Romans extended their sway over the province of Lombardy; and there are said to be traces of the Gaelic dialect in use at the present day. The city can clearly claim an age of twenty-four centuries, but has passed through many vicissitudes of capture and destruction by invading armies through the centuries, and then again rebuilt, and again destroyed, so that hardly a trace of the ancient city remains. The Austrians were the last to be expelled from the occupation of the city and province by Victor Emanuel, aided by the French armies in 1859. Since that time the city has undergone vast improvements and extended its borders, so that now it has more the appearance of a live American city than an antiquated and finished Italian one. It has its tramways leading in all directions through the well-paved streets, many of them crossing at right angles. Some of the cars are propelled by a steam engine. Its population numbers about 350,000, and you see abundance of fine stores extending along the principal streets and avennes, with high colonnades in front of the stores, sheltering the shoppers from the sun and rain; and plenty of tempting articles of the fancy and staple kind offered for sale, especially silk goods, of which there are extensive manufactories, being surrounded by the silk-raising regions. The people are very polite and attentive to visitors, and seem to partake of more of the activity, and push and industry of Americans, than any other people we have seen since we came into Italy.

The places of note to be visited and interesting to travellers are numerous. Galleries of paintings and sculpture, museums, monuments and life-like statues of their great men have been erected, and are to be seen in most of the public squares of the city, especially of Victor Emanuel and his able and famous Prime Minister, Count Cavour. But their wonderful marble cathedral, with its 2000 marble statues, adorning every part of its walls, exterior and interior, is admitted to be the third in size and beauty to any other in existence, excelled only by St. Peter's at Rome and the one at Seville, in Spain. It is 480 feet long by 183 feet wide, nave 155 feet high, dome 220 feet high, and tower 360 feet; the interior is supported by 52 pillars 12 feet in diameter, and adorned in canopied niches with marble statues instead of capitals; the pavement consists of marble mosaics of different colors, three enormous sized bay windows at one end of the Cathedral of stained glass, containing 350 richly colored scenes of Scripture history, containing, however, no glorification of the papacy, or even Mary; although at some of the small niches in the aisles *her image* is set up, and we saw some of her worshippers bowing before *it*. The rich coloring and artistic perfections of these paintings on glass don't fail to strike the beholder. The tomb of Carlo Borromeo is in one of the side chapel vaults, with the crucifix he wore while performing his mission of mercy to the plague stricken poor in 1576, during the time it raged in that city. Not being able to the task, we did not ascend the 300 steps to the summit of the Cathedral and the marble roof, and view the grand scene presented to the eye of the one who has courage and *strength* enough to perform this ascent, but those who did, bear witness to the grandeur of the mountain and landscape scenery presented to the beholder, especially through the telescope that visitors are allowed to use on that occasion.

The gallery of Victor Emanuel, said to be the most spacious and attractive of any of the kind in Europe, is 960 feet long, 48 feet wide, and 94 feet high, with a cupola 180 feet high, cost 8,000,000 francs. Among its pictures and numerous statues of eminent men, is one of *Savonarola*, one of the earliest reformers and *Protestants* in the Roman Church: of such a power in Florence that the papacy was made to tremble until he was led to martyrdom, for his defence of spiritual Christianity, in opposition to papal errors and formality; but they now do honor to his memory after a period of more than 700 years — as the nobility of England of the present day do honor to the persecuted and imprisoned Puritan tinker preacher Bunyan, by giving him a niche among the nobles in Westminster Abbey. Our stay was brief at Milan; we, however, may be allowed to say that we were pleased with the city, its sights, and its people. So, agreeably to our plan to reach England in July, we took train for Como, in the silk regions, and Chiasso, and through the St. Gothard tunnel to Switzerland.

Como by rail is 30 miles, through a delightful region. Some of the vineyards having the Mulberry trees for silk-worm use, have also a large number of small channels to lead the water through the grounds for irrigation. Como is a place of some importance, with 25,500 inhabitants, and a number of large silk factories, besides the silk weaving done by hand at the homes of the poorer classes. It has a cathedral, and the noted Lake of Como, a beautiful sheet of water extending many miles in the mountain regions, and a resort of tourists as a resting place, and for the pleasure of a ride on the waters of the lake. We climb the mountain at the foot of the Alps for many miles, at steep grades, sometimes nearly in a circle, until we reach the Italian mouth of St. Gothard's tunnel, and through its seven miles to its Switzerland side, getting down the mountain in the same ways by a circular course of the railroad, through wild and precipitous precipices, bridging them over, or running along side of them, and snow avalanches laying on the side of the road, not yet melted.

Arriving at Luzerne, we stop at the Swan Hotel, where we meet a crowd of English, German and American tourists; next day by rail to Berne and Lausanne, and laid over a day and night at Ouchey, at Hotel Bean Rivage, on the border of the Geneva Lake, a little paradise of a place, beautiful in its surroundings, and everything one could wish in its accommodations. Sorry we could not have stayed a week. Thirty miles on the lake brought us to Geneva, with good rooms at Hotel Metripole, overlooking gardens and lake in front, and the snow-capped mountains in the distance. Mount Blanc, 20 miles off, can be seen in clear weather. Here we stayed over First-day, and visited and heard a sermon in French, preached in the old church of the noted *John Calvin*, and stood in his pulpit where he uttered his thundering anathemas against the apostacy and despotism of the papacy. Here we bid adieu to our readers, and allow them to follow us in imagination through France, Belgium, England, Scotland and Ireland, and steamer for home in six days, ten hours, thirty minutes. G. R.

Merchantville, Fifth Month, 20th.

The Cause of Intemperance.

The Report of the *Franklin Reformatory Home for Inebriates* for the present year contains the following remarks on the cause of the intemperate habits that so many persons have fallen a prey to:

"No one dare deny that the ravages which intemperance is making to-day are frightful to contemplate. It is the same old story of crime and wretchedness told year after year, but intensified with each succeeding year. It furnishes the ghastly story of red-handed murder with black pages of shame and death.

Who is responsible for the wretchedness, crime and misery that fill this volume of horrors?

Society and society alone!

There is no escaping this charge; and no amount of finesse will exonerate it. Society makes the habit, gives it its great seal of endorsement and is horrified at the result of its own work. It gives the man the impetus which starts him on his fatal journey toward a precipice, and disowns, as its work, the shattered, revolting mass found on the rocks below. The victim was a drunkard, but society is responsible for it.

There is no one grade of society that stands specially charged with fostering the custom which creates drunkenness. All grades are alike guilty. The sparkling glass of champagne served in the West End Mansion, the glass of whiskey offered for hospitality's sake, or the generous welcome accorded with the glass of beer, are evidences of the one mistaken idea of the different grades of society that when men meet, liquor according to their taste and means is necessary for their entertainment. Drinking is the habit which society approves of and lays the foundation for, in its widest and worst forms, by permitting drinking at home. The members of society know that they are serving out what science tells them is a poison; they know that the habit of drinking is easily formed, and they know the inevitable end of the habit. To assume that this is not known to all members of society, is to assume that society is composed of fools; and that is an assumption which society itself would resent. Then grant society intelligence, and it must wear the badge of criminality.

It is after society, by its example and approval, has instituted drinking as a habit, that there is a demand for wider facilities for drinking. Alcohol in any form creates an appetite for more of itself. The stimulation of the night produces the necessity for sufficient stimulation in the morning to correct the depressing effects of the reaction, and the bar-room is the natural resort. When this stimulation is on the wane, more is called for, and so the habit is formed of regular drinking through the day, the amount

ncreasing as the days and years go on. The abit began privately in the social circle, but nder our social system it must be continued ublicly, so the law steps in and legalizes the avern. Every year Legislatures are petitioned y society to regulate and restrict the facilities or drinking, and legislators acknowledge that drunkenness is a vice of stupendous magnitude. But just as society disowns the drunkard it has nade, so Legislatures, while acknowledging the wrong done to morality by making drinking possible, dare not (so vast an influence attaches o the saloon) propose the law that would put an end to it. The Legislature stands in the position of one who, having put his weapons in the possession of a thief, sees them used to rob him of everything, from morality and money, to his very raiment and hope of salvation. That drunkenness is the result of the customs of society and sanctioned by the law is an inevitable conclusion. They are both ashamed of it, but they are dishonest, if they assume not to know their own handiwork. It does not matter what grade of drunkenness it is; the well-dressed man coming out of a club house, or the one led to a carriage from a fashionable saloon, bawling out, "Wreath the bowl," is not different from the ragged wretch, who is thrust cursing from a dive in the slums and taken to a police station in a patrol wagon; except that one wears the uniform of his vice, and the other is well dressed. In point of fact they are both drunkards. Both began in the same way, though perhaps in different walks of life. It all begins with society's endorsement, enjoys legal recognition, and ends in the same degradation.

In the blank form of application for admission to the Franklin Home, printed at the end of this Report, the ninth question is, "What is the cause of your drinking?"

Of the 4000 men admitted to the Home, 95 per cent. have answered this question by saying that the habit of drinking had its origin for them in associations, customs and example. That is, in whatever grade of society they moved—and let it be marked, these men were from every social station—they found drinking the custom and followed the example set before them. In no one case was there an admission of a natural appetite. It was the fatal custom, the fatal example, the fatal association.

A Brave Boy.—A boy about nine years old was bathing one day when, by some mischance, he got into deep water and began to sink. His elder brother saw him and ran to save him, but, lacking strength or skill, he also sank to the bottom of the river. As the two drowning brothers rose to the surface for the last time they saw a brother, the youngest of the family, running down the bank for the purpose of trying to save them. Then it was that the dying nine-year old-boy acted the part of a hero. Struggling as he was with death, he gathered all his strength, and cried to his brother on shore, "Don't come in or father will lose all his boys, at once!" Noble little fellow? Though dying, he forgot himself and thought only of his father's grief. He was a genuine hero. His brother obeyed his dying command, and was spared to comfort his father, when his two dead sons were taken from the river clasped in each other's arms. Boys, you are not called to be heroes in this way, but you are called to consider the feeling of your parents, and to study how to avoid giving them pain. Blessed are those children whose words and deeds make sweet music in their parents' souls.

For "The Friend."

A Visit to the Mica and Feldspar Quarries of Chester County, Pa.

(Concluded from page 339.)

After leaving the Mica Quarry near Fairville, we visited one of Feldspar, which has been opened near the summit of a hill a short distance north of the Delaware State line. Here we found further proof, and an additional example of what we had learned at the former place, *i. e.*, that these special deposits of minerals were only modifications of the ordinary granular structure of the gneiss rock. The Quartz, Mica and Feldspar were all there, but some of the heavy layers of rock were largely composed of Feldspar in the large flat plates, with oblique angles, which is the natural form of its crystals. Some portions of these were almost pure Feldspar; in others, thin plates of Quartz were interleaved between the glossy Feldspar, making very pretty specimens for a mineral cabinet. In other parts, the Quartz was so abundant that probably the mineral was scarcely valuable enough for shipment; and then again in places, the Quartz and Feldspar were so confusedly intermingled as to clearly show the granular structure. In this quarry, the Mica seemed less abundant than usual.

As we ascended the hill, the wind blew with such piercing severity, that I was glad to find refuge in the excavation at the top. The exposure of the strata made by the quarrymen in their approach to the deeper cuttings was an interesting study. As in nearly all of this part of the State, the rocks had been decomposed for several feet in depth, forming the soil and clay which are nearest the surface. In some parts of this, the position of the original layers did not seem to have been disturbed by the process of decay. In one part was a layer of a chocolate color, easily crumbled, and very light; as if some of the ingredients might have been leached out of it when it lost its stony structure. I had before noticed some veins of the same material on the roadside banks. It was probably a rotten Hornblende rock; and its rusty color was due to the iron which that mineral contains. Among this dark material were some narrow veins of a whitish color, which so interlaced as to enclose small blocks of a foot or so in diameter of the chocolate clay. These probably had been formed by the decay of narrow veins of the Feldspar, which was so abundant lower down in its unaltered state.

As we were riding over the country, my companion, who was an intelligent farmer, called my attention to the character of the soil as affected by the subjacent rocks. Hornblende land, he said was generally fertile, and especially adapted to the growth of corn. The slow decomposition of the rock furnishes materials which are stimulating to the growth of plants. About one-fourth of the weight of Hornblende is lime and magnesia, and it is probable that these are the fertilizing elements in it, which are being constantly supplied to the soil.

For a considerable distance the road-bed, and the banks on the sides wore a gravelly aspect from the abundance of small fragments of Feldspar diffused through them. This "Spar land," as my friend termed it, he told me was rich also, but peculiarly fitted for wheat. The enriching material in this case was supposed to be the potash present in Feldspar, and slowly liberated as it decomposes under the influence of air, moisture and other agencies.

It is a widely known fact that limestone soils are generally very productive; and for this the reason is similar—lime itself being a powerful stimulant to vegetable growth. But flint soils—those in which quartz predominates—are not favorably regarded by the agriculturist, for that material is but little affected by any atmospheric forces, and it does not possess the fertilizing properties which belong to the substances before enumerated.

The progress of decay in rocks varies with their composition and with their situation. Where they are exposed to the flow of waters, especially those which have percolated through an earthy stratum above them, and have become more or less charged with organic or other acids, the decay is more rapid than in drier situations. But it is nevertheless slowly going on all the time; and the earth which is continually being removed by the rains and running waters is continually supplied by this rock decay. The effect is to gradually lower the level of the higher portions of the land; and though this is so slowly done as to be almost inappreciable in the limits of any one life, yet there are abundant geological evidences that in the lapse of countless ages, going back to a period prior to the creation of man, wonderful changes have been effected on the surface of the earth. In former articles of this series some reference has been made to this subject; and additional illustrations are furnished by the beds of Kaolin or China clay, which are found in Delaware and Chester counties, and which I hope to visit when the weather shall have so far moderated as to permit the mining and washing operations to be carried on in them. They belong to the same series of gneiss rocks, for the examination of which the visits described in these articles have been paid, excepting that to the Cornwall Iron Mines.

While deferring for the present any further notice of the Kaolin beds, I will refer to the statements of J. P. Leslie, in the Report on the Geological Survey of Pennsylvania, who thinks that the scattered limestone quarries in the southern part of Chester County are the remaining parts of a great bed of limestone that had been deposited on the surface of the present gneiss rocks. That the limestone beds which remain have been so deposited is very evident, because their layers do not dip in the same angle or direction as the layers of the gneiss rock underneath. Appearances indicate that all that country must have been covered with a thick and solid bed of limestone; and that the surface must have been many hundred feet higher than it now is. Leslie says: "From age to age rain-fall-erosion has been lowering the surface to its present level. The limestone formation became ramified by caverns, the roofs of which kept falling in here and there, leaving sinkholes, open gulfs, finally vales and valleys, until the whole was removed, and the underlying Feldspar rocks were laid bare. When the last series of caverns reached the top of the Feldspar rocks, these began to suffer decomposition." From the decomposition of the Feldspar in the Gneiss, the Kaolin is derived.

If any of my readers should think the preceding paragraph somewhat too speculative, I must shelter myself under the authority of the State Geologist, who states that it is impossible for any one to comprehend the geology of such a region, so long as the idea of a *permanent surface of the earth* obscures the thinker's mind, and he does not realize what extensive changes have taken place in it. J. W.

We often excuse our want of philanthropy by giving the name of fanaticism to the more ardent zeal of others.

For "The Friend."

Isaac Hornor.

In the year 1738, John Churchman, who subsequently became eminent in the "Society of Friends," visited the meetings in some parts of New Jersey. He was then about thirty-three years of age, and had been an acknowledged minister about four years. He attended the meeting of which Isaac Hornor was then an elder. He says in his journal that the meeting was remarkably hard, and his companion was exceedingly exercised under a sense that the people were too rich, full and whole in their own eyes; but he sat the meeting through and suffered in silence. "I had something to say which was very close, and felt a degree of strength and power of Truth to clear myself in an innocent and loving manner, and remembering they were brethren, I did not preach myself, out of charity towards them, and had peace." After meeting, Isaac Hornor invited them home with him. In a stern manner, said John Churchman, he asked me from whence I came, and said I was a stranger to him. I answered him with a cheerful boldness; he asked me what my calling was, I told him husbandry; he queried if I was used to splitting wood, I let him know I had practiced it for many years. He again asked me if I knew the meaning of a common saying among those who were used to the business, "'Tis soft knocks must enter hard blocks." I told him that I knew well, but to strike with a soft or gentle blow at a wedge in blocks of old wood that was rather decayed at heart would drive it to the head without rending them, and the labor would be lost; when a few smart, lively strokes would burst them asunder. Whereupon he laid his hand upon my shoulder, saying, "Well, my lad, I perceive thou art born for a warrior, and I commend thee." Thus we came off better than we expected, for I thought that he pointed at my service that day. He was ever after very loving to me, and I was thankful that the Lord was near to me, for which I praise his sacred name.

Isaac Hornor had been much troubled by the course of his son Samuel, who had finally entered the army. Yielding to these anxieties, he became much depressed, and his nervous condition awakeued the anxieties of his friends. One morning his daughter, Elizabeth Watson, informed him she had on the previous night a remarkable dream, which she related to him. The narrative has been preserved seemingly in the words of the dreamer:

"Methought I was standing in a large and stately mansion, amidst an immense throng of people moving about with noise and bustle, and while gazing about me in wonder, I was informed that this was the entrance to the infernal regions, and that hell was beneath me. I fled in terror, escaped from the building, ran across a large field and halted for breath on a stile that crossed the fence on the farther side; when a person approached and presented me with something in the shape of a cross, bidding me calm my fears and assuring me that while I preserved that cross no harm could befall me, and that I might return in safety. Prompted be curiosity I again entered the building, and being invited to enter the lower regions, I proceeded, holding fast to my cross. As I entered, Satan himself came forward, fawning and criuging, paying the greatest attention, and escorting me through the place. There, much to my horror, I saw many persons in torment, some of whom I recognized. At one time, hearing a terrible noise, I inquired the occasion of it, and was told that a very bad man was coming below, whose name was mentioned. While terrified at these things I became less watchful and unfortunately lost my cross. In a moment all was changed. Satan sprang at me with fiend-like fury, tore out my heart, and held it quivering in his hand. For a time I felt all the horrors of the damned. Just then, while the eyes of the devil were off me as he was placing my heart in safe keeping, I gazed round me in despair, and espied my cross lying unnoticed on the ground at some distance: with a desperate effort I seized it, and in a moment was made whole as before, with the fiend bowing and cringing at my side again.

"Among other questions put to me by Satan, he inquired, 'What sort of a man is your father?' I replied 'He has been pious from his youth.' 'So I have heard,' he replied, 'but I have hopes of him yet.' After the recovery of my cross I made my escape as soon as possible."

Isaac Hornor listened with profound interest to this narrative as it fell from the lips of his daughter, and on hearing that Satan had hopes of him yet, he started up, exclaiming, "Has he so! but I'll cheat him;" and from that time he became effectually roused and restored to his strength and energy of mind. The record adds that the man whose name was mentioned as being introduced to the abodes of darkuess was a well-known neighbor, who it was found had died that night.

In the memorial of Isaac Hornor, above referred to, it is said, that "although he did not appear in public testimony, he had a sense of true ministry and was particularly qualified to administer counsel and admonition; often advising to a steady course of life, and setting forth the leadings of truth in a very informing and encouraging manner, to the edification of many; which rendered his conversation agreeable, not only amongst those of our Society, but others also; being likewise useful in settling differences. His sitting and waiting in meeting were grave and solid, becoming a true worshipper. He was a faithful elder, serving in that station divers years." It is added that "he departed this life, after a short illness, the 24th of Eleventh Month, 1760, and was interred in a burying-ground on his own plantation, aged eighty-two years and six months."

For "The Friend."

Remarks on Religion.

The old law, with its outward and ceremonial religion, was given by Moses, but grace and truth, with the inward and spiritual religion, come by Jesus Christ. The old law, and the religion under it, seem to be remarkably framed so as to shadow forth spiritual and heavenly truth; and like a schoolmaster to bring us to Christ, the substance, in which all shadows and ceremonial rites flee away. So such as have the true and undefiled religion, and worship God under it, in the beauty of holiness, are set free from the law of sin and death, because they have embraced the law of the Spirit of life in Christ Jesus, and are governed by it. But while the ministration of condemnation, and the religion and worship under it had great worldly pomp and glory; so now such as receive the new law of the spirit of life, and worship under it, have a far more substantial and heavenly glory. For if the ministration of condemnation was glorious, much more shall the ministration of righteousness exceed in glory.

The old law was outward, and to an outward people, and made nothing perfect; but the new law is inward and spiritual, and makes all perfect who are governed by it: so they worship in spirit and in truth, and not in the oldness of the letter, which kills. As they have the pure and undefiled religion, which is the only one, I believe, that will save us; as it is the only religion which leads us through the washings of regeneration, and through the strait gate, and narrow way of life, and keeps us there; so few there be that find it. But the main prevailing religion of our day, and which seems to satisfy many, conforms very much to the world, and its lifeless, formal ways and worships; and very much shuns the cross of Christ. So many there be that accept it, and go into the broad way of the world thereat.

Now let us learn a lesson from the example of the Pharisees. They appeared to be very zealous promoters of the ostentatious religion of the Jews. But our Saviour said to his disciples, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven." Their righteousness made the merit of their religion consist in outward observances. They paid tithes of all they possessed, but neglected the weightier matters of inward holiness. So their righteousness and their religion seemed very much in uuison with the righteousness and religion which now so acceptably prevail in many places. They seemed to measure the worth of their religion very much by the multitude of its outward observances, and its emotional noise and human activity. "And fancied themselves more religious than others, in proportion as they out-stripped them in the mere show of devotion."

And though it was a self-righteousness, which our Saviour so repeatedly denounced, yet it elevated them in the estimation of the wise and prudent of the world, to the highest degree of earthly holiness, so that they were promoted to the uppermost seats in the synagogues, and seemed to think they should be heard by our Father in Heaven, by their many prayers and much speaking. But what does Isaiah say about this man-made religion? He says by the mouth of the Lord, "When ye spread forth your hands, I will hide my face from you; yea, when ye make many prayers, I will not hear." And Solomon says, "He that turneth away his ear from hearing the law of the Lord, even his prayers shall be an abomination." So might Luke well say, "that which is highly esteemed among men is abomination in the sight of God." For God judges of our religion by the fruit and works of the heart; but man judges by the fruit and activity of the head. So God sees not as man sees. And what is our religion worth if it is not accepted by Him? It may make us more respectable in this world, but if it does not finally give us an inheritance with the saints in light, where shall we land, when time to us shall be no longer? So while our time is in mercy lengthened out, let us give diligence to make our calling and election sure. And not rest satisfied until we have a religion that will enable us to endure hardness as good soldiers; so that when we are reviled, we will not revile again. And when we are persecuted and all manner of evil said against us falsely, we pray for our enemies, as our Saviour did, saying, "Father forgive them, for they know not what they do." This is a religion which will stand the storms of time. And though many false openings, comparable to the gates of hell, may be permitted, delusively, to open on either hand, to draw us away from the strait and narrow path that leads to life, yet

y will not prevail against us, because we are nded on the Rock. And while we keep to e pure and undefiled religion, we shall stand; t if we turn away from Him, He will turn ay from us. If we deny Him, He will deny Then what will our religion avail?

But Zion is to be redeemed with judgments, d her converts with righteousness: and as in e furnace of affliction. For every battle of the tward warrior is with confused noise and garnts rolled in blood; but the inward battle all be with burning and fuel of fire. But if abide the day of his coming, when He comes a refiner and purifier, then our religion will pure and undefiled, and our offerings be easant unto the Lord as in days of old, and as former years. DAVID HUDDLESTON.

DUBLIN, IND., Fifth Month 15th, 1889.

FOR "THE FRIEND."

Temple.

The Apostle Paul, when addressing his Corinan brethren, said: "What! Know ye not at your body is the Temple of the Holy host which is in you, which ye have of God? d ye are not your own."—1 Cor. vi. 19.

Again, it is repeated: "If any man defile e temple of God, him shall God destroy." he mortal body being made of the dust of the rth, forms the material part of man, which is stined to perish. The spirit, according to ered Scripture, returns to God who gave it, hen dust shall return to dust. It remains for e all-powerful Word of God alone, by its penetating power, to pierce asunder even between ul and spirit, being, according to the Scriptres, a discerner of the thoughts and intents the heart.

When thinking of the worth of a soul born eternity, how fearful is the responsibility asmed, when immortal beings seek to shun the wer of that *word* that discovers secret sins, rn a deaf ear to the voice that speaketh from eaven, and forfeit all claim to an inheritance at is incorruptible, undefiled, and that fadeth t away. Is it not a sin to allow feelings of difference to prevail when eternal destinies e at stake? How loudly the call comes, Awake to righteousness and sin not." Christns are called upon to give ear to what the pirit saith unto the churches, as important now when Immanuel appeared in the flesh. Jesus hrist represents the stone laid in Zion, which e Builders rejected: "whosoever shall fall on that stone shall be broken; but on whomever it shall fall, it will grind him to powder."

P. R. GIFFORD.

PROVIDENCE, R. I., Third Month, 10th, 1889.

FOR "THE FRIEND."

An interested Friend and parent, recently exessed a concern that our young people should encouraged more frequently to attend meetgs for Discipline, and that parents should be cited to greater faithfulness in taking their tle children to these meetings, as well as to ose for worship, and, when practicable, retaing them under their own care therein. She rther mentioned the desire that parents should k themselves individually, "Am I faithful in is important duty?" Believing that if this re the case, an exercise would be known to evail, which would lead to increased zeal and tchfulness in this respect.

There is reason to believe that lasting impessions are, at seasons, made upon the tender inds of the young in witnessing the exercise of spirit felt by their older friends in conducting these meetings, as well as in being made partakers of the sense of Divine favor and help, which is at times experienced in them.

It has been a source of regret to the writer, that in many cases the children attending schools under the care of Preparative and Monthly Meetings, are allowed to withdraw at the close of the first sitting. Where this practice is continued from one school to another through a series of years, little opportunity is accorded the young for becoming acquainted with the manner in which our meetings for business are conducted, or with the regulations of the discipline; and thus, unless much care is exercised on the part of parents, the way is made more easy for the infringement of our testimonies in the future, and finally for a loss of the right of membership.

The testimony of a minister of the Episcopal Church was to the effect, that the Book of Discipline of our Society contains the most admirable code of ethics he had ever seen; and the thought was presented whether it might not be made more generally a volume for reference in the family; and also that care should be taken to instil into the minds of children feelings of respect and reverence for its words of tender counsel, entreaty and restraint.

THE DAY IS FAR SPENT.

There seems to be a sunset tinge
On every thing I see;
And all I am, and think, and feel,
Seems drawing nearer Thee,
Heavenly Father, nearer Thee.

I know thou lovest the cheerful heart
From dark misgivings free;
Intent to act a perfect part,
And humbly worship Thee—
Father, to worship Thee!

But now, the sound of many words
E'en from an infant tongue,
And shouting peals and laughter loud
My thoughts are not among—
Dear Father, not among;

For silently I love to dwell
On things of deep intent:
To trace old paths I know so well
Where we together went,
Father, together went.

Thou leading one, a truant child,
Yet never left alone;
Forward and rash, but loving still,
The true and faithful One,—
Loving the faithful One.

Oh! holy Love! whose guardian light
Beams at this very day;
'Tis curtained round my couch at night
'Tis with me all the way,—
Yes, Father, all the way.

And in the sweetly shaded vale,
Where slowly now I tread,
I feel it all my path regale,
Like blossoms round me spread—
Father, around me spread.

Yet still there seems a sunset tinge
On every thing I see;
A hallowed touch of sacred things
Which gathers near to Thee,
Father in heaven, to Thee!

The outgoings of the morning now are past,
Father and Friend!
Shelter thy handmaid to the very last,
And the pure incomes of thy Spirit send,
To give her faith and victory to the end!

Oh! crystal stream! in whose pure midst
Stands the immortal tree,
Whose healing leaves extend their heavenly virtue
e'en to me.
Be thou around, within—be all
In all, until I lave in Thee!

SELECTED.

HOW TO BE AN ANGEL.

BY DWIGHT WILLIAMS.

"I want to be an angel,"
This was the song I heard;
It was a child that sang it,
Clear-voiced as any bird;
And then a thought came ringing
To me which I will tell,
How children may be angels
While here with us they dwell.

I know them when I see them,
Although they have no wings;
Their words are full of sweetness
As when a cherub sings;
Their ways are very gentle,
Their hearts are very kind,
They make the household happy,
To deeds of love inclined.

When mother's hands are weary
They give her ready aid,
They have a kiss for father
When cares his brow o'ershade;
The baby knows their voices,
And ceases its low cry,
As if an angel smiling
Were standing sweetly by.

Angels at home in duty,
Angels upon the street,
Dear human children tryiug
The best they know to meet
The trials and the crosses
Which boys and girls must know,
Who as they follow Jesus
Will like the angels grow.

Dear children, you may sing it,
The little song I heard;
We want the angels with us
In deed and song and word;
In weeping and in laughter,
In weary work or play,
This is the place for angels,
Dear angels every day.

Then go with eyes of beauty,
And go with hearts of love,
But look away to Jesus,
Look to his throne above;
Be angels here, I pray you,
With hands and lips and eyes,
Till in your home forever
You take an angel's prize.

FOR "THE FRIEND."

Advice to Parents.

The following advice to parents by the late Thomas Evans of Philadelphia, seemed so good and full of instruction, especially to those in the younger walks of life, who often feel their inability to go in and out before their dear children acceptably, that I felt willing to offer it for insertion in the columns of THE FRIEND.

"The frequent vocal reading of the Holy Scriptures and other religious books in families, is a practice which has been productive of good to many. It not only accustoms children to habits of stillness and sobriety, but is often a means of making serious impressions on their minds, which exercise a salutary influence over their characters and conduct through life. There are probably few persons whose privilege it has been to receive an education in families where this Christian duty has been observed, who cannot recur to some of these seasons of religious retirement as times of heavenly visitations, wherein their spirits had been contrited before the Lord, and induced to enter into covenant with Him.

"Those who are duly sensible of the great responsibility which attaches to the paternal relation, and who feel a correspondent engagement faithfully to discharge their duty towards

their families, cannot neglect the practice of collecting them either for silent waiting or devotional reading.

"Where this is done with minds reverently disposed to seek the Divine blessing on their endeavors, we cannot doubt but that He who hears and answers prayer, and who beholds with approbation the tender solicitude of pious parents for the everlasting welfare of their offspring, will graciously assist them by the influences of his Holy Spirit.

"And although it may sometimes be the case that but little benefit is apparent at the time, from the labor thus bestowed, yet this should not be made an apology for its discontinuance. The lessons of religious instruction thus imparted may prove as 'bread cast upon the waters,' the advantages of which will be seen and felt after many days. Even if the exertions of parents to 'lead their children in the paths of righteousness for his name's sake,' should not ultimately be crowned with complete success, yet, if they honestly endeavor, by precept and example, to train them up in a holy life and conversation, they will enjoy the consoling reflection of having discharged their duty as regards this important part of their stewardship.

"In the list of religious books, the inspired writings are, unquestionably, preëminent. But while we cheerfully bear our testimony to their superior excellence as an external means of moral and religious instruction, and desire to see them made the subject of attentive daily perusal, it is proper that we should also avail ourselves of other helps which are offered to us. Of these we may safely place next to the sacred volume, the history of the closing days of those who, through the mercy of God in Christ Jesus, have had an interest in Him, and enjoyed, in their dying hours, 'a hope full of immortality and eternal life.' Their blameless and consistent walks; the unspotted example which they maintained amid the corruptions and temptations of the world; their unshaken confidence in the goodness of God; the Divine support which they experienced in the hour of disease and death, and the glorious prospects which brightened their hopes in looking beyond the grave, have justly been considered among the most powerful incentives to virtue. The reading of these narratives to children has often been found to kindle in their minds, even at a very early age, ardent desires to live the life of the righteous, that at last they may die the same peaceful and triumphant death, as those of whom they hear such happy accounts."

Samuel Fothergill thus addresses parents:—

"Ye heads of families! fathers, mothers and guardians, that preside over and sustain the various relations in domestic life; ever carefully prosecute your own eternal happiness, and the happiness of all those over whom you are placed in charge; exhorting them in tender affection, and encouraging them by worthy example, to set their affections on things above; watchfully guarding, and ever confining them, in order to preserve them from all harms and corruptions of vice, as gardens enclosed within the limits of that holy fear, which is a fountain of life that preserves from the snares of death, and prepares for a crown of glory, in the regions of eternal felicity. * * * * * * *

"O fathers and mothers! I beseech you by the mercies of God, and the solemn account you must one day close with Him, that you lay this charge seriously to heart; still offering up your humble petitions to the Father of lights, that He would enable you more and more to instruct the children He hath blessed you with, in the one thing needful; in order that being thus favored, thus enlightened and enlarged by his power, you may have nothing to do but die, when that time shall arrive; nothing to charge yourselves with in relation to the neglect of this great duty, when the measure of your days shall be accomplished; but may render up your accounts with joy, and receive the beatific sentence of 'Well done, good and faithful servant; thou hast been faithful in a little; I will make thee ruler over more, enter thou into the joy of the Lord.'"

West Chester, Third Month 4th, 1889.

Natural History, Science, &c.

The Silk-worm Microbe.—The silk business was, for a time, extensive in Amasia, but almost perished in consequence of the silk-worm disease. Year after year, just as the worms were ready to wind they would sicken and die, not having strength to pass that crisis. The application of Pasteur's principles has proved that this is due to a disease-producing microbe, and the microbe has been identified. A young German, Bauer, has come to Amasia, to assort the eggs of the silk-worms, and purge out the disease by the microscope.

At the proper season he separates the pregnant silk-moths, putting every one by itself in a tiny gauze bag; and in that bag the eggs are produced. Last season Bauer put up 85,000 such bags, each with its moth. After hatching, the moth dies and remains in the bag. The examiner takes these, one by one, bruises in a mortar a portion of the dead moth's body, mixes it with a drop of water, and puts it under the microscope. The appearance of a single oval-shaped, transparent microbe dooms the whole bag, with all its eggs, to the waste basket. There are other dark microbes, with minute clear spots at their centres, which are harmless; bags containing only these are put aside as healthy. This gentleman goes on through the whole year at this eye-trying work. Last year he secured in this way about thirty pounds of healthy eggs. Year after year this inspection must be kept up, till the disease is rooted out; on a little neglect it will return. This is wonderful! I learned in a moment to distinguish between the destructive and the harmless microbes; but what patient investigation was needed to identify the sly mischief! Last year all inspected eggs were remarkably successful, while the uninspected came to naught as usual.

Disease from Ice.—The first recorded case where disease was traced to polluted ice, is that of an epidemic of intestinal troubles occurring at Rye Beach, in 1875. There broke out at that time among the inmates of a large hotel, a number of cases of bowel disorders, characterized by giddiness, nausea, vomiting and diarrhœa. After eliminating all other possible causes of the trouble, it was ascertained that the ice, which was taken from an adjacent pond, was the sole cause of the outbreak. This pond contained large quantities of putrescent matter, composed of marsh mud and decomposing sawdust. The water of the pond was discolored, and, when agitated, emitted a very offensive odor; the mud at the bottom, when disturbed, gave off large volumes of foul gas. It will be seen from the above statement that the pollution in this case was not of animal origin, but that the condition of the pond, and the rotting sawdust therein, were the causes of the disease.

A similar investigation was made into tl character of ice sold at Newport, R. I., whic was cut from ponds in the immediate neighbo hood of the city, and contained an excessive pr portion of organic matter.

Chamberlain, in the fifth Connecticut repo records a fatal case of typhoid fever due to tl use of ice from a pond into which the dejecta another patient, sick with that disease, had bee thrown.

From the above mentioned cases we may d duce the following: Organic matter, instead being eliminated from ice during the process freezing, is retained therein. This fact must n be forgotten, for aside from the presence of actu disease germs in ice, the presence of a putrescib material is of itself a source of danger. Henc ice taken from the streams near the outlets sewers must of necessity contain large amoun of foul material.

The Largest Flower in the World.—In the fa thest south-eastern island of the Philippine grou Mindanao, upon one of its mountains, Parag, the neighborhood of the highest peak in tl island, the volcano Apo, a party of botanic and ethnographical explorers found recently, the height of 2,500 feet above the sea level, colossal flower. The discoverer, Dr. Alexand Schadenberg, could scarcely believe his ey when he saw, amid the low-growing bushes, tl immense buds of this flower, like gigantic brow cabbage heads. But he was still more asto ished when he found a specimen in full bloo a five-petaled flower, nearly a yard in diamet —as large as a carriage wheel, in fact. Th enormous blossom was borne on a sort of vi creeping on the ground. It was known by tl native who accompanied Dr. Schadenberg, wh called it bo-o. The party had no scale by whic the weight of the flower could be ascertaine but they improvised a swinging scale, using the boxes and specimens as weights. Weighi these when opportunity served, it was found th a single flower weighed over twenty-two pound It was impossible to transport the fresh flowe so the travellers photographed it and dried number of its leaves by the heat of a fire. D Schadenberg then sent the photographs and dri specimens to the Royal Botanical Gardens Breslau, where the learned director immediate recognized it as a species of rafflesia, a pla formerly discovered in Sumatra, and named aft the English Governor, Sir Stamford Raffles. Th new flower was accordingly named Raffles Schadenbergia. The five petals of this immen flower are oval and creamy white and gro around a centre filled with countless long, viole hued stamens, thicker and longer in the ferti flowers than in the infertile. The fertilizati is accomplished by insects, whose larvæ breed the decaying flesh of its thick petals. The ferti flower develops a soft, berry-like fruit, in whi countless seed are imbedded. The flower e hales a poisonous gas even when first opened.— *St. Louis Globe Democrat.*

Peh-Lah Wax.—Electricity, gas and kerose have almost superseded the candle in artifici lighting, yet it is of interest to note what mat rials still remain to be developed for illuminati purposes. One of the most interesting of the is the peh-lah, or insect wax of China. This an exudation from certain trees, formed in co sequence of the puncture of the branches by species of Coccus. These insects are white wh first developed, but when they yield their wa are red and attached closely to the branches trees. At first they are about the size of a grai

rice; but after the wax is produced, the accumulation is as large as a hen's egg. The insect commences to secrete the viscous substance in the spring, this taking the form of a silky down, which thickens and hardens. In August or September the balls hang like grapes, which are gathered by detaching them with the fingers, and after being dried in the sun they are purified and refined. This wax is in general use in China and Japan, where large tracts of land are planted with the trees referred to, upon which the insects are reared. The insect is propagated by means of its eggs, which are collected in clusters in the shells of the balls. As met with in commerce, the peh-lah wax is nearly pure, and melts at 190 degrees Fah. It is sold in cakes of a circular form, and of different sizes. It dissolves easily in naphtha, and contains eighty-two per cent. of carbon, fourteen of hydrogen, and four of oxygen. It is used like bees-wax in making candles, and for other similar purposes, where its high melting temperature is an advantage. The light of these candles is of great brilliancy, and, if a little oil be mixed with the wax, they do not gutter.

The Nile Flood.—The overflow of the Nile for the year 1888 has proved a great disaster to the land of Egypt on account of its being insufficient to flood its accustomed areas. The cultivated land of Upper Egypt amounts to 2,331,000 acres, and of this nearly one-seventh is this year lost to agriculture. This also means a corresponding loss of revenue to the Government, as unwatered lands are not taxed. The most serious aspect of the case is the fact that large bodies of the people, varying from one-tenth to one-sixth of the whole population, are deprived of their means of subsistence. Lower Egypt, not so dependent upon the summer flood, is in much better condition. The areas lost to cultivation this year will not be restored until the flood of 1889 begins about July, the highest point being reached between the middle and the end of October. In 1887 the flood was destructive of property on account of its excess, which amounted to a rise of over five feet more than the safe flood limit.

Geology of Iceland.—Thoroddsen, the Iceland geologist, has recently communicated to Petermann's *Mitteilungen* a detailed account of his exploration in 1886 of the northwestern peninsula of Iceland. It appears that this part of the island forms an elevated table land averaging rather more than 2000 feet above the sea. The scenery is of the most majestic character, since the plateau is intersected by numerous fjords, the sides of which are everywhere abrupt, and in some places perpendicular. Nearly every fjord has terraces representing ancient coast-lines which are now raised high above the sea; together with banks of mullusks like those now found on the shore. These evidences of the continued elevation of the coast are strengthened by the discovery in some spots of remains of the walrus and of whales. The extent of the Icelandic glaciers seems to be rapidly diminishing, since M. Thoroddsen found that the Glamujokull glacier had shrunk to half its former area of 120 square miles; that a glacier descending from the Drangajokull has decreased from 60 to 30 square miles, and that the end of the glacier of the Reykjarfjord has retreated 1600 yards during the last fifty years. From Furuffjord to Horn Mountain or North Cape the coast is formed of basaltic rock 1300 to 1600 feet above the sea, intersected by grassy valleys, some of which are inhabited. The dwellers in these valleys are entirely cut off from communication with the rest of the world for the greater part of their lives, since it is but rarely that the coast is free from ice. Their chief source of livelihood is the capture of the sea birds which nest in great numbers on the cliffs. North Cape itself is one of the principal resorts of these birds.—*The Independent.*

Items.

Disarmament.—The sheet under this title, published in Paris, contains communications from Gladstone, of England, and Castelar of Spain. Gladstone writes:

"The committee formed in Paris to prevent Europe's soon being converted into a military camp, has my warmest sympathies. It would be a cause of regret to me did I not embrace the opportunity you give me to reaffirm the principles to which my career as a public man has been devoted. And I should also assist you with my personal co-operation were I less advanced in years, and my duties elsewhere less imperative. You may be glad to know that in 1842, when the number of men under arms in Europe was quite one-third less than it is to-day, Sir Robert Peel, then Prime Minister of England, considered it excessive and dangerous to the peace of the Continent. What would he say now of the terrible standing armies that Europe is supporting at such frightful expense?"

Senor Castelar, with his usual eloquence, contrasts the progress that the country has made in industry, science and art with the gigantic conflicts of the apparently near future that can only result in treaty solutions of pending differences that might be reached, through arbitration, without a resort to the arbitrament of arms. He then concludes:

"Look at Europe. She is maintaining at this moment 10,000,000 men, who are animated by a common impulse—to rush at and throttle each other at the first opportunity. And still we find ourselves surrounded by all the culture and intellectual development of this latter half of the nineteenth century. How did men in the early ages go to work to organize themselves in families, in cities and in States? They recognized the necessity of organizing tribunals, whose duty it should be to arrange quarrels that had arisen in the heat of passion. And these tribunals they made the arbiters of their destinies. Let us return to this simple mode of regulating our affairs. What individuals have done nations may do to achieve the same end, and thus enjoy the blessings of a fruitful peace. But how to go about it? By a general disarmament in Europe, which would inaugurate an era of tranquillity for the world, the reign of God among men!"

Arbitration.—Lord Mayor Whitehead of London, at the farewell banquet to Minister Phelps, said the two nations have set an example to the other countries of the world. I hope they have, as they appear to have, determined for all time, that in the event of any disputes, arising between the two countries, those disputes shall be referred in a gentleman-like and Christian-like spirit to a disinterested party who shall adjudicate upon them. This utterance is worthy of a man descended from George Whitehead, who was the contemporary and associate of William Penn.—*Arbitrator.*

The Johns Hopkins Hospital.—This institution, said to be one of the most complete of its kind in the world, was opened on the 7th of Fifth Month. Francis T. King, the President of the Trustees, in an address of welcome to the visitors said:

"Johns Hopkins did not leave a hospital; what he did leave was a complicated piece of machinery in the form of various investments capable of evolving the power required to construct and maintain a hospital. When I tell you that these seventeen buildings have been constructed and furnished, and these fourteen and a half acres enclosed and beautified as you see them to-day, not only without taking a dollar from the principal placed in the hands of the trustees, but with an actual increase of the endowment by judicious investments, by the sum of $113,000, I think it may be justly claimed that the trustees have not failed in this part of their duty."

"You shall receive into this hospital," Johns Hopkins said to the trustees, "the indigent sick of this city and its environs without regard to the sex, age or color, who may require surgical or medical treatment, and the poor of this city and State, of all races, who are stricken down by any casualty."

The Naboth's Vineyard Principle.—The bad precedent set by our dealing with Oklahoma on the Naboth's Vineyard principle is followed, as might be expected, by demands for similar acts of aggression. The Governor of California proposes the annexation of several adjacent provinces of Mexico, of course with the proviso that we pay the Mexicans for them, but without any reference to the nice question of the willingness of the sister republic to have her bounds still further retrenched in order to extend "the area of Anglo-Saxon civilization." The Sioux reservation in Dakota also is under discussion, and it is asked what an Indian tribe wants of a square mile of land for each of its members. A square mile is very short allowance for men in the lower grades of civilization, who have to live by hunting and fishing. And the Sioux have shown their readiness to have their reservation broken up, if they are allowed to get the full market price of their lands from the incoming settlers. It was the attempt to make a hard bargain which defeated the negotiations of two years ago. In the vicinity of Oklahoma itself there is trouble over the seizure of parts of the Cherokee strip by settlers who did not find themselves suited in the new settlement. Always in Ahab's eyes the piece of land that does not belong to him is the very best to be had,—just the place for his garden of herbs.—*Christian Advocate.*

Real and Apparent Conversions.—It is not always easy to distinguish between real and apparent conversions. The outward indications of a change of heart are sometimes present when no regeneration by the Holy Spirit has actually taken place. The unworthy ambition to be conspicuous has betrayed ministers and evangelists into the folly of reporting hundreds of conversions, when the abiding fruits of the revival were painfully meagre. The custom of accepting the slightest tokens of a desire to live a new life as satisfactory evidences of a change of heart is to be deplored.—*Christian Advocate.*

Amendment Meetings.—A number of Friends, member of the Monthly Meeting of Philadelphia, are arranging a series of meetings in the southern section of the city, to advocate the Prohibitory Amendment to the State Constitution. The first meeting was held in Liberty Hall, in the Seventh Ward, on the 21st of Fifth Month. It was addressed by Friends and others. An interesting incident was the attendance of a saloon-keeper and his customers from next door. Other meetings are expected to follow.

A Boy's Religion.—If a boy is a lover of the Lord Jesus Christ, though he can't be a church officer or preacher, he can be a godly boy in a boy's place. He need not cease to be a boy because he is a Christian. He ought to run, jump, play and climb like a real boy. But in it all he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against large ones. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution, to deceit. And, above all things, he ought now and then to show his colors. He need not always be interrupting a game to say that he is a Christian, but he ought not to be ashamed to say that he refuses to do something because it is wrong and wicked, or because he fears God, or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for the things of God he feels the deepest reverence.—*Selected.*

THE FRIEND.

SIXTH MONTH 1, 1889.

A correspondent of the Philadelphia *Times*, in its issue of 18th inst., says: "It is a mistake to class the Quakers in a body as amendmentists. As a whole they are a temperance people, but nine-tenths also believe in the use of liquor in moderation."

This attempt to represent the Society of Friends as a body of moderate drinkers of alcoholic liquors very unfairly represents their real views and character. The growth of a total abstinence feeling amongst them has been gradual. From their earliest history they have been opposed to intemperance; and their official records and the exhortations of leading men among them show their care that their members should avoid the frequent and excessive use of intoxicating drinks. As early as 1706, the Yearly Meeting of Friends of Philadelphia sent down to its subordinate meetings advice against the "sipping and tippling of drams and strong drinks." Similar advices were frequently issued from time to time. In 1782 report was made to the Yearly Meeting that some Friends "wholly forbear the use of spirituous liquors." In 1784 a minute was adopted by the Yearly Meeting against the importation and selling of spirituous liquors, which says, "It is the united sense of the meeting that well-concerned Friends in all quarters be earnestly excited to suffer the affecting importance of this mighty evil religiously to impress their minds and animate them with a lively concern to exert honest endeavors, both by example and loving entreaty, to caution and dissuade all our members from being concerned in the importation or retailing distilled spirits, or giving countenance thereto." This was followed four years later by an order that the different meetings should appoint committees to visit and labor "with our members individually who are concerned in importing distilled and spirituous liquors from the West India Islands or other places, either on their own account or as agents for others; and those who purchase and retail such liquors in greater or less quantities, as also those members who are concerned in the distillation of those liquors from grain or other produce, &c." The same minute contained an advice, that those who used "spirituous liquors in their families in a medicinal way, be careful to keep within the bounds of true moderation in the use of them for such a purpose; and that our members in general refrain from using them in the time of harvest or otherwise."

In process of time it was made a disownable offence for a Friend to be concerned in the distillation, importation or sale of spirits. In 1837 subordinate meetings were requested to report the number of their members who used ardent spirits as a drink. Reports on this subject, founded on personal inquiry of the members by committees of the different Monthly Meetings, were made for many years, and included all who had partaken of them even on a single occasion during the year, so far as the committees could ascertain. In 1880 the number for the whole Yearly Meeting was reported as 40—not more than about one in 140 of the whole membership. The minute adopted that year advises the members "to set an example of total abstinence from *all intoxicating liquors* as a drink;" and extends the annual inquiry of its members so as to include those using any form of intoxicating liquor. The reports made to the Yearly Meeting at its session in the Fourth Month last show that only about one in 30 had tasted during the year of any beverage containing alcohol—so that the reporter of the *Times* would have been more nearly correct if he had said, not only that the Quakers as a whole are a temperance people, but that nine-tenths (or twenty-nine-thirtieths of them are believers in *total abstinence.*

If the rest of the Pennsylvania people vote in the same way as Friends on the Prohibition amendment, we believe that measure of reform will be carried by a large majority.

SUMMARY OF EVENTS.

United States.—The Supreme Court of the United States has declared constitutional the Chinese Exclusion Act.

The collections of internal revenue for the first ten months of the present fiscal year (which ends Sixth Mo. 30th) were $104,821,921, or $4,415,516 more than during the corresponding period of the preceding fiscal year.

The total value of our exports during the 12 months which ended Fourth Month 30th, was $733,635,922, against $695,434,727 for the preceding 12 months. The total value of our imports for the 12 months which ended Fourth Month 30th, was $738,818,803, against $720,452,241 during the 12 months which ended Fourth Month 30th, 1888.

The Trustees of the Hartford Theological Seminary, at Hartford, have voted to open all courses of the institution to women on the same terms as to men. This action is taken to meet the special needs of women who are desirous of preparing themselves for Christian teaching for the missionary field, and for any religious work other than the pastorate. It is the first institution of the kind in the country to undertake theological training for women.

The Presbyterian General Assembly in session in New York, has adopted the following resolution, by a vote of 193 to 82: "Resolved, That the General Assembly, in reaffirming the deliverance of former Assemblies, calls attention to the deliverance of 1885, which says: 'That we earnestly recommend to the ministers and congregations in our connection, and to all others, to persevere in vigorous efforts until laws shall be enacted in every State and territory of our beloved country, prohibiting entirely a traffic which is the principal cause of drunkenness and its consequent pauperism, crime, taxation, lamentation, of war and ruin to the bodies and souls of men, with which this country has so long been afflicted.'"

Hundreds of families are waiting eagerly the opening for settlement of the Sioux Reservation. There seems little doubt now that the Indians will sign the treaty selling the land to the Government. The boom for the new reservation promises to exceed that of Oklahoma.

Graphite has been discovered on a farm near Plattsburg, Missouri. The vein is 4½ feet wide by 300 long. It will be developed for stove polish, lubricating powders and lead pencils.

The present annual revenues of Alaska are $9,000,000, and yet the territory is practically undeveloped.

In the Illinois House of Representatives on the 21st ultimo, a bill to prohibit the manufacture or sale of liquors in the State was defeated by a vote of yeas 55, nays 62.

A dozen boys, rendered insane by excessive cigarette smoking, have been admitted to the Napa (California) Hospital for the Insane within a short time.

Deaths in this city last week numbered 339, which is 81 less than during the previous week, and 31 less than during the corresponding period last year. Of the foregoing 186 were males and 153 females: 59 died of consumption; 32 of inflammation of the lungs; 17 of convulsions; 15 of typhoid fever; 15 of debility; 13 of diseases of the heart; 13 of inanition; 12 of inflammation of the brain; 11 of Bright's disease; 10 of apoplexy; 10 of congestion of the brain and 9 of old age.

Markets, &c.—U. S. 4½'s, reg., 107; coupon, 108; 4's, 129⅜; currency 6's, 121 a 132.

Cotton.—Demand for spinners, was light on a basis of 11⅜ cts. per pound for middling uplands.

Flour and Meal.—Western and Pennsylvania super, $2.50 a $3.00; do., do., extras, $3.00 a $3.50; No. 2 winter family, $3.50 a $4.00; Pennsylvania family, $4.25 a $4.50; Pennsylvania roller process, $4.50 a $4.75; Ohio, clear, $4.25 a $4.50; do., straight, $4.60 a $4.85; Indiana, clear, $4.25 a $4.50; do., straight, $4.60 a $4.85; St. Louis and Southern Illinois, clear, $4.2[illegible] $4.50; do. do., straight, $4.60 a $4.85; winter pate[illegible] fair to choice, $4.85 a $5.25; Minnesota, clear, $3[illegible] a $4.00; do., straight, $4.50 a $5.25; do., patent, $5[illegible] a $5.75; do., favorite brands, held higher.

Grain.—No. 2 red wheat, 90 a 91 cts.

No. 2 mixed corn, 40½ a 40¾ cts.

No. 2 white oats, 33¼ a 34 cts.

Beef cattle.—Best, 6¾ a 6⅞ cts.; good, 6½ a 6⅝ ct[illegible] medium, 6¼ a 6⅜ cts.; fair, 6 a 6⅛ cts.; common, 5[illegible] 5¾ cts.

Mutton.—Best, 9 a 9⅛ cts.; good, 8¾ a 8⅞ cts.; m[illegible] dium, 8½ a 8⅝ cts.; fair, 8¼ a 8⅜ cts.; common, 8 a [illegible] cts.; lambs, 12 a 14 cts.

Foreign.—On the 21st of Fifth Month the steamsh[illegible] City of Paris reached Roche's Point on her outwa[illegible] trip from Sandy Hook in 6 days and 28 minutes, act[illegible] time.

It is announced that the Parnell Commission w[illegible] not make its final report to the House of Comm[illegible] until Second Month, 1890.

The trial of General Boulanger has been postpon[illegible] until Eighth Month.

A despatch received in London from Berlin says[illegible] is believed there that the Samoan Conference has co[illegible] to an agreement upon all the questions at issue.

The coal miners of the Dortmund region have ag[illegible] entered upon a general strike. The miners state t[illegible] the managers of the mines did not fulfill the promi[illegible] made to the men, and that the committee of min[illegible] thereupon ordered a stoppage of work, and the m[illegible] promptly did so. A majority of the miners have [illegible] sumed work at Breslau and Aix-la-Chapele.

The Austrain Government has been officially warn[illegible] by Germany that German socialists are agitating amo[illegible] the Austrian miners.

Forty-five persons lost their lives through the flo[illegible] in Bohemia.

The volcano of Vesuvius is assuming an alarmi[illegible] state of eruption, and streams of lava are coursi[illegible] down the mountain on the Pompeii side.

In Denmark the police are trying an experiment [illegible] some originality to suppress drunkenness. A m[illegible] found drunk is carried to his own residence, and t[illegible] keeper of the saloon where he bought his last glass[illegible] obliged to pay the expenses of the ride, which co[illegible] high.

Cholera is now epidemic in the Philippine Islan[illegible] and it is said that out of 1500 cases 1060 have pro[illegible] fatal.

Yellow fever is reported "very bad" in Vera Cr[illegible] Mexico.

The small-pox is reported to be making terri[illegible] ravages in Guatemala.

Correction.—The obituary notice of the death [illegible] *Sarah T. Stephen*, in The Friend of Fifth Month 18[illegible] should read *aged* 45 *years*, instead of 85.

Married, First Month 17th, 1889, at the Frien[illegible] meeting-house, Fourth and Arch Streets, Philad[illegible] phia, Abram Francis Huston, of Coatesville, Pa., [illegible] Alice Calley, near Norristown, Montgomery C[illegible] Penna.

NOTICES.

Society for Home Culture.—The annual pub[illegible] meeting will be held at Friends' Select School [illegible] North Sixteenth Street, Seventh-day, Sixth Mo[illegible] 8th, at 3.30 P. M.

A number of articles have been left at Arch Str[illegible] Meeting-house—comprising shawls, handkerchiefs a[illegible] other articles, mostly of women's wear. All pers[illegible] having lost such articles, will please call on Ma[illegible] Masters, 302 Arch Street, who will give them the [illegible] portunity to recover their property.

Wanted—A competent Friend to teach in Chest[illegible] field Preparative Meeting School at Crosswicks, N. [illegible] Beginning the first Second-day in the Ninth Mo[illegible] next.

For information apply to Joseph S. Middlet[illegible] Crosswicks, Burlington Co., N. J.; or Wm. Bish[illegible] Walnford, Monmouth Co., N. J.

Westtown Boarding School.—During the Su[illegible] mer term the stage will be at Westtown Station [illegible] convey passengers to the school on the arrival of [illegible] 7.09, 8.53, 2.53 and 4.55 trains from Broad St. Stati[illegible]

J. G. Williams, *Supt.*

Friend's Asylum for the Insane.—An Assist[illegible] Resident Physician wanted. Please apply promp[illegible] to Dr. Jno. C. Hall, *Supt.*, Frankford, Philadelphi[illegible]

THE FRIEND.

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FOR "THE FRIEND."

Krakatoa.

Details respecting the wonderful volcanic explosion, which almost destroyed the Island of Krakatoa in 1883, were widely published at the time. A few months after the eruption, the Royal Society appointed a committee to investigate the phenomena. The results of their labors have been published in a volume of nearly 500 pages. They show that the extreme violence of the explosion of Eighth Month 27th, 1883, "was due to the inroads of the sea into the craters of the volcano, which first chilled the mass of lava and imprisoned the gases, and then they made a mighty effort, blew away two-thirds of the island, its centre being sunk far under the sea, and ejected thousands of tons of stuff, mixed with watery vapor, to heights varying from twelve to twenty-three miles. The whole surface of the globe seems to have been more or less affected by this tremendous eruption, and the air-wave which it caused was felt at Greenwich less than fourteen hours after it had left Krakatoa. The catastrophe will be best remembered by the optical phenomena it brought about. The upper atmosphere was charged with these particles, which floated about in a state of suspension. For months the sun and moon kept changing color; at times they looked like orbs of silver and copper, and, again, their similiar faces were tinged with hues of blue and green. The Krakatoa sunsets were a nightly occurrence one had never seen before, and they did not subside till 1885."

R. S. Ball has published a condensed statement of the information gathered by the Committee, in the *Contemporary Review*, from which the following is extracted:—

"Midway between Sumatra and Java lies a group of small islands, which, prior to 1883, were beautified by the dense forests and glorious vegetation of the tropics. Of these islands, Krakatoa was the chief, though even of it but little was known. Its appearance from the sea must, indeed, have been familiar to the crews of the many vessels that navigate the straits of Sunda, but it was not regularly inhabited. Not only is Krakatoa situated in a region famous for volcanoes and earthquakes, but it actually happens to lie at the intersection of two main lines, along which volcanic phenomena are, in some degree, perennial. In the second place, history records that there have been previous eruptions at Krakatoa. The last of these appear to have occurred in 1680, but unfortunately only imperfect accounts of it have been preserved. It seems, however, to have annihilated the forests on the island, and to have ejected vast quantities of pumice, which cumbered the seas around. Krakatoa then remained active for a year and a half, after which the mighty fires subsided. The irrepressible tropical vegetation again resumed possession. The desolated islet again became clothed with beauty, and for a couple of centuries reposed in peace.

"A few significant warnings were given before the recent tremendous outbreak. Admonitory earthquakes began to be felt in the vicinity some years before, and for a period of three months Krakatoa was gradually preparing itself, and, as it were, rehearsing the majestic performance with which the world was astounded on August 26–27. The inhabitants of those regions were so accustomed to be threatened by volcanic phenomena that the early stages of the outbreak, which began on May 20th, do not seem to have created any alarm; quite the reverse, indeed, for a pleasant excursion party was organized at Batavia, and they made a trip to Krakatoa in a steamer, to see what was going on. The party landed on the island, and found a large basin-shaped crater, more than half a mile across at the top, and almost 150 feet deep. In the centre of this was an aperture of 150 feet in diameter, from which a column of steam issued with a terrific noise."

"It was one o'clock in the afternoon of Sunday, August 26th, 1883, when Krakatoa commenced a series of gigantic volcanic efforts. Detonations were heard which succeeded each other at intervals of about ten minutes. These were loud enough to penetrate as far as Batavia and Buitenzorg, distant 96 and 100 miles respectively from the volcano. A vast column of steam, smoke, and ashes ascended to a prodigious elevation. It was measured at 2 P. M. from a ship 76 miles away, and was then judged to be 17 miles high—that is, three times the height of the loftiest mountain in the world. As the Sunday afternoon wore on, the volcanic manifestations became ever fiercer. At 3 P. M. the sounds were loudly heard in a town 150 miles away. At 5 P. M. every ear in the island of Java was engaged in listening to volcanic explosions, which were considered to be of quite unusual intensity even in that part of the world. These phenomena were, however, only introductory. Krakatoa was gathering strength. Between 5 and 6 P. M. the British ship *Charles Bal*, commanded by captain Watson, was about ten miles south of the volcano. The ship had to shorten sail in the darkness, and a rain of pumice, in large pieces and quite warm, fell upon her decks. At 7 P. M. the mighty column of smoke is described as having the shape of a pine-tree, and as being brilliantly illuminated by electric flashes. The sulphurous air is laden with fine dust, while the lead dropped from a ship in its anxious navigation astounds the leadsman by coming up hot from the bottom of the sea. From sunset on Sunday till midnight the tremendous detonations followed each other so quickly that a continuous roar may be said to have issued from the island. The full terrors of the eruption were now approaching. The distance of 96 miles between Krakatoa and Batavia was not sufficient to permit the inhabitants of the town to enjoy their night's sleep. All night long the thunders of the volcano sounded like the discharges of artillery at their very doors, while the windows rattled with the aërial vibrations.

"On Monday morning, August 27th, the eruption culminated in four terrific explosions, of which the third, shortly after 10 A. M. Krakatoa time, was by far the most violent. The quantity of material ejected was now so great that darkness prevailed even as far as Batavia soon after 11 A. M., and there was a rain of dust until three in the afternoon. The explosions continued with more or less intensity all the afternoon of Monday and on Monday night. They finally ceased at about 2.30 A. M. on Tuesday, August 28th. The entire series of grand phenomena thus occupied a little more than thirty-six hours."

"The most remarkable incident connected with the eruption of Krakatoa was the production of the great air-wave by that particular explosion that occurred at ten o'clock on the morning of Monday, August 27th. The great air-wave was truly of cosmical importance, affecting as it did every particle of the atmosphere on our globe.

"A pebble tossed into a pond of unruffled water gives rise to a beautiful series of circular waves that gradually expand and ultimately become evanescent. A very large body falling into the ocean would originate waves that might diverge for miles from the centre of disturbance ere they became inappreciable. Waves can originate in air as well as in water. We are not at this moment speaking of those familiar air-waves by which sounds are conveyed. The waves we now mean are inaudible and apparently much longer undulations.

"Imagine a great globe, which for simplicity we may think of as smooth all over, and imagine this globe to be covered with a uniform shell of air. Let us suppose that this globe has the stupendous dimensions expressed by a diameter of 8,000 miles, and that the atmosphere is, let us say, 100 miles deep. Now, suppose that all is quiet, but that at some point, which for the moment we may speak of as the pole, a mighty disturbance is originated. Let us regard this disturbance as produced by a sudden but local pushing up of the atmosphere by a force directed from the earth's surface outwards, and let us trace the effect thereby produced on the atmosphere. Such a sudden impulse will at once initiate a series of circular atmospheric waves, which will enlarge away from the centre of disturbance just like the waves caused by the pebble in the pond. If the original atmospheric impulse be large enough we shall find the circle growing larger and larger, its radius increasing from hundreds of miles to thousands of miles, until at last the wave reaches the equator. What is to happen

when the diverging waves have attained the equator, and are now confronted by the opposite hemisphere? This is one of those cases in which the mathematician can guide us where the experimentalist would be otherwise somewhat at fault. We know that as the wave entered the opposite hemisphere it would at once move through a similar series of changes to those through which it had already gone, but in the inverse order. The wave will thus, after leaving the equator, glide onwards into a parallel small circle, ever decreasing in diameter, and converging towards the anti-pole. Finally, just as the waves all radiated from the original pole, so will they all concentrate towards the opposite one. But what is now to happen? Here, again, the mathematician will inform us. He can follow the oscillations after their confluence, and he finds that from the anti-pole they will again commence to diverge. Again they will expand, again they will reach the equator, and again will they gradually draw in to concentration at the original pole, nor will the process even here end. From the second confluence there will be a new divergence, and thus the oscillations will be sent quivering from one pole of the globe to the other, until they gradually subside by friction.

"This comprehensive series of phenomena wherein the atmosphere of the entire globe participates in an organized vibration has, so far as we know, only once been witnessed, and that was after the greatest outbreak at Krakatoa, at ten o'clock in the morning of August 27th. But the ebb and the flow of these mighty undulations are not immediately appreciable to the senses. The great wave, for instance, passed and repassed and passed again over London, and no inhabitant was conscious of the fact. But the automatic records of the barometer at Greenwich show that the vibration from Krakatoa to its antipodes, and from the antipodes back to Krakatoa was distinctly perceptible over London not less than six or seven times. The instruments at the Kew Observatory confirm those at Greenwich, and if further confirmation were required it can be had from the barograms at many other places in England. This is truly a memorable incident, and the scientific value of the labors of those who so diligently obtain automatic barometric records year after year would be amply demonstrated, if demonstration were required, by this single discovery of the great Krakatoa air-wave."

(To be continued.)

Some Christians seemingly waste their whole lives doing nothing because they are unwilling to do little things; or, if not unwilling, esteem the little things of too small moment to engage their attention or call out their energies. If they could only preach like Paul they would be glad to preach; but to be content with teaching a child is not in them. If they could only give like a Morley or a Dodge they would be happy in the exercise of Christian beneficence; but to give the little they have with good will and cheerful promptness is not to their mind. If they could address a multitude how happy they would be to do some evangelistic work; but to speak to a poor man or woman by the way is not of enough importance to call out their purpose to serve the Lord. The end is that with many it is a great work or none at all. The spirit of the proud Syrian leper is more or less in us all, and we need to hear and heed the words of his faithful servant and apply his remonstrance to ourselves. —*Selected.*

For "The Friend."

Our Testimonies.

"Strangers have devoured his strength, and he knoweth it not; yea, grey hairs are here and there upon him, yet he knoweth not."—Hosea vii. 9.

Not very long since a valued ministering Friend was inquired of in a public place, why Friends did not join with other religious professors in promoting moral reforms? Her answer was somewhat as follows: "The Society of Friends believe they have certain peculiar testimonies to bear before the world, which they are firmly persuaded are in strict accordance with the teachings of the memorable Sermon on the Mount, as well as all other parts of the New Testament, and are therefore unchangeable in their nature. Among these is the necessity of waiting for a feeling of Divine requiring before engaging in the solemn act of public, vocal prayer, that is, our inability to pray acceptably at times previously fixed upon in the wisdom and will of man; also, that of singing words with the lips that the heart does not feel to be true.

"We believe that in engaging in such solemn acts we must wait for a feeling of Divine requiring.

"Meetings for the purpose of moral reforms are mostly, if not always, opened and closed with such exercises as have been alluded to, and perhaps others of a similar nature.

"Were we to join with you in such meetings, would you unite with us in waiting in silence for such a feeling of Divine authority as we think is essential, or would you expect us to join with you in sanctioning (by our presence) such public acts of prayer and singing, as may be right for you, but which we believe are contrary to our Heavenly Father's will for us thus to engage in?"

The inquirer, being an intelligent person, answered: "I see! I see! It would be *inconsistent* for you."

In connection with this subject is the following: Eli K. Price, a venerable and highly esteemed member of the Philadelphia bar, expressed to the writer, not many years prior to his death about as follows:

"The nearer I draw to the close of life, the more I think about the principles of Friends." Looking very earnestly at me, he said, "I have studied, I have read, and I have thought for years, and have become thereby more and more convinced of the truth of the principles of Friends. 'You are as a salt and a savor in the world,'" (spoken in a very impressive manner.)

Joseph J. Lewis, a prominent lawyer of West Chester, Pa., and at one time Superintendent of Internal Revenue under President Lincoln, who came back into the Society, when near the end of a lengthened life, remarked to the writer: "Your strength will consist in your keeping to yourselves." "*If you mix with the world you will lose your strength with your distinctive peculiarities.*"

In an interview with Joseph J. Lewis, shortly before his death, when incapable of much conversation, he, however, expressed as I was about leaving, a strong desire for the wide distribution of Friends' writings, adding: "I believe that if the doctrines and testimonies of Friends were universally accepted and *adopted*, that it would bring about the millennium."

These are the expressions of two men of more than four score years, of clear intellect; men who had had unusual opportunities of observation and experience in this world.

They are earnestly recommended to the careful attention of our younger members by one who feels a deep and abiding interest for their welfare in best things, and who believes that all the principles and testimonies of the Society of Friends are founded in the everlasting and unchangeable Truth. W. P. T.

Fifth Mo. 29th, 1889.

William Penns' Preaching in the Hotel Yard at Wells.

In the guide-book of Wells one of the most prominent names is that of Bishop Beckington. Like many other Churchmen of his day, he was even greater as a builder than as a bishop. It was he who built the market-place, pretty still, though the turreted, statued gateways leading into palace and cathedral are defaced with large plate-glass windows, and only one of the houses has kept its gables and projecting stories its diamond panes and carvings. Fortunately this is the very house to which associations as well as picturesqueness give a particular interest. From one of its wide bow-windows William Penn preached the grace of God to the people of Wells as it never before had, and indeed, it may safely be said, as it never since has been preached to them by the Lord Bishop or his canons. And now, when Americans—Pennsylvanians above all—who know anything of their country's history look at the old house, with its crooked gables and bulging windows, and its court, where the carving is so sadly weather-worn, it is of the man who here delivered one sermon they must think, rather than of Bishop Beckington, who made the place beautiful, but whose name is probably forgotten once the guide-book is closed.

The story of Penn's visit to Wells is worth remembering. The incident, insignificant as it is compared to the greater events with which his life was crowded, is very characteristic of the man. It happened not long after the death of the wife he loved so dearly. His mind, however for the first time in many years, was at peace and his sorrow was easier to bear because of the two great consolations that had just come to him. Friends who had looked doubtfully upon the favor in which he was held at court had once more taken him back into their confidence; the beloved province for which he had toiled so incessantly, and of which for a while he had been deprived, was now restored to him by the king.

Once more he went about the country, as he had gone in earlier years, preaching and exhorting, in hopes that his words might perhaps do for others that which Thomas Loe's had once done for him. He had been travelling between the hedgerows of Gloucestershire and along the deep-sunken lanes of Devon and Somerset, holding meetings on the way, now in open fields, now in town-halls, when he came to Wells, the little low-lying town of two long straggling streets separated by the cathedral, with its Bishop's Palace to one side, its Vicar's Close to the other. The old house in the market-place hung out then, as it does still, the sign of the Crown; but in those times it probably had not come down in the world, but occupied the position the Swan does now, and was *the* inn of the town. The first thing the travellers had to do was to see the Bishop, for without a license there could be no preaching in peace. For all the modern restoration and destruction, the main features of Wells have changed so little that you can follow Penn from the market-place through the gateway called the Bishop's Eye, where the wall flowers now make such bright bits of color on the crumbling stone-work, under the trees beyond, across the drawbridge, where a great horse

chestnut drops its low-spreading branches into the water of the moat, and so to the palace.

It was like Penn, who was not afraid to speak out his mind to kings and princes, to determine to hold a meeting in Wells, which has always been essentially a cathedral town, and nothing more. To-day you feel that if it were not for the cathedral, upon which its interests centre, it would cease to exist altogether, or else quietly settle down into village life. It is a little hotbed of Conservatism, where the church, so necessary to fill the tradesmen's pockets, is as deeply respected as the State, and where not only are few Liberals to be found, but hardly a Dissenting chapel. The people explain the presence of the Carmelite Convent by telling you that the nuns came over from France when so many religious orders were banished from that country. The Salvation Army, though its officers make a great noise and daily besiege the town, has but a small following. It is easy, then, to imagine what the place was in the latter half of the seventeenth century, when Non-conformists were still being persecuted and imprisoned. To go there to preach the new gospel was to beard the church lion in his den.

It was equally in keeping with Penn's love of peace and order that when he thought it his duty to preach in Wells he should first ask the Bishop's permission. No one could defend his own rights better than he, and perhaps for that very reason no one was more unwilling to put himself in the wrong.

But why should he hold a meeting in Wells where there were no Quakers? asked the Bishop; what truth had he to reveal to the people that they had not learned already from ministers of the Established Church?

"The grace of God," Penn answered.

"We preach the grace of God," said the Bishop.

"But not as the Quakers," Penn declared.

He did not leave the palace, however, until the permission had been granted. It was because the Town-hall was not to be had for his purpose, those in charge sharing the prejudice against Quakers so general among people in authority, that Penn decided to address the meeting from a window of the inn. It is not difficult to picture him standing there, the wide casements thrown open, a man fair to look upon in middle age, as he had been in youth, the beauty of his face and the sweetness of his words winning to him many hearts in the multitude below, just as they had out in the far West when he smoked the pipe of peace with his Indian friends, or in Holland and on the Rhine, whither he went to help those who were still seeking the light. It is by a curious chance that the window in which the man of peace stood now overlooks a cannon from Sevastopol! Two or three thousand men and women, it is said, crowded the market-place. One wonders how space was made for so many, for a few tents and vans and stalls in a fair week will fill it to overflowing. And one cannot help contrasting those eager thousands with the insignificant handful of worshippers who barely fill the choir of the cathedral during daily or Sunday services; for the people of Wells, if they do not join the ranks of the Salvation Army, or set up unorthodox chapels for themselves, do not, on the other hand, give very active support to their own church. But, wherever he went, the eloquence of Penn always held his listeners, even if they had come together out of curiosity, and here in Wells from his window he looked down on a mass of upturned faces, the high gabled houses opposite making a pretty background, while above and beyond them he could see the tower of the cathedral where the Bishop preached his sermons, which were so little like those of the Quakers. And as he spoke that which was in his heart, his earnestness went from him to the people, so that when constables came and arrested him there was much disturbance among them, and the magistrates were frightened. For Penn had secured his license from the Bishop, and there was no just charge against him. They were forced to let him go, but they had done "just enough to manifest the keenness of their stomachs for the old work of devouring, in that they could not refrain from whetting their teeth again after the Act of Toleration had blunted them."—*Elizabeth Robins Pennell in Harper's Bazaar.*

To "Afric's Sunny Fountains."

The accounts of travel in this series have given place for a few weeks to an examination of the moral and religious condition of Spain. The narrative brought us down to the afternoon of Christmas Day, and left us sailing out through the Bay of Malaga into the Mediterranean, which stretches eastward for twenty-three hundred miles.

Our vessel had a truly African name the *Mogador*, named after a part of the city of Morocco. No quieter sea ever reflected a more glorious sunset, blended with a more delicate blue, than did the Mediterranean that evening. But the promise to the eye, like many to the ear, was broken to the heart, for when the sun was out of sight the winds began their revels, which soon plunged men, women, and children, whether first, second, third, or fourth class passengers, into one common gulf of nausea and despondency. Through the short choppy waves the *Mogador* pushed with great speed, and sick as we were, it was a pleasure to pass every thing great and small that rode the waves that night. A little after ten o'clock the storm subsided, the clouds disappeared, and the rugged mountains of the African coast stood forth in the starlight like stupendous battlements as we came to anchor in the harbor of Ceuta. This is the "Botany Bay" of Spain. Like ancient Rome, it stands on seven hills, and its name is said to be a corruption of *septem*. The ancients called it Abyla, and one of its mountains formed one of the *Pillars of Hercules*. Its many fortifications on the surrounding hills and the great towering masses of mountains on every side made startling exhibition of power, and did not fail to suggest a variety of thoughts, some of which arose from the day.

The continent which we were approaching, shrouded in darkness or groping in Mohammedan twilight, is a convict station of a country bearing the Christian name, but overweighted with the traditions of men and the long line of historic events, of which Ceuta has been the center, or by which it has been touched. For this point Justinian contended with the Vandals before the Christian era was six hundred years old; from the Romans it was taken by the Goths in less than a hundred years; then the Moors wrested it from them and held it until 1415, when the Portugese snatched it, and in 1580, when Portugal was annexed to Spain, it came into the possession of that Government and has been held by it from that time. From it the Moors set forth to capture Spain, and the next day when we continued our voyage we sailed over the same route which they took and anchored in the harbor of Algeciras, the point in Spain at which they landed. It was in the harbor of Algeciras that we obtained our first view of the rock of Gibraltar.

After a brief stay at this place, of no importance now, though once the Moors' key of Spain, and the scene of the greatest crusade of the fourteenth century to which all Christendom contributed, we resumed our course along the Spanish coast through the Straits of Gibraltar. Gibraltar, with its forts, its town, and harbor filled with shipping, was in full view on the left; across was the entire line of the most north-west coast of Africa, with its hills and mountains for many miles covered with vegetation to their summits. We hugged the Spanish shore and soon sighted Cape Trafalgar, a low sandy point which would hardly draw attention, but is one of those points which illustrate the talismanic power of history; for it was off Cape Trafalgar that one of the greatest naval encounters in the history of England took place. Here the intrepid Nelson fought, conquered, and died.

After buffeting the waves one or two hours the Bay of Tangier came into view. It is in diameter about three miles, forming an amphitheater, to which the shores correspond, the city rising on the slopes of two or three hills. From the deck of our vessel we saw to the northward the citadel and to the southward the white houses of the town. Up to ten years ago there was no pier, and it was therefore impossible for vessels to land their passengers; but such was the bigotry of the people that the Mohammedans would not carry a Christian, and passengers were taken to the shore on the backs of Jews. We had heard of the pier, and supposed that we should land as at a European port, but it had been broken by the preceding storms, and we were compelled to take the small boats. A great many more Moors clambered up the ship's sides than there were passengers to take, and there was a tremendous wrangling about the prices. Attaching ourselves to the Health Officer, who spoke English, we had no difficulty in ascertaining the fixed rate, and, riding in the same boat, with himself, had no trouble in the settlement. The harbor, notwithstanding the fast-increasing darkness, was plainly a beautiful one, and the domes and minarets of the mosques on the hill-sides, so unlike the towers and steeples of Christian churches, would have been sufficient, had we drifted instead of steered into the harbor, to show us that we were landing upon an unknown shore. Once upon *terra firma*, we were conducted by the boatmen through a long, dark, narrow alley, as weird an entrance as a stranger ever had. In any European city it would have raised suspicions that we were being led to a dungeon. Approaching a point where the alley turned to the left, two solemn-looking Moors, dressed in white, with turbans upon their heads, wearing long beards and having the aspect of authority, attracted our attention. Passport in hand, we were ready to surrender the baggage, when the Health Officer, who had ascertained that we were American travellers, informed them that we had nothing dutiable, whereupon they gravely bowed, pleasantly smiled, and we passed on. The alley led to a street not much wider, but a great deal lighter, and in the space of five or ten minutes we entered the hotel. Tangier being the capital of a province, and the residence of foreign ministers and consuls to the Court of Morocco, and frequently visited by English, French, and Spanish merchants upon business, besides increasingly travellers, is provided with two or three hotels of an excellent character, the Continental, at which we remained, being better than any found by us

in Spain. In front of it were scores of Moors, and in the hall there were perhaps a dozen in dressing gowns. Male Moors waited upon the tables, and very good waiters they made in their fantastic but picturesque *jellabiyah* (dressing-gowns), with turbans and sandals. They were attentive, polite, surprisingly noiseless, and rapid in movement.

No sooner were we conducted to our rooms than a man, who might have been introduced as the Sultan, or as the *Caliph Haroun al Rashid*, so far as his dress and dignified condescension were concerned, appeared. There was, indeed, a little too much complacency in his smile and something of an element of flippancy in his dainty manners as he entered, and when he said, with a smile that exhibited the whitest of teeth, and was suggestive of great expectations: "*I am ze commissionaire of ze hotel*," speaking English with a very French accent, we saw that this august being was willing for the sum of $2 per day to conduct us through such portions of the great empire of Morocco as we might elect. We did not employ him, as his time and ours could not be made to agree. But guides were plenty, and in due time we sallied forth into the swarming streets—streets through which no carriage can go, so narrow are they, and so crowded. Jews, Negroes, Moors, women with their faces covered, country people with peculiar dresses, donkeys, mules, men and women carrying water upon their heads, all swarming together, gave the appearance of a dense crowd, and one paused at almost every step to consider whether he could make his way. Such crowds are not as dense as they appear. De Amicis makes an inventory of what he saw in the streets. He says: "There passed before me faces white, black, yellow, and bronze." We saw them all. "Heads ornamented with long tresses of hair and bare skulls as shining as metallic balls." There were plenty of them. "Men as dry as mummies." Correct. "Faces of sultans, savages, necromancers, anchorites, bandits." What might be types of these were there. He then says: "They were all oppressed by an immense sadness or a mortal weariness, none smiling, but moving one behind the other with slow and silent steps, like a procession of specters in a cemetery." This is a misrepresentation. The street crowds in Tangier are grave, but many of them smile, and gesticulate like Italians or Frenchmen; and as for their moving with slow and silent steps, they are among the most rapid walkers to be found in the world. Of course, as they transact business in the streets, they crouch against the walls in front of the shops, and the poorer classes crowd up against the walls of the narrow lanes; being dressed in white, the color of the walls, they pass unobserved along, and these have a certain spectral look. The streets are not only narrow but crooked. The houses have no windows; they are exceedingly dirty; all the ordinary rubbish of a city is left there. Most of the shops are mere holes in the wall, getting all their light and air from the front door, which is entirely open. In this city the Moors live like birds in cages. The interior of the lawyers' offices can be plainly seen from the street, and we saw ancient men poring over documents, and others writing as slowly as children with their first copies. Of the larger shops one can have no idea from the entrance. We were conducted to one of the best for the sale of antiquities. Entering by a small door, we passed through a room not much larger than a closet, then through another, then up a very narrow stair-way, and found that the display rooms were three or four in number, able to accommodate an immense number of curious objects. Sharp and shrewd are the Moors at a bargain. They consider the European, and especially the traveller, the legitimate object of prey. They are fluent and graphic in description, make most silly affirmations, usually keep their tempers to the last, but if they cannot sell you any thing do not always conceal their chagrin. One of them, who continued to show us things long after we had told him we did not desire to buy any thing on that occasion, said in broken English: "We want to taste your money to see if it is sweet." But when we persisted in refusing he lost his temper. He told us to keep our money in our own bowels. In general, as they hope for another visit, they are polite to the last.

A Moorish school is the strangest spectacle of an educational sort that I have ever seen. The children sit cross-legged on the floor, the teacher in the midst of them, generally an old man of venerable aspect, also cross-legged. The Prophet thought that a knowledge of the Koran was all that the believer needed to possess, and this the children have to learn by heart. I visited such a school in Tangier. The old teacher, with a long stick in hand, was compelling the children to repeat aloud, as they swayed backward and forward, passages from the Koran. If they did not do it correctly, he rebuked them; if they were inattentive, he beat them. Whatever may be said of corporal punishment in its moral aspects, that it compels attention there is no doubt; for when that stick descended the laugh of the young Mussulman was changed into a cry, and with tremendous energy he began to repeat the sacred words. As the whole school talks aloud all the time, swaying backward and forward—a thing believed by them to be beneficial to the memory—the hubbub is as great as that of the Tower of Babel; but what was unintelligible to us was not so to the teacher, and from the amount which some of the children repeated without reference to the book, he seemed to be accomplishing the work required of him.—*J. M. B., in Christian Advocate.*

Selected.

I USED TO KILL BIRDS.

I used to kill birds in my boyhood,
  Bluebirds and robins and wrens,
I hunted them up in the mountains,
  I hunted them down in the glens.
I never thought it was sinful—
  I did it only for fun—
And I had rare sport in the forest
  With the poor little birds and my gun.

But one clear day in the spring-time
  I spied a brown bird in a tree,
Merrily swinging and chirping,
  As happy as bird could be,
And raising my gun in a twinkling,
  I fired, and my aim was too true;
For a moment the little thing fluttered,
  Then off to the bushes it flew.

I followed it quickly and softly,
  And there to my sorrow I found,
Right close to its nest full of young ones,
  The little bird dead on the ground!
Poor birdies! for food they were calling;
  But now they could never be fed,
For the kind mother-bird who had loved them
  Was lying there bleeding and dead.

I picked up the bird in my anguish,
  I stroked the wee motherly thing
That could never more feed its dear young ones,
  Nor dart through the air on swift wing.
And I made a firm vow in that moment,
  When my heart with such sorrow was stirred,
That never again in my lifetime
  Would I shoot a poor innocent bird!

—*M. C. Edwards.*

Selected.

OUR OWN WORK.

God gives to each a work to do;
  The world, so wide and populous,
Hath many hands, but none in lieu
  Of ours can do our work for us.

The gifted may do more than we,
  And win applause from cot to throne;
The thoughtful in retiracy
  Discover secrets long unknown.

And others may do less than we,
  Though brave and faithful in the strife;
And some be wasteful utterly
  Of all the golden hours of life.

Alas, my brother, it is true
  Life's day may pass and leave undone
The very work we were to do;
  Life's day is lost, the only one!

And more is lost: the rich reward
  Laid up in Heaven's boundless store,
The honored welcome of our Lord,
  The pleasures that are evermore.

Oh look! oh haste! the sun is high,
  The shadows lengthen from the west;
Speed to thy work, for night is nigh;
  Our work undone, there is no rest!

—*E. P. P., in American Messenger.*

Selected.

BETWEEN THE LIGHTS.

A little pause in life, while daylight lingers
  Between the sunset and the pale moonrise,
When daily labor slips from weary fingers,
  And soft, gray shadows veil the aching eyes.

Peace, peace—the Lord of earth and heaven knoweth
  The human soul in all its heat and strife;
Out of his throne no stream of Lethe floweth,
  But the clear river of eternal life.

Serve Him in daily work and earnest living,
  And faith shall lift thee to his sunlit heights;
Then shall a psalm of gladness and thanksgiving
  Fill the calm hour that comes between the lights.

—*Sunday Magazine.*

The Shirk.—The essential nature of every shirk, masculine, feminine, domestic, social, or civil, is selfish. The shirk thinks only of himself, his own ease, his own comfort, his own indulgence, and this regard to self so fills his whole horizon that he cannot perceive any one in the world who should be consulted, indulged, and favored in preference to himself. To tear this veil of selfishness from the eyes of the shirk is a task so difficult that it is often easier to do his work for him than to make him do it for himself.

But the willing worker should not be imposed on simply because he is willing. If any man will not work, neither shall he eat, is a precept of Divine authority. The sick, the crippled, the helpless should be cared for, but those who deliberately shirk the work they are well able to perform will be benefited by being compelled to do it or suffer from its being left undone.

The mother who permits her daughters to array themselves in fine clothes and sit in the parlor at fancy work, while she drudges in the kitchen, does them, no less than herself, an irreparable injury, and the daughters who permit themselves such indulgence are incapable of making good wives and mothers.

Life is full of burdens to be borne, of drudgery to be done, of laborious tasks to be accomplished, and the earlier in life one begins to apply himself and herself to the tasks to be done, the sooner does life become easy, does toil become pleasure, does achievement become its own exceeding great reward.—*Selected.*

For "The Friend."

Early Meeting-houses of Friends.

(Continued from page 342.)

THE NORTH MEETING—CONTINUED.

About 1834–5, Friends again felt the necessity of making a change in location, as follows, viz: "The location of our present meeting house (Key's Alley), being brought into consideration, and the minds of Friends fully expressed, it appeared to be the prevailing sense, that it is seasonable to appoint a Committee to look out for a Lot, which may be procured, on which to erect a house that will better accommodate the members of this District."

Fifth Month, 1835.—"The Committee appointed to look out for a site whereon to erect a Meeting House, reported after considerable inquiry, they have had the offer of a Lot bounded by Sixth Street, John Street, and Noble Street, which may be procured for about $28,000. They also present a plan for a meeting house. Upon consideration the report was approved. * * The meeting agrees that there be erected on the lot bounded by Sixth Street and Noble Streets an edifice 121 feet long by 66 feet wide, the whole cost of which is estimated to be about $30,000."

A very commodious and convenient building was put up and finished, so that meetings were held there in the Eighth Month, 1838, and the first Monthly Meeting was held there Eighth Month 28th, 1838.

The old meeting house property on Key's Alley being no longer needed as a place of worship, was sold in the same year to the "Controllers and Overseers of Public Schools," &c., for educational purposes, for the sum of $20,000.

PINE STREET MEETING.

The Pine Street Meeting House, or the "Hill Meeting," as it was called in its early days, was located on the south side of Pine Street below 2nd street.

It was built in 1753 largely for the accommodation of the Yearly Meeting, as appears by the following minutes:—

"At a Monthly Meeting held the 31st of Seventh Month, 1752. The consideration of building a new meeting house being now revived, and Friends in general at this meeting being of opinion it is necessary to build one, Anthony Morris (and 21 other Friends), were appointed to view a piece of ground left by Samuel Powell, Jr., for the purpose, on Pine street. They reported the lot would be suitable if 40 feet more could be added to it (50 feet were added.) The committee prepared an estimate for a house 60 feet long and 43 feet broad to cost £800, and think it may be of suitable dimensions to accommodate the Yearly Meeting."

In the Eleventh Month the subject was again considered, and "The meeting agrees that a brick house of 60 feet front, and 43 feet deep shall be built on the said lot, as the principal inducement to this meeting to consent to the building of such a house is for the accommodation of Friends at our Yearly Meeting."

28th of Ninth Month, 1753.—"The meeting house on "Society Hill" being now finished and meetings held there during our late annual solemnity," &c.

Evening meetings were opened the 27th of Twelfth Month, 1754. But it does not appear that day meetings were regularly established there for some time, as we may observe by the annexed minutes.

"At a Monthly Meeting held in the Chamber of our Great Meeting House in Philadelphia (Market street), the 24th day of Sixth Month, 1757—

"It is agreed that an afternoon meeting be held at the Pine Street Meeting House, the first First-day of each month, during the summer season, no meeting at this house ("Great House") at that time."

30th Third Month, 1759.—"It being proposed that a meeting be held at the Pine Street Meeting House on First-day mornings during the summer season, it is agreed to."

25th Fifth Month.—"It is agreed that while the work is being carried on at the Great Meeting House (*i. e.* fitting pillars under the floor, and finishing the chamber," so as to accommodate the Quarterly, and other public meetings), the First-day meeting both morning and afternoon be held at Pine street, and the First-day evening meeting at the Bank meeting."

12th Third Month, 1761.—"The meeting agrees that meetings for public worship may be held at Pine Street Meeting House on First-days, morning and evening."

During the prevalence of the yellow fever in 1798, the Men's Yearly Meeting assembled here Ninth Month, 24th, and after a time of solid deliberation concluded to adjourn to the Twelfth Month. Several Friends, about 13 in number, of those who came to attend the yearly meeting contracted the fever and died; among them was Warner Mifflin.

Mary Prior then visiting in this country under date of Ninth Month, 1798, thus alludes to the matter. "A number of Friends are to meet today to consider and feel after the pointings of truth respecting the Yearly Meeting, which falls in course next Second-day."

Ninth Month 24th.—"About 100 Friends met in the city in the Pine Street Meeting House, and after a solid time of waiting came to the conclusion to adjourn the Yearly Meeting to the Twelfth Month."

The Yearly Meeting was held continuously in this house, it is believed, until 1802, when it was removed to the North Meeting House.

Thomas Scattergood, in his journal under date of Fourth Month 19th, 1802, alludes thus to the change: "The meeting on consideration very unitedly agreed to adjourn to the North House, in hopes that it will accommodate the meeting better than the present place of meeting—the Pine Street House."

He again alludes to a change of place of holding the Yearly Meeting, as follows:—

Fourth Month, 1811.—"The Yearly Meeting for business was large. The two first sittings were held in the North House, where it has been held for some years; the afternoon sitting adjourned to meet in the morning of the 16th in the East House on Mulberry street and Fourth streets, and the women took possession of the new one just finished on the West."

J. W. L.

(To be continued.)

"*Did you Expect Me?*"—The anecdote is told of — Kidd, a Scotch minister who was very eccentric, and had his own way of doing things. "Just as the year was opening," says one of his parishioners, "I was very busy in my shop when, right in the midst of my work, in stepped the parson. 'Did you expect me?' was his abrupt inquiry, without ever giving or waiting for a salutation. 'No, sir,' was my reply, 'I did not.' 'What if I had been death?' he asked in a solemn, earnest tone, and out he stepped, as suddenly as he had come, and was gone almost before I knew it."

For "The Friend."

John Churchman.

The account which this worthy minister gives of his religious experience is so instructive, that it is proposed to insert some extracts from it in The Friend, with the hope that they may prove both interesting and edifying to those who read them.

I was born in the township of Nottingham, in the county of Chester, and province of Pennsylvania, on the 4th day of the Sixth Month, 1705, and was tenderly brought up in the profession of the truth. My parents, John and Hannah Churchman, were diligent attenders of religious meetings, both on the First and other days of the week, and encouragers of their children in that practice, which is certainly a duty in parents, and often owned by the visitations of Divine love, even to those who are very young in years, of which I am a living witness. I early felt reproof for bad words and actions, yet knew not whence it came, until about the age of eight years, as I sat in a small meeting, the Lord by his heavenly love and goodness, overcame and tendered my heart, and by his glorious light discovered to me the knowledge of himself. I saw myself and what I had been doing, and what it was which had reproved me for evil, and was made in the secret of my heart to confess that childhood and youth, and the foolish actions and words to which they are propense, are truly vanity. Yet blessed for ever be the name of the Lord! in his infinite mercy and goodness He clearly informed me, that if I would mind the discoveries of his pure light for the future, what I had done in the time of my ignorance, He would wink at and forgive; and the stream of love which filled my heart with solid joy at that time, and lasted for many days, is beyond all expression. I was early taught to think differently from such who hold the perdition of infants, and am since confirmed in believing that the sin of our first parents is not imputed to us, though as their offspring, we are by nature prone to evil, which brings wrath, until by the discovery of light and grace, we are taught to distinguish between good and evil, and in that Divine light which showeth the evil, we feel the enmity against the evil and the author thereof, the wicked one. If we afterwards commit those things which we saw to be evil, we then fall under condemnation and wrath, and here every soul that sins, must die to the sin he hath committed, and witness a being raised by the power of God, into newness of life in Christ Jesus, not to live to himself, to fulfil the will of the flesh; but to live unto Him who died to take away sin.

My father sent me about three miles from home on an errand; and on my return, the colt which accompanied the mare I rode, ran away to a company of wild horses, which were feeding not far from the path I was in. My father bid me go back to the place with speed, that it might follow the mare home. I went, and found the horses feeding on a piece of ground where the timber trees had been killed perhaps about two or three years. Before I went among the dead trees, a mighty wind arose, which blew some down, and many limbs flew about. I stood still with my mind turned inward to the Lord, who I believed was able to preserve me from hurt; and passed among the trees without fear, save the fear of the Lord, which fills the hearts of his humble depending children with love that is stronger than death. I found the colt, and returned home with great bowedness of heart and

thankfulness to the Lord, for his mercy and goodness to me.

It was my practice, when I went to bed, to examine how I had spent the past day, and to endeavor to feel the presence of the Lord near, which for some considerable time I preferred to all other things, and I found this practice a great help to sleep sweetly, and by long experience I can recommend it to children, and those also of riper age.

I suppose that no one living knew my condition; for I delighted to keep hidden, yet was quick to observe the conduct of others. I remember a person was once at my father's, who spoke about religious matters with an affected tone, as if he was a good man; and when he mounted his horse to go away, taking a dislike to some of his motions, he called him an ugly dumb beast, with an accent which bespoke great displeasure, and grieved me much. I believed that a man whose mind was sweetened with Divine love, would not speak wrathfully, or diminutively, even of the beasts of the field, which were given to man for his use; and I relate this instance as a warning to be careful of giving offence to the little ones.

Notwithstanding I had been favored as before mentioned, yet as I grew in years, I was much given to play, and began to delight again in several things, for which I had before been reproved, and by the Divine witness in my mind was still brought under judgment for; but having lost my innocence, I endeavored through fear to fly from the voice of the Holy Spirit in my own heart. The enemy persuaded me, that I could never be restored to my former state, because I had sinned against so great knowledge, or if I was, that the judgment through which I must pass, would be intolerable, so that I had better be cheerful, and take my ease and delight. When I was about nine years old, my father sent me to school to learn to read, having been taught to know my letters and spell a little at home, in which I took great delight, and thereby diverted myself from feeling pain of mind for the great loss of my innocence which I had sustained. Although the man by whom I was taught, was poor and sat in his loom, being a weaver, while the children read to him, I improved very fast, and he soon put me to writing, and finding my capacity as ripe as is common in boys of that age, he began to teach me arithmetic. But my gracious Lord still favored me with conviction, his spirit bearing witness against me, and in mercy He visited me with a sore fit of sickness, and by his rod of correction brought me a little more to myself. This was in the fore part of the winter, when I was between nine and ten years of age, and in the following spring I had a relapse of the same disorder. Thus by outward correction with sickness and inward judgment, He was pleased to draw me to himself, which caused me to renew my covenant with Him, and I hoped never more to stray from Him to follow lying vanities, whose sweets I had experienced to be exceeding bitterness in the end. I had taken great delight from a child to play with whistles and pipes, made of the bark of small branches of trees, and of straws of wheat and rye; but now it grieved me to observe children delight therein, and I ventured to tell my mind to some of them concerning such things.

Man is distinguished from other creatures by his voice; and by varying the breath together with the orderly motion of tongue and lips, that voice is made to convey the ideas of the mind and thoughts of the heart to his fellow-creatures. As he was created to glorify his Maker, the use of his voice should be directed to promote his glory among men, whether in things natural or spiritual, that is of this life, or that which is to come. Music as now commonly used, and whistling and singing, have no such tendency; but rather divert the mind from what it ought to be employed about, and are therefore a waste of precious time, for which man must be accountable. If this were enough regarded, instead of music, whistling, and singing merry, foolish and profane songs, many would have occasion to lament and weep for their misspent time. I leave this as a caution to parents, to beware of indulging their dear children in any thing which may impress their tender minds with a desire after music, or other improper diversions; but that instead thereof, by living in the pure fear of the Lord, and near the Spirit of truth in their own hearts, they may by example and precept, direct the minds of their offspring to attend to the voice of Him who called to Samuel in days of old, and remains to be the Teacher of his people in this age; may his holy name be magnified for ever and ever!

(To be continued.)

Speaking to People.

"Who in the world is *that* you are speaking to?" said one young lady to her companion of the same sex and age, as they walked down one of the avenues the other day.

"That man? He is the man that mends my shoes when they need it," was the reply.

"Well," said the first speaker, "I wouldn't speak to *him;* don't think it's nice."

"And why not?" queried the other. "He is a kind, faithful, honest, hard-working man. I never pass his window but I see him on his bench, working away, and when I speak to him he looks as pleased as can be. Why shouldn't I speak to him?"

"*I* never speak to that class of people," said the other; "they're not my kind."

"I do," was the rejoinder. "I speak to everybody I know—from Dr. Brown, our minister, to the colored man who blacks our stoves and shakes our carpets — and I noticed that the humbler the one in the social scale to whom I proffer kindly words, the more grateful is the recognition I receive in turn. Christ died for them as much as He did for me, and perhaps if some of them had had the opportunities my birth and rearing have given me they would be a great deal better than I. That cobbler is really quite an intelligent man. I've lent him books to read, and he likes quite a high style of reading, too."

The two girls were cousins, and they finally agreed to leave the question as to recognizing day laborers, mechanics and tradesmen to a young lawyer of whom they had a high opinion. So the first time the three were together one of the girls asked him:

"If you met Myers, the grocer, on Broadway, would you speak to him?"

"Why, yes, certainly; why do you ask?"

"And would you speak to the man who cobbles your shoes?"

"Certainly, why not?"

"And the janitor of the building where you have your office?"

"Of course."

"And the boy that runs the elevator?"

"Certainly."

"Is there any body you know that you don't speak to?"

"Well, yes; I don't speak to Jones, who cheated a poor widow out of her house; or to Brown, who grinds down his employees and gives them starvation wages; or to Smith, whom I know to be in private any thing but the saint he seems to be in public. I speak to every honest man I know whom I chance to meet. Why do you ask?"

"Because we simply want to know," replied the young lady who had taken her friend to task for speaking to a cobbler. In fact, she was ashamed to tell him that he was referee in the discussion on this point held a day or two before.

It is the privilege of nobility to be gentle and courteous to all. Kindly words hurt no one, least of all him or her who speaks them.

MAY we of the retiring generation be happily continued objects of Divine regard and compassion, and be endued from season to season with fresh supplies of heavenly wisdom, that so we may walk in and before our families with propriety, and leave such vestiges in all parts of our conduct, as our successors may safely follow; and may our beloved offspring and their connections, having been favored to see a glimpse of the beauty which is in the truth, dwell low in humble, watchful fear, that this eye may ever be kept open in them, that the vision may be more and more cleared and extended, and the God of this world never be permitted to close or obscure with the dust of the earth, or dazzle and dim with worldly splendor! I am anxious for the coming forward of the youth of our day; something or other retards their growth; with many it is not any evil disposition, any criminal pursuit, but I fear there is a want of a steady, solid, diligent waiting for the renewal of those baptisms which purge the soul and prepare it for further illuminations and discoveries of duty. There is a seeking and desiring after good, and a looking towards the servants and messengers and expecting them; but if, under a sense of our wants and weakness, our attention was more immediately turned to the Master himself, and our dependence more abstractedly fixed on Him, I believe there would be more of a growing in the root."—*Richard Shackleton*, 1781.

Natural History, Science, &c.

Tight Clothing.—A young lady a few weeks ago applied to a physician for treatment. She suffered from continual headache, and had done so for years, and she had other troubles. The physician examined her thoroughly, and satisfied herself (the physician was a woman), as to the causes of the patient's maladies.

"I cannot treat you," said the doctor, "unless you will follow my instructions implicitly. But if you promise to do so, I think your health will improve immediately, and will soon be entirely restored."

The patient promised entire compliance with the instructions of the physician.

"The first thing for you to do is to take off your corsets, or wear them so loosely that your vital organs will not be at all compressed even when you take a full breath. Then suspend all your clothing from your shoulders, and have nothing hang from your hips. Procure a pair of low-heeled shoes about two sizes larger than you wear now. Give up drinking tea and coffee, or take them very weak. At first you may miss the stimulus, but only for a few days. Eat nourishing food at regular intervals, and go to bed early and get your sleep out. Walk to and from your place of business so as to get all the exercise possible for you in the open air."

A little medicine was given the patient for some local trouble, but treatment was relied on for the main difficulties. She did exactly as her

physician told her. In a few days she was free from headache, and in a few weeks she was enjoying a degree of health up to that time entirely unknown to her. The heart was able without check from tight clothing to do its work; her lungs had full play, and could purify the blood without hindrance from corset laces; the abdominal organs, no longer crowded down upon the delicate organs below them, performed their functions without interfering with any other organs of the body: elasticity gradually came back to the step of the young woman, color came to her face, light to her eye, and the cheerfulness born of good health to her heart.

The physician from whose mouth this statement was received averred that the good results his patient enjoyed were directly from the treatment she received and gave herself, and not from the medicine.—*Selected.*

The Boy's Kite and the Seagull.—Some fishermen while engaged near Belfast, Ireland, picked up a large seagull, which was seen approaching the boat with wings outspread floating on the water, but quite dead. The men were puzzled to account for the progress it made through the water as it went faster than the boat; but as it came near it was found that, wound securely round the body and under the wings, was a string which they discovered was attached to a large paper kite then flying above them at a considerable height. The kite had furnished the propelling power. The bird had evidently, while flying at Belfast, got entangled in the string of a boy's kite, had been unable to extricate itself, and, taking to the sea, had been drowned in its efforts to obtain freedom.

Extinguishing a Fire.—Captain Kennedy has written an interesting article for the *North American Review.* In it he tells of an experience he had in mid-ocean, while commanding the steamer Baltic, in 1873. He was eating dinner when a servant whispered in his ear that the vessel was on fire. Without losing any time the captain quietly arose and repaired to the deck, where smoke and flames were pouring in huge volumes from the forward ventilators. Several streams were soon playing on the burning cargo, but without having any perceptible effect. The captain relates what followed in these words: "At the time she was running before a strong westerly gale and heavy sea. An idea suddenly flashed through my mind, and at once determined to act upon it. I went up on the bridge, and, calling to all who were on deck, told them to get under cover as quickly as possible. I immediately ordered the helm to be put to port, bringing the sea nearly abeam. A tremendous wave broke on board, filling the hatchways and flooding the deck. Tons of water poured down below, and instead of black smoke issuing from the hatch, I saw a cloud of steam ascend, proving that the fire was under control. I kept the ship before the wind and sea, and set all hands to work hoisting up bales of cotton. In about an hour they reached the place where the fire commenced, and I had the satisfaction of seeing it very soon extinguished."

Mineral Wax.—A car load of a peculiar mineral arrived in this city a few days ago. It was ozocerite, or mineral wax, and it came from Utah. Until recently, this substance has not been known to exist in any quantity except in Moldavia and in Galicia, Austria. Three years ago, however, a deposit of the queer substance was discovered on the line of the Denver and Rio Grande Railroad, about 114 miles east of Salt Lake City. The mine is known to cover at least 150 acres, and over 1000 tons per year can now be produced. Ozocerite resembles crude beeswax in appearance, and can be used for nearly all purposes for which wax is employed. It is now largely used in manufacture of waxed paper. It enters into the composition of several brands of shoe polish. Mixed with paraffine, it produces an excellent grade of candles. One of the largest fields for the new material is the insulation of electric wires. It is claimed that ozocerite is preferable to any substance previously employed for this purpose. As the mineral wax comes out of the ground in condition to be used without refining, unless it is required for some especial purpose, it is much cheaper than the product of the honey-bee, and is evidently destined to be extensively used in the future."—*New York Mail.*

Simple Method of Preventing Sore Throat.—H. Valentine Knaggs recommends a simple prophylactic measure for cases of children or adults who are subject to recurrent sore throats or attacks of quinsy.

The treatment consists in simply placing round the neck ten to twenty threads of Berlin wool. This must be worn night and day except when taken off for purpose of making ablutions. In some cases it must be worn all the year round, in other cases only during the months when the complaint is likely to return. When it is to be discontinued it should be done gradually by leaving off a single thread each day until none are left. If the patient objects to the appearance, a coin or locket may be attached.

As explaining to some extent the favorable action of the wool in these cases, Dr. Knaggs suggests that the skein of wool thus attached around the neck keeps up a belt of skin action and so acts continuously and in a slight degree as a mild counter-irritant.—*Archives of Pediatrics.*

Brother Winters' Cat.—My predecessor at Hollister, W. M. Winters, had a very fine cat, of which, with his well known kindly nature, he made a pet. At the Conference of 1886 he was removed to Salinas, leaving the cat at the parsonage. It would not, however, fraternize with the new-comers, but at once took up its abode at the house of one of our stewards on the next block. It occasionally looked into the back yard, but never once entered the house. A month since, Brother Winters called on his way to Conference, and stayed over night. The next morning early I was surprised to find the cat on the back porch, and the moment I opened the door it rushed into the house; and when Brother Winters came into the dining-room it ran toward him, purring merrily with most manifest pleasure. "Has he forgotten the way to box, I wonder?" said Brother Winters, pretending to hit him, when the cat at once sat back on its haunches and struck out with its paw, blow for blow, in scientific style. Its former kind master left by the early train; the cat returned at once to its adopted home, and has never been near the parsonage since. Brother Winters said he believed he heard that cat under his bed-room window during the night.—*R. Boyers, Hollister, Cal.*

Items.

Testimony Against War.—At a meeting of the London Meeting for Suffering, in the Fourth Month, the Peace Committee reported the liberation of the Servian Nazarenes who had suffered imprisonment at Belgrade on account of conscientious objections to take up arms.

A grant was made to the Committee to enable them to circulate peace literature at the Paris Exhibition.

The Liquor Traffic.—The following from the Louisville *Courier-Journal*, shows that all literature from that city does not favor the liquor traffic. It thus speaks of the traffic in intoxicating drinks:

"It is a business which is opposed to every clergyman in the country.

It is a business which every merchant and business man hates and detests.

It is a business which is the standing dread of every mother.

It is a business which makes ninety per cent. of the panperism for which the tax payer has to pay.

It is a business which makes ninety per cent. of the business of the criminal courts.

It is a business which keeps employed an army of policemen in the cities.

It is a business which puts out the fire on the hearth and condemns wives and children to hunger, cold and rags.

It is a business which fosters vice for profit and educates in wickedness for gain.

Drunkenness means peculation, theft, robbery, arson, forgery, murder, for it leads to all these crimes."

Ergo, therefore, and because these facts are indisputably so, vote for the banishment of the whole traffic from the State of Pennsylvania.—*The Episcopal Recorder.*

Unscriptural Terms.—The editor of the *Herald of Truth* (Mennonite) says: "The terms Person and Trinity in describing the Divinity were not allowed among the early Mennonites, and we still avoid them, as they are likely to convey an impression at variance with our faith."

Neglect of Public Worship.—An article on this subject in *The Episcopal Recorder*, of Philadelphia, explains the neglect of attending religious meetings by so many people in this country, by stating that such people go to places of amusement, because they get there what they want; but they do not go to places of public worship, because they do not care for the religious improvement which might result from it. They want amusement, but they don't want religion.

Sale of Opium in India.—In the House of Commons Sir Joseph W. Pease gave notice that he would move "That this House is of the opinion that the system by which a large portion of the India opium revenue is raised is financially unsound and morally indefensible, and would urge upon the Indian Government that they should cease to grant licenses for the cultivation of the poppy, except to supply the legitimate demand for opium for medical purposes."

W. E. Gladstone on Militarism.—On being presented with a copy of Dymond's "Essay on War," with preface by the late John Bright, recently published in Manchester, W. E. Gladstone replied:—

"16th April, 1889.

"Dear Sir,—I thank you, and am glad that the advocates of peace are active, for Militarism is the most conspicuous tyrant of the age, and it is the road to war. Yours faithfully,

"W. E. GLADSTONE."

Force of Example.—Christian example is more potent than argument. The Gospel owes its victories among men more to the lives and characters of its followers than to the eloquence and logic of its advocates. The greatest hinderance to the spread of the Gospel is not paganism nor ignorance, nor the opposition of infidels and atheists, but the selfishness and worldliness and inconsistency of members of the Christian Church. Some Christians who recognize these facts while they are at home, and conduct themselves accordingly, evidently forget them when they go abroad. Members of the Methodist, Presbyterian, and Baptist Churches have been found indulging in doubtful practices when visiting distant cities and foreign countries, to the hurt of the cause of religion. It is said that certain members of these denominations in the United States visit Sunday bull-fights in Mexico. Missionaries in that country are troubled and perplexed over this fact. The authorities in Mexico are moving in the direction of abolishing bull-fights on account of their demoralizing influ-

ence, and yet professing Christians from the United States encourage them by their patronage. Do they consider how effectually they neutralize their own influence for good? Do they not know that they not only injure themselves, but wound the whole Church? Men and women who do these things, generally laugh at those who call their conduct in question. The true explanation of it is that their religion is so light and airy that it cannot be carried beyond the boundaries of their own country.—*Christian Advocate.*

NEXT in importance to knowing what to say in public address, is knowing when to stop. Many a preacher who has impressed a great truth on his hearers by his earnest spoken words, dissipates or neutralizes that impression by continuing to talk after he has said enough. In praying for power in his pulpit work, every preacher ought to pray for grace to stop at the right time.—*Selected.*

THE FRIEND.

SIXTH MONTH 8, 1889.

We have received a copy of *The Civil Service Record* for the Fifth Month, which refers to the importance of extending the Civil Service rules to the Indian Service; and quotes from the report of J. H. Oberly, Commissioner of Indian Affairs, for 1888, who says:—

"These evils can be corrected in no other way than by an abandonment of what has been called the 'party spoils system;" for no matter how desirous the Commissioner of Indian Affairs and the Superintendent of Indian Schools may be to obtain good material for the service, and no matter how conscientiously both may endeavor to improve its condition, they will, so long as this system is endured, be obstructed in all such efforts by clamorous demands that the places on Indian reservations, and in the schools not on reservations, shall be dispensed as rewards for partisan activity. In short, the commissioner and superintendent, with twelve hundred places (exclusive of Indians) at their disposal, cannot give to the agency and the school competent employees until after they shall have secured protection from partisan pressure and personal solicitation; and such protection can be afforded to them only by the provisions of the Civil Service Act of 1883. As United States Civil Service Commissioner, I gave to this subject much consideration; and I have no doubt that the provisions of that act could be applied to the Indian service, and that, by their application thereto, under wise rules promulgated by the President, the cause of Indian civilization would be advanced many years."

Both the "Indian Rights Association," and the National Indian Aid Association, while differing in their views on some points of public policy, are united in the desire to retain J. H. Oberly as Indian Commissioner. This concurrence of judgment among those who have the interests of the Indians at heart, and who have long watched the course of events affecting their welfare, is a strong argument in favor of such retention.

SUMMARY OF EVENTS.

UNITED STATES. — The most awful catastrophe known in the history of Pennsylvania, occurred in the Conemaugh Valley, on 6th-day, the 31st of Fifth Month. After a steady rainfall of 48 hours, a cloud-burst occurred in the valley on the afternoon of that day. About 2½ miles above Johnstown lies an enormous reservoir, that originally was one of the feeders of the old Pennsylvania canal. It was from 200 to 300 feet above the level of Johnstown, being in the mountains; about 3½ by 1¼ miles in extent, the water in some places 100 feet deep. It is said to have been the largest reservoir, natural or artificial, in the United States, and was held in check by a dam nearly 1000 feet wide. At 3 o'clock P. M., this reservoir gave way under the pressure of the weight of waters. In one hour the waters had all run out, carrying the most fearful destruction before them for about 18 miles. Thousands of houses were crushed or carried with resistless force down the stream. At the stone bridge of the Pennsylvania Railroad, near Johnstown, the wreckage accumulated to an enormous extent, until the mass took fire, and hundreds of men, women and children, were burned to death. The total losses of life and property will probably never be known. Governor Beaver, in an official proclamation, places the lowest estimate at 5000 deaths and $25,000,000 in property, but these estimates are probably far below the reality. Generous contributions of money, clothing and other necessaries are being made in various sections.

The same storm was very destructive through the Susquehanna and Cumberland valleys, as well as in other localities. The nearly universal feeling of sympathy with our afflicted fellow citizens in this truly awful manifestation of man's helplessness and constant dependence upon the mercy of our Heavenly Father, is an encouraging and comforting circumstance.

The Board of Pardons, at Harrisburg, has decided to recommend that the death sentence of Samuel Johnson, convicted of murder, of our friend John Sharpless, be commuted to imprisonment for life.

The Delaware Legislature (Democratic in the Senate and Republican in the House) has passed a bill raising the liquor license rates from $100 to $300 in Wilmington, Dover and New Castle, and to $200 in every other place. Wholesale liquor dealers' licenses are fixed at $100 and druggists' at $20. The measure does not contain any new restrictive or Local Option provisions, and is to be considered as an act for revenue only. A Local Option bill passed the House, but was defeated in the Senate.

The Connecticut House of Representatives has, by a vote of 65 to 59, passed a bill giving women the right to vote on the question of the sale of intoxicating liquors.

In the Rhode Island House of Representatives, on the 31st ultimo, the Committee on Elections made a report concerning the Block Island bribery case. The report stated that 75 to 100 men were bribed to vote for John G. Sheffield, Jr., Republican, who holds the seat, from $25 to $100 being paid for votes. With the report was a resolution that John G. Sheffield, Jr., was not legally elected and not entitled to his seat in the House, and that C. C. Champlin was entitled to the seat. The House voted to continue the matter to the session in First Month next.

The colored citizens in Richmond, Va., have organized an independent party, to which no white man will be admitted. They propose to act in all political matters through a council of leaders of their own race.

The deaths in this city last week numbered 393, being 54 more than the previous week, and 58 more than the corresponding week last year. Of the whole number 185 were males and 208 females: 54 died of consumption; 24 of inflammation of the lungs; 21 of old age; 21 of inflammation of the brain; 17 of inflammation of the stomach and bowels; 14 of typhoid fever; 14 of cholera infantum; 11 of casualties and 11 of inanition.

Markets, &c.—U. S. 4½'s, reg., 107; coupon, 107¼; 4's, 129½; currency 6's, 118 a 130.

Cotton sold in a small way to spinners on a basis of 11⅜ cts. per pound for middling uplands.

Feed.—Winter bran, choice and fancy, $14.75 a $15.00; do., fair to good, $14.00 a $14.50.

Flour and Meal.—Western and Pennsylvania super, $2.37½ a $2.75; do., do., extras, $2.87½ a $3.37½; No. 2 winter family, $3.50 a $3.90; Pennsylvania family, $4.00 a $4.25; Pennsylvania roller process, $4.10 a $4.75; Ohio, clear, $4.10 a $4.40; do., straight, $4.50 a $4.75; Indiana, clear, $4.10 a $4.40; do., straight, $4.50 a $4.75; St. Louis and Southern Illinois, clear, $4.10 a $4.40; do. do., straight, $4.50 a $4.75; winter patent, fair to choice, $4.75 a $5.25; Minnesota, clear, $3.25 a $4.00; do., straight, $4.50 a $5.25; do., patent, $5.35 a $5.75.

Grain.—No. 2 red wheat, 87 a 90 cts.
No. 2 mixed corn, 40¾ a 41 cts.
No. 2 white oats, 32 a 32½ cts.

Beef.—Best, from 7½ a 7⅝ cts.; good, 7¼ a 7⅜ cts.; medium, 7 a 7⅛ cts.; fair, 6¾ a 6⅞ cts.; common, 6¼ a 6½ cts.

Mutton.—Best, from 9 a 9¼ cts.; good, 8¾ a 8⅞ cts.; medium, 8½ a 8⅝ cts.; fair, 8¼ a 8⅜ cts.; common, 8 a 8⅛ cts.; lambs, 12 a 14 cts.

FOREIGN.—Heavy storms of rain and lightning occurred in the midlands of England on the 3rd instant. The lower part of Liverpool is under water. A bank building at Preston has been struck by lightning. Numerous accidents are reported from other places.

Balfour, the Chief Secretary for Ireland, has introduced in the House of Commons, bills for the drainage and improvement of the Shannon and other Irish rivers and loughs, and the construction of railways in Ireland.

A despatch from Berlin, dated the 3rd instant, says: "It is expected that the protocol drawn up by the Samoan Conference will be signed on the 8th instant. The American Commissioners are making preparations to leave for home.

Sydney, N. S. W., Fifth Month 29th.—A hurricane, extending over an extensive range of the coast, has prevailed for four days. The rainfall has never been equalled. Railway traffic has been suspended, many land slips have occurred, and a number of lives have been lost.

News has been received in Washington of the signing of a treaty by the Governments of Bolivia and the Argentine Republic, settling the old boundary dispute that has on several occasions caused strained relations between the two countries.

A Pacific mail steamer has arrived at San Francisco with Chinese and Japanese news. Great fires are reported in Japan, which occurred on Fifth Month 3rd. At Yokoto a thousand houses were destroyed, The fire originated in the residence quarter about 10 o'clock at night, and burned for 16 hours. Many lives were lost. The Emperor subscribed over 1000 pounds out of his own purse for the relief of the sufferers. About 10,000 people were rendered homeless. On Oshima Island an eruption took place Fourth Month 13th, and destroyed more than half the houses on the island. Another peculiar disease has broken out in Tukadagun, the victims dying five hours after being attacked. A series of earthquakes were followed by the opening of the ground a thousand feet long by three wide.

CORRECTION.—A note from a friend in Iowa, informs, that last year Iowa Yearly Meeting (Conservative) decided to meet alternately at North Branch, Madison Co., Iowa, and at West Branch, Cedar County; and that the present year it is to be held at West Branch.

In the printed "Extracts from the Minutes" of Philadelphia Yearly Meeting, Charles Wright, Jr., is said to have been appointed correspondent for Burlington Quarterly Meeting—it should have been said, correspondent for *Upper Springfield Monthly Meeting.*

NOTICES.

The Twenty-fifth Anniversary of the Home for Aged and Infirm Colored Persons, is to be held on Fifth-day, Sixth Month 13th, 1889, at 3 P. M.

A meeting for Divine Worship has been appointed by the joint committees of Philadelphia Yearly Meeting and Western Quarterly Meeting, to be held at Newark, Delaware, in a Presbyterian meeting-house, at 7.30 P. M., on First-day next, the 9th of Sixth Month.

SOCIETY FOR HOME CULTURE.—The annual public meeting will be held at Friends' Select School 140 North Sixteenth Street, Seventh-day, Sixth Month 8th, at 3.30 P. M.

BOARDING.—Two women Friends can be accommodated with summer board, at Media, Pa.
Address, P. O. Box 88, Media, Pa.

WANTED—A competent Friend to teach in Chesterfield Preparative Meeting School at Crosswicks, N. J. Beginning the first Second-day in the Ninth Month next.
For information apply to JOSEPH S. MIDDLETON, Crosswicks, Burlington Co., N. J.; or WM. BISHOP, Walnford, Monmouth Co., N. J.

WESTTOWN BOARDING SCHOOL.—During the Summer term the stage will be at Westtown Station to convey passengers to the school on the arrival of the 7.09, 8.53, 2.53 and 4.55 trains from Broad St. Station.
J. G. WILLIAMS, *Supt.*

FRIEND'S ASYLUM FOR THE INSANE.—An Assistant Resident Physician wanted. Please apply promptly to Dr. JNO. C. HALL, *Supt.*, Frankford, Philadelphia.

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THE FRIEND.

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FOR "THE FRIEND."

Krakatoa.

(Concluded from page 354.)

"Lloyds' Agent at Batavia, 94 miles distant, ays, that on the morning of the 27th of August, he reports aud concussions were simply deafen- ng. At Carimon, Java Island, reports were eard which led to the belief that some vessel off- hore was making signals of distress, and boats ere accordiugly put out to render succor, but o vessel was found, as the reports were from Krakatoa, 355 miles away. At Macassar, in elebes, explosions were heard all over the prov- nce. Two steamers were sent out to discover he cause, for the authorities did not then know hat what they heard came from Krakatoa, 969 iles away. But mere hundreds of miles will ot suffice to exemplify the range of this stu- endous siren. In St. Louis Bay, in Borneo, a umber of natives, who had been guilty of mur- er, thought they heard the sounds of vengeance n the approach of an attacking force. They ed from their village, little fancying that what larmed them really came from Krakatoa 1116 iles distant. All over the island of Timor larming sounds were heard, and so urgent did he situation appear that the Government was roused, and sent off a steamer to ascertain the ause. The sounds had, however, come 1351 iles, all the way from Krakatoa. In the Vic- oria Plaius of West Australia the inhabitants ere startled by the discharge of artillery—an uwonted noise in that peaceful district—but he artillery was at Krakatoa, now 1700 miles way. The inhabitants of Daly Waters in South ustralia, were rudely awakened at midnight n Sunday, August 26th, by an explosion re- embling the blasting of rock, which lasted for few minutes. The time and other circum- tances show that here again was Krakatoa eard this time at the monstrous distance of 023 miles. But there is undoubted testimony hat to distances even greater than 2023 miles, he waves of sound conveyed tidings of the ighty convulsion. Diego Garcia, in the Chagos slands, is 2267 miles from Krakatoa, but the hunders traversed even this distance, and cre- ted the belief that there must be some ship in istress, for which a diligent but necessarily iu- ffectual search was made. To pass at once to he most remarkable case of all, we have a re- port from James Wallis, chief of police in Rod- riguez, that 'several times during the night of August 26–27th, 1883, reports were heard com- ing from the eastward like the distant roar of heavy guns. These reports continued at inter- vals of between three and four hours.' Were it uot for the continuous chain of evidence from places at gradually increasing distances from Krakatoa, we might well hesitate to believe that the noises James Wallis heard were really from the great volcano, but a glance at the map, which shows the several stations where the great sounds were heard, leaves no room for doubt. We thus have the astounding fact that almost across the whole wide extent of the Indian Ocean, that is to a distance of nearly 3000 miles (2968), the sound of the throes of Krakatoa were pro- pagated."

"I have not space to enter fully into the dis- cussion of the great sea waves which accom- panied the eruption of Krakatoa. I shall con- tent myself with the mention of three facts in illustration thereof. Of these probably the most unusual is the magnitude of the area over which the undulations were perceived. Thus, to men- tion but a single instance, and that not by any means an extreme one, we find that the tide gauge at Table Bay reveals waves which, not- withstanding that they have travelled 5100 miles from Krakatoa, have still a range of eighteen inches when they arrive at the southern coast of Africa. The second fact that I mention illus- trates the magnitude of the seismic waves by the extraordinary inundations that they produced on the shores of the Straits of Sunda. Captain Wharton shows that the waves, as they deluged the land, must have been fifty feet, or, iu one well-authenticated case, seventy-two feet high. It was, of course, these vast floods which caused the fearful loss of life. The third illustrative fact concerus the fate of a man-of-war, the *Berouw*. This uuhappy vessel was borne from its normal element and left high and dry in Su- matra, a mile and three-quarters inlaud, and thirty feet above the level of the sea."

"During the crisis on August 26–27th, the volume of material blown into the air was suffi- ciently dense to obscure the coast of Sumatra to such a degree that at 10 A. M. the darkuess there is stated to have been more iutense than it is even in the blackest of nights. The fire-dust ascended to an elevatiou which, as we have al- ready mentioned, is estimated to have been as much as seventeen miles. Borne aloft into these higher regions of our atmosphere, the clouds of dust at once became the sport of the winds and the currents that may be found there."

"It appears that this cloud of dust started im- mediately from Krakatoa for a series of voyages round the world. The highway which it at first pursued may, for our present purpose, be suffi- ciently defined by the Tropic of Cancer and the Tropic of Capricorn, though it hardly ap- proached these margins at first. Westward the dust of Krakatoa takes its way. In three days it had crossed the Indian Ocean and was rapidly flying over the heart of Equatorial Africa; for another couple of days it was making a trans- atlantic journey; and then it might be found, for still a couple of days more, over the forests of Brazil ere it commenced the great Pacific voyage, which brought it back to the East In- dies. The dust of Krakatoa had put a girdle round the earth in thirteen days. The shape of the cloud appears to have been elongated, so that it took two or three days to complete the passage over any stated place. When the dust- cloud had regained the Straits of Sunda the eruption was all over, but the winds were still the same as before, aud again the comminuted pumice sped on its impetuous career. The density of the cloud had, however, lessened. Doubtless much of the material was subsiding, and the remainder was becoming diffused over a wider area. Accordingly, we find that the track of the stream during this second revolu- tion is somewhat wider than it was on the first, though still mainly confined between the tropics. The speed with which the dust revolved was, however, unabated. Coutinents and oceans were again swept over with a velocity double that of an express train, and again the earth was sur- rounded within the fortnight. The dust-cloud had now further widened its limits, but was still distinguishable, and with unlessened speed com- menced for a third time to encircle the earth. The limits of the stream had spread themselves outside the tropics, though still falling short of Europe. There is no reason to thiuk that there was any decline in the velocity of 76 miles per hour, but the gradual diffusion of the dust be- gins to obliterate the iudications by which its movements could be perceived, so that during, and after the third circuit the phenomena be- came so fused that while their glory covers the earth, the distinction between the successive re- turns has vanished. Iu November the area which contained the Krakatoa dust had suffi- ciently expanded from its original tropical limits to include Europe and the greater part of North America. During the wiuter months the sus- pended material gradually subsided or, at all events, became evanescent, and iu the followiug spring the earth regained its normal state in so far as the Straits of Sunda were concerned."

THERE is an old story of a beggar to whom one day there appeared by the way-side a beau- tiful being, with her hands outstretched, laden with treasures. As he gazed at her in stupid surprise, she glided past him; but she returned with her treasures still held out to him; and once more, with beseeching eyes, as if she would compel him to take what she offered, she passed slowly by and disappeared. She had no sooner gone than, as if waking from a dream, he hur- ried eagerly in the direction she had taken. He met a traveller, and said, "Have you seen a beautiful stranger, with her hands full of the things that I want going along this road?" "Yes," replied the traveller, "her name is Op- portunity. But once offered, and once refused, she never returns."—*Congregationalist.*

For "The Friend."

George Mason.

The testimony concerning George Mason, published in the The Friend, No. 43, has called to mind some interesting particulars respecting his visit to America in 1760, gleaned from some old letters, which may be worthy of preservation.

In a letter to Samuel Fothergill, dated Twelfth Month 22nd, James Pemberton thus alludes to this visit:—

"The return of this noble and experienced soldier, our worthy Friend, G. M. [George Mason], may perhaps at first hearing it cause some admiration, but I expect he will be able to give such an account of the manner in which it appears to himself as may satisfy the discerning view. His relation of his concern to Friends here, and the manner of his doing it, has, I apprehend, left no room to suppose him under any deception, although it would have been highly acceptable to all well wishers to the Truth, it had been consistent with his duty and peace to proceed on his religious visit, but we must submit, having given us undeniable proofs of a Divine message, during his short stay among us. After being at the Yearly Meeting he visited all the Quarterly Meetings in this Province, as [also] some on the Eastern Shore of Maryland, and in the course of his labors hath [been] largely opened to the state of the church, and now apprehends himself entirely clear of a concern to labor further in these parts; which being a singular case has caused a variety of speculation, and many give him up to return with great unwillingness. Yet who durst venture to say, 'Thou art mistaken.' There may be a depth of instruction hereby conveyed and a use which is not easy to penetrate; and it therefore becomes us to seek for the means and assistance of making a proper application of such a dispensation by a solemn inquiry to what purpose we have applied the many extraordinary visitations of Divine regard manifested to us heretofore, when, alas! the present state of the church loudly proclaims our deficiency.

"The return of this Friend to England was attended with several remarkable occurrences. The early part of the voyage proved a very stormy one. In writing to his friend, Israel Pemberton, Fourth Month 5th, 1761, George Mason says: 'We thought we were twice on our way to the bottom, and I think we had cause to believe the Lord was pilot and preserver from the fury of the merciless waves.' The war between England and France at this time, rendered the approach to the English coast very hazardous, and one morning when about three weeks at sea, George remarked to the captain that the wind that night had been in their favor and he believed had kept them out of the hands of a privateer, and pointing with his finger towards the south, said, 'I have a sense yonder is a privateer, but out of our sight.' They were kept by calms and easterly winds in about the same place for several days, during which George was attended with more than common uneasiness of mind, and slept but little. The wind again becoming favorable he encouraged the captain to make the best of it, which, however, was not strictly attended to; a few hours afterwards the man at the masthead spied a vessel making towards them, which proved to be a French privateer from which they could not escape. Her captain took possession of the ship, and carried her to the coast of Spain, but treated George with uncommon civility and kindness. Here he and other passengers, one of whom was a woman Friend named Ann Moore, then going on a visit to England, landed at the small fishing port of Lastras, on the Bay of Biscay. Although among an unfeeling and dark people, yet way was remarkably opened in the minds of some of them towards George and his companions, and some of the friars they met with showed extraordinary marks of kindness and respect. While in Spain his mind was particularly drawn towards the approaching Quarterly Meeting at York. After travelling for some distance in that country, he embarked at Portugalete for Holland, whence he proceeded to England, and arrived at Hull three days before the occurrence of the meeting.

"In giving an account to the Quarterly Meeting at York of his journey, and his unexpectedly short stay in America, he stated that he had felt himself remarkably endued with gospel authority, and had been abundantly confirmed that he was in the discharge of his duty; that he had not been long in this land before his mind was frequently turned towards his native country; which gave him disquiet, fearing it was a delusive apprehension, but on a certain occasion in a large Quarterly Meeting all doubt was removed that it was his duty to return home, and a language like this passed through his mind attended with an indubitable evidence of it being a revelation of the Divine will: 'I have visited this people from time to time, have sent many of my chosen servants among them; but those my favors have not had the desired effect; I, who brought thee here, will conduct thee back again, having made thee a cloud full of rain to come within their view but not to descend.' He was further instructed in reference to a remnant who were willing to receive the Divine visitation as tender plants that wanted watering, that the Lord would provide for and visit and water them by whom and in such manner as he saw meet, but as for him, he was ordered to return to his native country to fulfil such services as were appointed him there.

"George further stated that upon laying his prospect of returning before a meeting of Friends, he received its approbation and concurrence, and that Friends came severally to him afterwards, and expressed their sense of his duty, and unity with him therein, and in his resignation to the Divine will.

"Ann Moore also had an impression made on her mind that troubles would befall them in the course of this voyage, and that she should be preserved through them. In conversation with some of the ship's company, she had expressed her belief that they would be taken, but they laughed her to scorn. But when the captain and others at the sight of the French ship were struck with amazement and dismay, her mind was preserved from fear, and she felt easier than she had for several days. She remarks in her journal that in order to save the articles of clothing which she had in the vessel from falling into the hands of the French, she thought she would follow the captain's example and put on some of her best clothes, but when she attempted it she lost all power, and seemed as though she would have fainted. 'Then I locked them up, and said, if they take part they must take all, for I cannot put any of them on; and turning into my lodging room, I sat down alone, querying in my mind, what could be the matter: when this language passed secretly through me, "They that will lose their lives for my sake, shall save them," then I gave them all up, as though I never had owned them, not expecting to keep any of them, and felt sweet peace. By this time the French privateer drew nigh to us, when our captain distributed his money, and threw some o it into my lap; yet would not believe it was French ship that was pursuing us until she cam so near to us that one of our men who spok French said he was certain of it. Immediatel after they fired a cannon, and hailed us, and ou vessel not laying to as soon as the Frenc wanted, they fired a second time; and soon afte came on board our ship with drawn swords i their hands, as though they meant to kill all befor them; tearing down the compass and looking glass, and hurried our captain, mate and severa others on board their vessel, taking several chest and trunks with them.' The French treate Ann Moore with kindness, her clothing wa given her, which having given up as thoug she had never owned them, 'increased my faitl and confidence,' she remarks 'in my ever-blesse Guide.' After remaining for some weeks on th Spanish coast, where she was preserved throug many exercises, and had some religious servic with those who could understand her; she als obtained a passage to England, and was favore to arrive there safely in the Fourth Mont 1761."

For "The Friend."

A Visit to the Kaolin Works in Delaware County, Penna.

A kind friend having offered to take me t the Kaolin deposits, and some other points o geological interest in Delaware County, Penn sylvania, we left his hospitable abode on th morning of Fifth Month 28th.

The road which leads from the railroad statio to his house, ascends a rather steep hill, whic had been cut down in places for several fee through a partially decomposed rock, thus dis playing some interesting exhibits of the stratifi cation. For a few feet from the surface the roc had been thoroughly rotted—converted int earth and clay, such as we find in most of south eastern Pennsylvania. Below this the layers o the rock were distinctly visible—partially de composed, but with thin layers of the mor enduring materials (principally Quartz), stil retaining the form of stone. These layers leane up the hill, with a rather steep slope; but a several places, where they joined the loose earth near the surface, they were suddenly bent down ward, as if the earth at some former period had slidden, and carried along with it, in its descent the upper parts of the strata beneath. We ob served the same curious effect in one of th quarries we visited during the day.

Such slides are not uncommon, especially i mountainous countries, where in the spring o the year, or after a period of heavy or long continued wet weather, a layer of clay may be come so softened, or one of gravel so weighte by the water it has imbibed, that the earth abov slides down the slope. In 1806, a destructive slide of this kind took place in Switzerland, and so extensive as to cover a region of severa square miles in extent, and overwhelm a num ber of villages. A very curious one happened in 1862, near Tivoli, on the Hudson River The land for a space of 3 or 4 acres, sunk per pendicularly, leaving a straight wall around the sunken area, 60 or 80 feet in height. An under lying bed of clay had been so softened as to be forced out sideways on the shore of the river by the pressure of the strata above. Part of the surface remained level with the trees standing.

When a bed of clay is so situated as to be subject to pressure, when in a softened state, and especially where there is some lateral motion, it

s sometimes forced into folds or wrinkles, while he beds of rock above and below it remain almost unaltered. It is thought that some of the complicated foldings which the gneissic rocks of Pennsylvania exhibit, have been the result of similar forces acting upon them, when in a plastic state. But there seems to be but little doubt that the mountains of Pennsylvania, and the adjacent ridges of hills, which show so remarkable a uniformity in direction, from N. E. to S. W., have been formed by the slow contraction of the earth's surface, caused by its cooling from its originally heated condition. This contraction which has acted with inconceivable slowness, and with inconceivable power, has produced a pressure at right angles to the general line of the hills; and has forced the crust of the earth into the ridges which we now find. "The brittle rock," says Dana, "experienced the force so gradually that it yielded with little fracture, except along the axes of the folds, where the strain was greatest. The folds were sometimes pressed over until their tops projected westward over their bases—which could only have been done by a force acting with extreme slowness."

There are ample proofs that rock, and even ice, which is a very brittle substance, will yield to long-continued pressure. If a long flat cake of ice is supported at the ends only, and left in that position, it will gradually bend by its own weight so as to be hollow in the middle; and I have seen slabs of stone in which the same effect had been produced in the same way. One of these was a heavy slab covering a grave in the yard by the old Presbyterian place of worship in Donegal, Lancaster Co., Pa. The two ends were supported by low walls, and there was a decided flexure in the stone.

The Kaolin beds lie along the valley of one of the branches of a small run called Beaver Creek. Half a mile or more to the south of it, is a belt of Feldspar, in which a quarry has been opened, from which large quantities of this mineral are being removed. It was an interesting spot, geologically very similar to that described on page 347. The Feldspar lay in a thick massive stratum, less mixed with Quartz than in the former mine. But Quartz was present in abundance, and crystals of Mica were scattered about, showing that the rock was not essentially unlike the gneiss rocks in the adjoining districts, and differed principally in the constituent materials being formed into separate masses, instead of being mingled in minute crystals. About 900 tons per month of this Feldspar are ground in a mill near by, and shipped to manufacturers of pottery, &c., in many parts of the United States.

The stone is first crushed into a coarse powder, by huge grindstones of several tons weight, which revolve upon it. This powder is then placed in iron cylinders where it revolves for several hours in contact with a bushel or so of small egg-shaped pebbles of extremely hard stone, brought from the coast of Greenland or Norway. This reduces it to a fine powder.

The visit to this quarry enabled me the better to understand the Kaolin deposit which appears to be a bed of 125 feet in width, lying at the bottom of the little hollow along which flows Beaver Creek. It has no doubt at one time been a layer of Feldspar, such as I saw exposed in the quarry in the vicinity, and through the decomposition which so readily affects Feldspar, it has been converted into white plastic clay, so valuable in the making of china. In the workings we visited a large amount of the overlying earth had been removed; but the Kaolin is now obtained by sinking shafts into it to a depth of about 100 feet, and then running drifts as far as convenient into the clay. It is so impervious to water, that very little trouble is experienced in keeping the workings free from that fluid. How deep the deposit extends is not known, as none of the shafts that have been sunk, have reached the bottom; but it is probable that if a sufficient depth were attained, the Kaolin would be found to change into the rocky Feldspar, from which it has been manufactured by the chemical forces of nature.

A small spur of limestone rock projects at one end of the excavation. The proprietor of the mine suggested that the toughness of *his* Kaolin (which he claimed to be greater than usual) might be due to the presence of a portion of lime; and in support of this theory, he stated that at one time he had introduced water from some limestone springs into his mill, to wash the Kaolin. The effect was to render it so tough and plastic, that it was unmanageable, and would not pass through the pumps.

The Kaolin as it comes from the mine is a moist mass of clay. This is thoroughly mixed with water, and the quartz sand, and small particles of Mica which it contains are allowed to settle, while the particles of Kaolin remain longer in suspension, and are carried by the water into vats, where they also settle. The semi-fluid substance is then pressed in cloths to remove the most of the water, and the residuum dried, when it is ready for shipment.

Pure Kaolin is a Silicate of Alumina, with a little water in combination. That furnished by the National Kaolin Company contains only about 2 per cent. of other ingredients, of which about 1.5 per cent. is oxide of iron. Where iron is more abundant, it gives the clay a darker yellow shade, which is objectionable in the manufacture of white ware. The quality of the clay must vary with that of the rock from which it is formed.

The great agent in the decomposition of the Feldspar rock is water percolating through the strata, and this is especially effective when there is a stratum of soil above it, from which the water can absorb vegetable and other acids, which act chemically on the rock. The depth to which the decomposition goes in a bed of Feldspar is determined by the drainage outlet of these percolating waters—which in the present instance is probably the bed of the Brandywine Creek, a short distance to the west of the mine.

Of the clay dug from these pits, about two-thirds are estimated to be sand and refuse; and one-third marketable Kaolin.

After leaving the Kaolin works and the Feldspar quarry, we visited a quarry or mine, from which a large amount of garnet rock is taken—which is used for making sand-paper and similar uses. The hardness of the material adapts it for such purposes. In describing the quarry at Avondale in Chester County, a few weeks ago, I spoke of the large rounded crystals of garnet which were imbedded in the stone of that quarry. Garnets are found in many places in the slaty rocks (Mica-schists) which abound in the southern parts of Delaware, Chester and Lancaster counties; and in some places they so abound as to form a large part of the substance of the rock. The specimens which we obtained at the "Garnet Mine" were composed of masses of crystals, from the size of a small grain of sand to that of a large pea, intermingled with Quartz and some Mica.

During one part of our day's travel, we passed over a field of quartz gravel, which reminded me of my Jersey home—especially when I saw specimens in which the gravel had been cemented together by oxide of iron, forming a pudding-stone, such as is common in eastern New Jersey, and which is spoken of in the geological treatises, as a *Ferruginous conglomerate.*

J. W.

For "The Friend."

John Churchman.

(Continued from page 358.)

I retained my care and circumspection for some time; but through unwatchfulness and a desire for play, which led into lightness and forgetfulness, I lost this state before I was twelve years of age; and though the Lord was near, and followed me by his reproof, in order to bring me under judgment, I fled from it as much as I could. I let in a belief, that as I had been favored to taste in so wonderful a manner, "of the good word of life, and powers of the world to come, and had so shamefully fallen away, there remained for me no more sacrifice for sin; but a fearful looking for of judgment, and fiery indignation," which as I thought, burned in me to that degree that I was afraid to be alone, for it seemed to be loudly proclaimed in me, that whether I eat, or drank, waked, or slept, I was accursed. When alone, I abhorred myself; but when in company, I used my utmost endeavors to hide my condition by being cheerful and arch in my discourse, and was thought by most young people to have a knack, as they called it, at jesting and witty turns; yet even in this time, I entertained such a value for religion, that I was not willing to disclose my situation, lest I should be a reproach thereto, or discourage others from seeking happiness. When night came and I went to bed, no tongue can express the anguish I felt. I was afraid to lay awake, and afraid to desire sleep, lest I should be cut off from the land of the living, and my portion appointed in utter darkness. I so far neglected my learning, that when about thirteen years old, I could read but poorly, though once a ready reader. I was not willing that good Friends should take notice of me, or look me steadily in the face; for I thought they would discern my wickedness, and it would be a trouble to them, or their reproving me would add to my distress. I seemed to be left without any power to resist what I knew to be evil, and being ashamed that I had so lost my little learning, I sought to divert myself by endeavoring to regain it. My former genius and delight returned, and when about fifteen years of age, I had made great improvement, not only in reading, but in writing, arithmetic, and several branches of the mathematics, and began to value myself thereon, and so got over the convictions of the Divine Witness, which spoke trouble in me. During this time I was diligent in attending meetings, hoping at seasons that the Lord would condescend once more to visit me; for a saying of an eminently pious man was revived in my remembrance, "That if there remained a desire in the heart after redemption, as it was kept to, the Lord would again assuredly visit such in his own time." I was therefore fearful of neglecting meetings, lest I might miss of the good intended for me; yet the subtle working of the power of darkness was very great, suggesting to me that all things came by nature, and that there was no God, no heaven, no devil, no punishment for evil, religion a jest, and painful care about futurity a silly whim, propagated to deprive people of pleasure. But blessed be the Lord! He preserved me from this snare; for while I felt his judgments for sin, I believed in

his being and holiness; and I am indeed fully of the mind, that no man can be an atheist before he acts contrary to knowledge, when, to allay the horror and anguish of mind he feels for the commission of sin, he closes in with this temptation. At other times the same subtle power would tempt me to despair of mercy, which, if given way to, would lead to distraction; but the hand of the Lord was underneath, though for my disobedience He suffered me to remain in the wilderness and to dwell as among fiery serpents, until He had wasted that disposition in me which lusted after forbidden things.

In this state I continued until I was about nineteen years of age, and as I was one day walking to meeting, thinking on my forlorn condition, and remembering the bread in my Heavenly Father's house, of which I had partaken when I was a dutiful child, and that by straying from Him, and spending my portion, I had been eight years in grievous want, I inwardly cried, if thou art pleased again to visit me, I beseech thee, O Lord, visit my body with sickness, or pain, or whatever thou may please, so that the will of the old man may be slain, and every thing in me that thy controversy is against, that I may be made a sanctified vessel by thy power; spare only my life, until my redemption is wrought, and my peace made with thee!

About this time, viz., in the Tenth Month, 1824, my father died, which was a great loss to our family; and as he had allotted me to live with and take care of my mother, it became my duty to keep mostly at home. I spent nearly a year in the condition above mentioned; often out of hope of ever attaining to the state I had witnessed when very young; but in the fall of the year after I had arrived to the age of twenty years; it pleased the Lord to remember me, who had been an exile, in captivity under the old taskmaster in Egypt spiritually, and by his righteous judgments mixed with unspeakable mercies, to make way for my deliverance. I was visited with a sore fit of sickness, which in a few days so fully awakened me, that I had no hope of being again entrusted with health. My misspent time, and all my transgressions were brought to my remembrance, and heavy judgment was upon me for them. I was met with in this narrow path, and could no longer fly from God and his spirit in my conscience, whose sore displeasure I had justly incurred. I had heard of men who had been notorious offenders, and fled from the justice of the law, until they became outlawed; such in a spiritual sense my case appeared to be. I thought I had, as it were, heard an act of grace and free pardon repeatedly proclaimed, if I would return and live uprightly for the future; but in the time of such visitations, I concluded it was only to bring me under judgment and to take me from my pleasure, for that my offences would never be pardoned, and so I had withstood, or neglected those visitations. I now saw clearly, that herein I had followed the lying suggestions of Satan, my enemy. At this time my old will in the fallen nature gave up its life, and I cried, "I am not worthy to live or enjoy thy favor, yet Oh Lord! if thou wilt be pleased to look on me with an eye of pity, do what thou wilt with me, magnify thy own name, prepare me by thy judgments and power that thy mercy may be shown in and by me, whether thou cut the thread of my life, or shall grant me more days, which is only in thy power." My heart was made exceedingly tender, I wept much, and an evidence was given me, that the Lord had heard my cry, and in mercy looked down on me from his holy habitation, and a willing heart was given me and patience to bear his chastisements and the working of his eternal Word, which created all things at the beginning, and by which only poor fallen man is created anew in the heavenly image and prepared to praise Him with acceptance, who lives for ever and ever.

Whilst I lay in this condition I said little or nothing, but was quite sensible, yet exceedingly weakened, having for about twenty-four hours felt more inward and inexpressible anguish, than outward pain. Toward the morning of the fifth day and night of my illness, I felt the incomes and owning of Divine love in a greater degree than ever; for the prospect I had of so great forgiveness made me love the more, for love is ever reciprocal. I saw the morning light and thought all things looked new and sweet. I lay where the sun shone near, or on my bed, and have sometimes since thought, that being weak, the strength of the light and too much company hurt me. I leave this hint to excite nurses and those who have the care of very weak indisposed people, to beware of letting over much light come upon them, or many visitors, except they be such who are sensible of the weak by being inward and quiet, waiting to feel the sympathy which truth gives, the company of such being truly refreshing.

It pleased the Lord to restore me so that I recovered my usual strength, and was frequently humbled under a sense of the tender dealings of a merciful God, whose goodness and owning love I felt to be very near. I then loved retirement and to feel after the incomes of life, and was often fearful lest I should again fall away. In this time it was manifested to me, that if in patience I stood faithful, I should be called to the work of the ministry. I loved to attend religious meetings, especially those for discipline, and it was clearly shown me, that all who attend those meetings should wait in great awfulness, to know the immediate presence of Christ, the Head of the Church, to give them an understanding what their several services are, and for ability to answer his requirings, for it is by his light and spirit that the Lord's work is done with acceptance, and none should presume to speak or act without its motion and direction. They who act and speak without it, often darken counsel, mislead the weak, and expose their own folly, to the burthen and grief of sensible Friends. It was in great fear that I attempted to speak in these meetings, and as I kept low, with an eye single to the honor of truth, I felt peace and inward strength to increase from time to time. It is good for all who are concerned to speak to matters in meetings for discipline, to take heed that their own spirit do not prompt thereto, and to mind the time when to speak fitly; for a word in season from a pure heart is precious, and frequently prevents debates instead of ministering contention, and when they have spoken to business, they should turn inward to feel whether the pure truth owns them, and in that rest, without an over anxious care whether it succeeds at that time or not, so Friends will be preserved from being lifted up, because their service is immediately owned; or if it should be rejected or slighted, in this inward humble state, the labor is felt to be the Lord's.

(To be continued.)

"The children of this world are wiser in their own generation than the children of light," but it is not necessary for Christians and churches to act foolishly in order to make good their claim to be true disciples.

Selected.

OUR OWN.

If I had known in the morning
How wearily all the day
The words unkind
Would trouble my mind
I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex "our own"
With look and tone
We may never take back again.

For though in the quiet evening
You may give me the kiss of peace,
Yet it might be
That never for me,
The pain of the heart should cease.
How many go forth in the morning,
That never come home at night!
And hearts have broken
For harsh words spoken
That sorrow can ne'er set right.

We have careful thoughts for the stranger
And smiles for the sometime guest;
But oft for "our own"
The bitter tone,
Though we love "our own" the best.
Ah, lips with the curve impatient!
Ah, brow with that look of scorn!
'Twere a cruel fate
Were the night too late
To undo the work of morn.

—*M. E. Sangster.*

Selected.

HE GIVETH HIS BELOVED SLEEP.

BY ALEXANDER R. THOMPSON.

O precious gift of thoughtful love!
To weariness the timeliest
That it can need or ask, above
All price, the benison of rest!
The rest that help and healing brings,
To wakeful eyes that watch and weep,
Beneath its strong and silent wings.
He giveth his beloved sleep.

And then to them whom lovingly
His tender hand to sleep hath stilled,
He giveth on in full and free
Bestowal, till all need is filled.
To sinew strength, so it may bear
The burden of another day,
To failing heart the will to dare
The strain and peril of the way.

And thus there cometh by his gift,
Out of this mimic death of sleep,—
Marvel of love,—the silent lift
To fuller life, whose feet can keep
Upon the rugged way their hold,
And steadily can onward fare,
Come toil and trouble manifold
Gladness or sadness, peace or care.

He giveth sleep, with gentle hand
From weary limb and throbbing brain,—
His angel,—to unclasp the band
That holds them prisoners to pain.
In slumber sweet He giveth peace,
Longer or shorter let it be,
Yet for the while a glad release,
A welcome, blest immunity.

Sometimes the waking here below
Is only to another morn
Of time on earth; but even so
His own to fresher life are born.
And sometimes they from sleep awake
Not here, but on the other side;
And so to them has come the break
Of the transcendent morning-tide.

—*S. S. Times.*

TO AN AFFLICTED CHRISTIAN.

'Tis a Heaven below
Our Saviour to know,
And to feel that his presence is near us,
To sweeten the way
While on earth we still stay,
And in our afflictions to cheer us.

D. H.

For "The Friend."

Early Meeting-houses of Friends.

(Continued from page 357.)

FOURTH STREET MEETING HOUSE.

The meeting-house on Fourth Street near the orner of Chestnut, on the site now occupied by he William Forrest buildings was erected in 763, and seems to have been designed largely o accommodate the "Youths' Meetings," which ere organized in 1696, and held four times a ear, on the Second day after the Quarterly leeting; also to afford a suitable place to hold lonthly and other business meetings. Although he chambers of the Great Meeting House had een fitted up for that and kindred uses, as be- ore alluded to, Friends did not appear to be well uited in that respect, and after various plans had een proposed, among others the enlargement of ne Pine Street House, the following conclusion as reached:—

Seventh Month, 1763.—"It being considered, nd now agreed to, that a building should be rected on some part of the lot belonging to this eeting on which the Public School House ands, which may not only serve for this pur- ose, but for the accommodating the meeting eld Quarterly with the scholars under the care f Friends, which has for some time past been uch wanted."

A committee was appointed to prepare a lan and make an estimate of the cost, who pro- osed that the building be one story high, 76 eet front on Fourth Street, 42 feet deep, and 12 eet high; and that it should not stand nearer ne wall of the school house than 25 feet; their lan was adopted and the work commenced. ut upon further consideration it was deter- ined to raise the building another story.

Eleventh Month.—"The Friends who under- ook to solicit subscriptions for carrying the eeting house (now building) another story, eport that they have obtained subscriptions to he amount of 550 pounds, &c., upon considera- on whereof, and the report of the workmen at materials may be readily procured, it is greed to carry up the wall another story be- ween 10 and 11 feet, and to get the house cov- red in," &c.

It was completed the following year, as ap- ears by a minute of the Monthly Meeting, as ell as in the answer to the general queries, iz:—

"At a Monthly Meeting held in our new eeting-house in Fourth street, Philadelphia, he 5th of Tenth Month, 1764," and "A new eeting-house on Fourth street in this city (has een built) for the accommodation of our meet- gs for discipline."

After the division of Philadelphia Monthly leeting into three parts, or Districts in 1772, he Monthly Meetings for the Southern District ere held in this house, as is shown by their pening minute, viz:—

"On the 25th day of the Eleventh Mouth, eing the fourth of the week, 1772, divers men nd women Friends assembled in our meeting- ouse on Fourth street, being the first Monthly leeting of Friends of Philadelphia for the outhern District, appointed for the maintaining f the testimony of Truth and our Christian iscipline, within the limits prescribed for the aid Monthly Meeting."

A select school for girls was held in the second tory of this building for many years; later a rimary school was opened on the first floor, fter it ceased to be used as a meeting room.

The building was taken down in 1859, and the large block of business buildings erected on its site, and that of the old Academy building, which was removed in 1867.

FAIR HILL MEETING.

The first mention we find made of this meeting, is by a minute of Philadelphia Monthly Meeting, in the Twelfth Month, 1702, viz:—

"Some Friends living distant from the meeting, between this and Germantown, and Frankfort, proposed the building of a meeting-house near the Half-Way Run. The meeting after considering the matter, thought fit to leave it to the neighborhood of Friends thereabouts, if they think themselves able to go on, without the assistance of Friends in the town, who are at present building a meeting-house, and cannot help them, unless they defer it to another year."

"A piece of ground containing four acres was purchased in 1703 by Nicholas Waln and John Goodsonn, for the sum of £8, current money, of Pennsylvania, by the direction and appointment of the members, or persons belonging to the Monthly Meeting of the people of God called Quakers, in Philadelphia, and by them held in trust 'For the benefit, use and behoof of the poor people of the said Quakers belonging to ye said meeting forever, and for a place to erect a meeting-house and school-house on for yc use and service of ye said people, and for a place to bury their dead," on which was afterward erected Fair Hill Meeting-House.

This land was bounded on the northwest by another tract of land of 20 acres, which came into the possession of Friends by the will of George Fox. "For a meeting-house, and a school-house, and a burying place, and for a playground for the children," &c.

There was considerable difficulty in getting the land located, and the title does not appear to have been fully confirmed to the Monthly Meeting of Philadelphia until the year 1767; seventy-seven years after the death of George Fox.

The meeting-house was erected probably in 1706, as a minute of Second Month, 1707, mentions it as being completed; also that a bill was presented "for fencing a little burying ground at Fair Hill, which was allowed, and ordered to be paid; David Lloyd and Anthony Morris are desired to enquire into the conveyance of the said house and ground at Fair Hill."

Tenth Month, 1759.—"The meeting being informed that some convenience is wanting at Fair Hill meeting-house the better to accommodate the holding of their meeting and school there, Isaac Zane (*et al.*) are desired to view the same, and after conferring with Friends of that meeting to get what is necessary done."

First Month, 1761.—"The Committee reported a bill for repairs, and building a partition in Fair Hill meeting-house, which was approved."

This house does not appear to have been used as a meeting house much after the beginning of the present century; for in the allotment of property to the different Monthly Meetings in 1817, there was assigned "to Green Street Monthly Meeting the four acres of land at Fair Hill, on which was the old graveyard, and all the buildings, including the brick kitchen attached to the stone farm house, which was erected for Fair Hill meeting-house."

This venerable structure, in which many of the ancient worthies delivered their gospel messages, was obliged to give way to the march of improvement, and was removed in 1888 to allow of the opening of Cambria street.

J. W. Lippincott.

Saved by a Lark.

"There is a nest in there, and I am going to find it," said Helen to herself. She parted the tall yellow wheat-stalks to right and left, and went forward, looking all about her with her bright, sharp eyes. She did not have to go very far, for right before her was the nest, sure enough, and in it were three little birds.

Was there ever anything so cunning as those little heads, with their tiny bills wide open! It was such a pretty place for a nest too. Helen clapped her hands again, she was so happy.

Then she sat down by the nest, but she did not touch the birdies. It was like being in a golden forest, for the grain was high above her head.

Soon her eyes began to feel heavy, for she was very tired after her long walk. She lay down, with her head upon her arm, and in a short time was fast asleep.

On came the horses, drawing the great reaper with its sharp, cutting knives. Helen's father was driving, and they were coming right towards the spot where the little child was laying. Oh, Helen, little does your father think that you are hidden there in the tall grain!

What was it that made the farmer check his horses all at once? Did something tell him that his dear baby was in danger? Oh, no; he thought that she was safe at home with her mother. But he was a good man, with a kind heart, and he saw something that made him stop.

The lark was flying wildly about over the grain that was in front of the reaper. She seemed to say, "Stop! stop!" The farmer thought that he knew what she meant, and he was too kind-hearted to harm a bird's nest. So he said to one of the men, "Here, Tom, come and hold the horses. There must be a nest somewhere among this grain I will walk in and look for it."

What a cry the men heard when he found little Helen fast asleep by the lark's nest! How his heart almost stood still when he thought of the danger that she had been in! He caught her up in his arms and covered her face with kisses. "Oh, my darling!" he said, "it was the lark that saved you."

Yes, it was the lark, and his own kind heart, that had saved her. Helen was carried home in her father's strong arms. She could not understand what made the tears run down his cheeks.

It was some time before the men could go on with their work. They left the grain standing around the lark's nest, to thank her, as they said, for saving little Helen.

As they stood looking at the little birds in the nest, one of the men, with big tears in his eyes, said, "God bless the birds! Come away, boys, and let the little mother feed her babies."—*Harper's Second Reader.*

A Deed of Kindness at Newton, Massachusetts.—The hill was alive with merry boys and girls on a bright afternoon in winter. What fun it was indeed to coast swiftly down the icy slope, and what shouts of ringing laughter as the sleds flew down the hill.

Young and old seemed to be having the gayest time possible. Big boys on double-runners, with crowds of little tots at their backs, with rosy cheeks and sparkling eyes, turned the sharp corner at the end of the hill, to shortly help drag the heavy carry-all up to the top again.

The sun had almost set, and its rosy light filled the street, but before any had started to go

home, a man driving a large load of wood began to ascend the icy path. The sleds steered out of the way, as the poor horse tried almost in vain to go on.

Suddenly he stopped, for he could go on no further. The road was so slippery that in trying to walk his hind legs slipped from beneath him. The man seemed enraged, and began whipping the poor creature cruelly. As the horse could not go on, the man struck harder. Meanwhile, a little girl, Amy by name, got off her sled, and stepping up to the man said politely, "Couldn't I help you with your horse, sir? the load of wood seems very heavy for him." The man looked very much surprised, but stopped immediately. Amy went up to the horse, patted his nose gently, and whispered kindly in his ear. A number of boys were taking a few of the logs off the cart, and transferring them to their sleds to drag up the hill.

Amy then led the horse along, for she was very gentle, and the noble creature was perfectly willing to obey her. The man walked along, and really felt much ashamed, as he ought. At last they reached the top, and the boys put back the wood, as the load was not too heavy for a level. As the children all bade each other good-night to go home, the man turned around, saying, "Many thanks to ye, my lads, and to the little missy," which showed how he felt. Which do you think was happier that night, the horse, or the little girl who belonged to the Society for the Prevention of Cruelty to Animals?—*D. M. D. in Our Dumb Animals.*

Old Age.—Rowland Hill, himself a very old man, says that he heard of one who was asked what age he was. He answered, "The right side of eighty." "I thought you were more than eighty," said the inquirer. "Yes, I am beyond it," he replied; "and that is the right side, for I am nearer to my eternal rest."

A man once said to Dr. Rees, "You are whitening fast." The doctor answered him in a sermon which he preached immediately after: "There is a wee white flower which comes up through the earth at this season of the year. Sometimes it comes up through the snow and frost; but we are all glad to see the snowdrop, because it proclaims that the winter is over, and that the summer is at hand. A friend reminded me last night that I was whitening fast. But heed not that, brother; it is to me a proof that my winter will soon be over—that I shall have done presently with the cold east winds and the frosts of earth, and that my summer—my eternal summer—is at hand."

To a humble Christian it was remarked, "I fear you are near another world." "Fear it, sir!" he replied, "I know I am; but, blessed be the Lord, I do not fear it—I hope it."

The apostle Paul was an old man, but, happily for him, he was no agnostic, and so he could say, "I *know* in whom I have believed, and that He will keep that which I have committed to Him until that day; henceforth there is laid up for me a crown of righteousness."

But for old age to be happy it must be a time of acceptance. Old age fought against is miserable; old age accepted is calm and peaceful. Enameled wrinkles dare not smile; the honest wrinkles may even laugh. To be living in a mistake is to be living in a false position, and in all false positions there is weakness and discomfort and misery.

The way to be happy in your old age is to consider that you are not in a false position, but in a right one—in the one which God has ordained for you, and therefore in the one which contains blessings for you—its blessings, its own peculiar blessings. Where you meet with disappointment is in expecting from it what does not belong to it, and what would not be blessing even if it did.—*The Quiver.*

Natural History, Science, &c.

Bread of Water-Lily Seeds.—A variety of water-lily, called Water-Chestnut, grows in China, the fruit of which is collected by women and children, who paddle about among the plants in small circular boats resembling wash-tubs. Other species are grown in Cashmere, where the lakes become so crowded with plants that navigation is impossible. The fruit has the flavor of a chestnut, and may be eaten either raw or cooked. The seeds of the Lotus (*Nelumbo*) were much used as food in ancient Egypt. The Klamath Indians use the seeds of the yellow water-lily (*Nuphea lutea*).

Whiskey and Rattlesnake Poison.—Dr. S. Weir Mitchell mixed the virus of the rattlesnake with alcohol, and injected the solution into animals, and found that its power was not altered. The effect of the poison was less powerful in larger animals than small. The benefit derived from taking whiskey after being bit by a rattlesnake is due to its sustaining the flagging powers while the poison is being eliminated from the system by the excretory organs.

Vegetable Life and Deposits in Hot Springs,—In the Yellowstone springs the maximum temperature at which vegetable life has been found is 185° Fah. Algous growths are very common in the alkaline waters of the Geyser Basins. With rare exceptions, the yellow and salmon tints of the geyser pools, and the red, orange, green and brown of the hot springs are produced by algous vegetation.

The algous vegetation by its vital processes abstracts silica from the hot spring water in which it is dissolved, and converts it into a gelatinous deposit. On the death of the algæ this jelly loses part of its water, and gradually hardens until it becomes a hard, stony mass.

Electrical State of Atmosphere.—In Dakota the atmosphere became so charged with electricity that it was dangerous to touch metallic bodies. An end of barbed wire that came loose set fire to a field of grass. A cow passing along by a barbed wire fence would sustain a continuous fire of sparks from the barbs. In fact the Territory was pretty nearly in a state of spontaneous electrical combustiou.—*Scientific American.*

Leather Tanning by Electricity.—A French firm has succeeded (says the *Scientific American*) in so applying electricity as to hasten the process of tanning. The raw hides are placed in large cylinders, with a decoction of tannin, and made to revolve slowly, while an electrical current is kept passing through the drum. The saving of time and expense over the former method is said to be large.

Poppy Roots.—The Red Poppy has been found to have the property of binding with its roots the soil in which it grows in such a manner as to be valuable in supporting embankments. Several French engineers have undertaken the sowing of railway embankments with poppies.

Child Carried Away by an Eagle.—A peasant with his wife and three children, had taken up his summer quarters in a chalet, and was pasturing his flocks on one of the rich Alps which overhang the Durance. The oldest boy was an idiot, about eight years of age; the second was five years old and dumb; and the youngest was an infant. It so happened that this infant was left one morning in charge of his brothers, and the three had rambled to some distance from the chalet before they were missed. When the mother went in search of the little wanderers, she found the two elder, but could discover no traces of the babe. The idiot boy seemed to be in a transport of joy, while the dumb child displayed every symptom of alarm and terror.

In vain did the terrified parent endeavor to collect what had become of the lost infant. The antics of the one and the fright of the other explained nothing. The dumb boy was almost bereft of his senses, while the idiot appeared to have acquired an unusual degree of mirth and expression. He danced about, laughed, and made gesticulations as if he were imitating the action of one who had caught up something of which he was fond, and hugged to his heart. This, however, was some slight comfort to the poor woman; for she imagined that some acquaintance had fallen in with the children, and had taken away the infant. But the day and night wore away and no tidings came of the lost child.

On the morrow, when the parents were pursuing their search, an eagle flew over their heads, at the sight of which the idiot renewed his antics, and the dumb boy clung to his father with shrieks of anguish and affright. The horrible truth then burst upon their minds, that the miserable infant had been carried off in the talons of a bird of prey, and that the half-witted elder brother was delighted at his riddance of an object of whom he was jealous.

On the morning on which the accident happened, an Alpine yager,

> "Whose joy was in the wilderness—to breathe
> The difficult air of the iced mountain's top,"

had been watching near an eagle's seat, under the hope of shooting the bird upon her return to her nest. The yager, waiting in all the anxious perseverance of a true sportsman, beheld the eagle slowly winging her way toward the rock, behind which he was concealed. Imagine his horror, when, upon her nearer approach, he heard the cries and distinguished the figure of an infant in her fatal grasp.

In an instant his resolution was formed to fire at the bird at all hazards, the moment she should alight on her nest, and rather to kill the child, than to leave it to be torn to pieces by the horrid devourer. With a silent prayer, and a steady aim, the mountaineer poised his rifle. The ball went directly through the head or heart of the eagle, and in a minute afterward the gallant hunter of the Alps had the unutterable delight of snatching the child from the nest and bearing it away in triumph. It was dreadfully wounded by the eagle in one of its arms and side, but not mortally; and, within twenty-four hours after it was first missed, he had the satisfaction of restoring it to its mother's arms.—*Arvine's Cyclopedia.*

Items.

Slavery in Egypt.—In view of the complications on the Zanzibar coast it may possibly interest you to have a *resume* of the methods by which slavery in Egypt has been abolished—as it may now practically be said to be—and of the opinion which has been arrived at in the course of the twelve years' work done since the signing of the Convention, with regard to the utility of endeavoring to intercept caravans of slaves. In the first place we must take the slave-trade as existing under very much the same conditions as any other trade, and remember that when the Government determined to interfere with it there were the usual elements to deal with.

t was regulated by the common laws of supply and lemand, and it could only be attacked, as all trade s attacked, in the market of produce, the market of lelivery, and the transit between the two points. But given the best intentions with regard to carrying on a campaign, a general who shall direct it intelligently is a condition of the first necessity, and n the circumstances of Ismail's deposition and the other political troubles which followed shortly after he signing of the Convention, this was precisely vhat was wanting. The application of the provisions of the Convention was left in the hands of he existing provincial governors and other officials, vho had already their own work to do, and up to he year 1880, the part of the Convention which vas most effectually carried out was the clause directed against the capture of slaves in the Sondan.

In that year, the necessity of more definite direction having made itself felt, a new department was reated. The director of this department had under him a force of from 800 to 1,000 men, and he employed them almost entirely in the attempt to prevent the importation of slaves into Egypt. He was ble to stop the passage of large caravans across the rontier; but, like all attempts to prevent the smuggling of articles which are in great request, the most that his system could achieve was to check he open passage of the living merchandise, and to anse it to be brought in in smaller quantities, and vith risk, of which the unfortunate slaves had frequently to pay the principal cost in the additional ufferings that were imposed upon them.

The war of 1882, followed by the English occuation and the reorganization of the public offices, rought about another change. The slave-trade epartment was amalgamated with the gendarmerie, f which General Baker became Inspector-General, nd Colonel Schaefer was made entirely responsible or the departmental administration. Since that ime Colonel Schaefer has taken the place of the eneral. He has had a great deal of sympathy and elp from the Egyptian as well as from the English overnment. The Khedive and Riaz Pasha have hown warm interest in the movement, and have elped him whenever it lay within their power. Sir Evelyn Baring's hearty and active sympathy with he anti-slavery cause is too well known to need to e dwelt upon. These represent the political forces hich stand in every war behind the fighting force. he credit of the actual planning and carrying out f what has been done belongs to Colonel Schaefer. Ie determined, since he could not fight the slaveade at his source, to fight it here, and try the effect f a determined assault upon the market of delivery. Ie obtained a list of slave-dealers. There were ien, although the Convention had been for six years force, thirty-two in Cairo alone. He had them osely watched, and prosecuted whenever the nance presented itself under the provisions of the onvention, obtaining penalties in cases of convicon which, in addition to the material loss of the onfiscated slaves, varied from one to five years of nprisonment with hard labor. An order of Riaz asha made the buyers equally guilty with the llers. Men of wealth and social position were ied and condemned by court-martial to hard labor. one or two instances offenders took refuge behind the inviolability of the harem, and made their ives responsible for a purchase of which they deared themselves to be in ignorance. A woman ould not be brought before a court-martial; but he Khedive was appealed to, and by the simple exercise of his personal authority a lady was banished r a year to her country estate. The punishment more severe under the circumstances which atnd it than it sounds, and it was found to be fectual. Excuses of the kind were not repeated.

Still great difficulties existed in the way of obining information. Anything like a house-to-ouse visitation is, of course, impossible in a Mussulman country, where the harem wraps one-half society in its veil. It was essential to win, somehow or other, the co-operation of the slaves themlves, and to convey to their minds the main fact at by the law of Egypt they had only to ask for eir freedom in order to become free. The manumission bureaus at which they had to present themlves had been created by the Convention. But ere were only four—one in Alexandria, one in Cairo, one for the provinces of Lower Egypt, and one for the provinces of Upper Egypt. They were manifestly insufficient in number, and up to the year 1885, they were independent of the Slave Trade Department. In 1885, when Colonel Schaefer had already been at work for two years, they were placed under his control. He immediately multiplied them throughout the provinces, creating one for each province throughout Egypt, and in the province of Esneh, near the frontier, where they were most required, one for each district. Each bureau became not only a centre for the performance of its own special work of giving out manumission papers to the slaves who asked for them, but in a very effective, if informal, way a centre of advertisement of the movement. Through a thousand channels the information filtered to the ears of slaves that slavery was at an end for those who chose to end it. Even in the most carefully kept harems they are not prisoners. It became possible for everyone to go to a manumission bureau, and the result of the multiplication of these offices was that the number of slaves freed in Egypt mounted rapidly from about 600 to 1,800 a year. It is now steadily decreasing, and it is confidently hoped that before long the possession of slaves, as well as the trade in slaves, in Egypt will be a thing of the past. At present it must not be forgotten that the possession of slaves is not illegal. The Convention was directed against the buying and selling of slaves. The possession of them was left to die the natural death which must result from the suppression of the trade. Nothing has dealt a sharper blow at the trade than the ease with which the slaves are now freed. It has converted them from a good to a bad investment.

Practically, therefore, the conclusion to be drawn from the work of the last twelve years in Egypt are, first, that it is perfectly possible to destroy the slave-trade in any given market of delivery, and the Turks, if they would, might destroy it in a similar manner in Asiatic Turkey, which is at present the principal market of the slavers of the Sondan; secondly, that it is of great importance to attack it at the source of supply, but this can only be done by having the source of supply under the control of an orderly Government; and thirdly, that it is almost useless to attack it between those two ends. The result of coast and frontier blockades under existing geographical conditions has been found to be that a very small percentage of exported slaves are captured, and so long as the trader is sure of his price in the market with which he deals, the loss of these is not great enough to affect the trade. For one dhow in ten which may be captured the trader recoups himself in the price of the other nine, and the freedom of the few slaves who obtain their liberty is paid for by the added sufferings of the remainder, who are carried to their destination under the difficult conditions of concealment.—*Abridged from "The Manchester Guardian" of Fourth Month 20th. From a Cairo correspondent.*

What Shall a Bright Girl Read?—The late Bishop George F. Pierce, of the Methodist Episcopal Church, South, in a letter, dated St. Louis, Oct. 5th, 1856, to his daughter Claude, gives the following wholesome counsel:—

"I wish, my daughter, that you would devote yourself to serious reading. It is necessary, not only to develop your mind and make your knowledge respectable in society, but it is a high moral duty. It is a grave question whether a Christian ought to read anything that does not increase knowledge and prepare for life. The very most that can be allowed on the other side is a *little* light reading for recreation. You, I fear, are wasting time with magazines and tales and empty stories in general. This is a great evil; in fact, a *sin*. Quit it. Read history, biography, poetry, the English classics; study the Bible in its doctrines, principles, and history. You will thus improve your mind, heart, character. I want you to be wise, good, happy. The time has come for you to prepare earnestly for life and its responsibilities. A word to the wise is sufficient."

THE FRIEND.

SIXTH MONTH 15, 1889.

The mail of this morning (Fifth Month 27th) brought two proofs of the interest felt in the proposed "prohibition amendment" to the Constitution of Pennsylvania. One was a letter from a valued Friend in Kansas, who says:—"It has been with deeply exercised feelings that I have looked forward to the election that is to decide the question of continuing the open saloon under the sanction of the State [of Pennsylvania]." "It seems to me that we have had all the facts and arguments needed in this case; and that what is needed now in that State contest, is to incite the people to lay aside all party claims, all evil surmises as to whether the adoption of the amendment will hurt or help this or the other political party—and weigh the saloon in the balance against the individual citizen, against the peace, quietude and prosperity of the country against *every* thing that ennobles, elevates and refines—and then go to the polls and vote their honest conviction of right."

As to the condition of things in Kansas, the same Friend says:—"It may be safe to say, that our prohibitory laws are as well enforced as other criminal laws at this time—so much so that no liquor is made in the State; there is no open saloon under the sanction of State license, and but very few places where liquors are sold openly.

"Whereas we had nine years ago several large breweries and some distilleries, a number of extensive wholesale liquor-dealers, and several thousand saloons, much drinking to intoxication; now comparatively we have none but what is under the ban of law. Unprecedented prosperity has followed the banishment of the saloon."

The other was a copy of the West Chester *Local News*, containing an appeal to the young men of Chester County, by our friend William P. Townsend, cautioning them against the use of strong drink, in which he quotes Charles Lamb's warning to the intemperate, as follows:

"The waters have gone over me; but out of the black depths, could I be heard, I would cry out to all those who have set a foot in the perilous flood. Could the youth, to whom the flavor of the first wine is delicious as the opening scenes of life, or the entering upon some newly discovered paradise, look into my desolation and be made to understand what a dreary thing it is, when he shall feel himself going down a precipice with open eyes and a passive will; to see his destruction and have no power to stop it, and yet feel it all the way emanating from himself; to see all godliness emptied out of him, and yet not be able to forget a time when it was otherwise; to bear about the piteous spectacle of his own ruin. Could he see my fevered eye, feverish with the last night's drinking, and feverishly looking for to-night's repetition of the folly; could he but feel the body of the death out of which I cry hourly with feebler outcry to be delivered, it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation."

We are pleased to see these evidences of concern in regard to what we are all convinced is a great evil; and we would gladly encourage all our readers to patiently dwell under such a feeling, which will not only prompt each one to

such labors as may be right for him or her to undertake, but will awaken secret aspirations to the Father of all, to rebuke that which is wrong, and to save men from destruction. The Apostle Paul, in writing to Timothy, exhorted that "supplications, prayers, intercessions, and giving of thanks be made for men; for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." We are told, that the fervent, effectual prayer of a righteous man availeth much. Therefore let none think themselves useless because the only field of service open to them seems to be secret pleading with the Almighty Ruler for the exercise of his power on the hearts of his people. Cowper says of him whose warfare is within, where unfatigued his fervent spirit labors:—

"Perhaps the self-approving, haughty world, that
Scarce deigns to notice him,
Receives advantage from his noiseless hours,
Of which she little dreams. Perhaps she owes
Her sunshine and her rain, her blooming spring
And plenteous harvest, to the prayer he makes,
When, Isaac-like, the solitary saint
Walks forth to meditate at even-tide."

SUMMARY OF EVENTS.

UNITED STATES.—The work of clearing away the débris of the flood at Johnstown, in this State, is progressing rapidly. About 7000 laborers were employed the past week. It has been decided that the State authorities should assume all liabilities for the removal of the débris from the town sites and the drift at the stone bridge, and the work necessary for putting the valley in good sanitary condition and preventing the pollution of the water supply of distant cities and towns. It is also agreed that none of the money sent for the relief of the sufferers should be used in clearing the towns; that this work should be done by the State, and that the contributions of money, food, clothing, &c., which the public are expected to continue, shall be used to supply the necessities of the survivors. The number of dead actually recovered in the district up to the 10th instant is more than 3000, of whom about half have been identified.

Thirty-two lives were lost during the flood in Centre County, this State. The damage to property will be over $2,000,000. It is estimated that three-fourths of the 200,000,000 feet of lumber carried away from Williamsport is floating about the Chesapeake or lying on its shores.

Navigation in Chesapeake Bay is badly obstructed by the immense quantity of logs and lumber, and other drift matter, through which vessels can pass only after great delay and with extreme care. At night navigation is not practicable.

Washington, D. C., has suffered heavily from the flooded Potomac River. Some of the streets of the city were flooded, and the only traffic in them was by means of boats. The damage to property is about $2,000,000.

A conflagration in Seattle, Washington Territory, on the night of the 6th instant, burned over 64 acres, destroying the entire business portion of the city. The loss is estimated at $10,000,000. The insurance amounts to about $4,000,000.

It is reported from the Rosebud Agency in Dakota that the Chiefs Hollow Horn, Bear and High Hawk have withdrawn from the opposition and agreed to sign the treaty. Their action insures the acceptance by the Indians of that agency of the terms offered by the Government for the cession of the surplus land of the Great Sioux Reservation. The Commissioners, after remaining a few days longer to obtain signatures of Indians living at a distant point, will go to the Pine Ridge Agency.

The International Indian Council held its final session in Purcell, Indian Territory, on the night of the 6th instant. The land question was discussed, and every delegate opposed sales to the Government on the allotment plan, and resolutions were adopted in executive session reprimanding the Creeks for selling Oklahoma; opposing the sale by the Cherokees of the Cherokee outlet or any other lands in the territory, and calling upon the various tribes and nations to stand by each other in opposing a change in their land system and further encroachment of whites.

In announcing the arrival at Deming, N. M., of Lieutenant Schwatka, a despatch from that place states:—"His party has been successful beyond all expectations in their explorations, and especially in Southern Chihauhau, where living cliff and cave dwellers were found in great abundance, wild as any of the Mexican tribes at the time of Cortez's conquest. The abodes they live in are exactly similar to the old, abandoned cliff dwellings of Arizona and New Mexico, about which there has been much speculation. It was almost impossible to get near the dwellers, so wild and timid were they. Upon the approach of white people they fly to their caves by notched sticks placed against the face of the cliffs, if too steep, although they can ascend vertical stone fences if there are the slightest crevices for their fingers and toes."

Laura Dewey Bridgman, the celebrated blind deaf mute, died on the 24th of Fifth Month, at the Perkins Institute at South Boston. She was born in Hanover, N. H., Twelfth Month 21, 1829. Until two years old all her faculties were intact. At that age a fever deprived her of speech, sight, hearing and smell. With the only remaining sense, that of touch, she learned to read, converse, sew, and do all, in fact, that a person thoroughly endowed could do. She was scrupulously neat in her dress, delighted in company, and very affectionate.

Governor Hill, of New York, has vetoed the bill to tax the sale of beverages, known as the Vedder bill. His grounds are that it is useless, cumbersome and extravagant, existing laws being amply sufficient to cover all cases sought to be covered by the bill. The Governor says it was introduced and urged before the Legislature simply to retard and embarrass the proper solution of the excise question. The Governor also vetoed the High License bill. He said it was pressed merely as a matter of political expediency.

The Connecticut House of Representatives on the 4th instant, defeated the bill giving women the right to vote on questions pertaining to the sale of intoxicating liquors.

The British steamship Red Sea is now bound to Philadelphia from Hamburg with 4000 tons of beet sugar, said to be the largest cargo of the kind ever brought to this port.

Deaths in this city last week numbered 386, a decrease of 7 as compared with the previous week and an increase of 66 as compared with the corresponding week last year. Of the foregoing 196 were males and 190 females: 43 died of consumption; 22 of diseases of the heart; 21 of pneumonia; 20 of old age; 18 of inflammation of the brain; 17 of inflammation of the stomach and bowels; 17 of marasmus; 15 of convulsions; 14 of typhoid fever; 12 of cholera infantum and 11 of apoplexy.

Markets, &c.—U. S. 4½'s, 107; 4's, reg., 128¼; coupon, 129¼; currency 6's, 118 a 131.

Cotton sold in a small way to spinners at 11⅜ cts. per pound for middling uplands.

Feed.—Winter bran, choice and fancy, $14.75 a $15.00; do., fair to good, $14.00 a $14.50.

Flour and Meal.—Western and Pennsylvania super, $2.37½ a $2.75; do., do., extras, $2.87½ a $3.37½; No. 2 winter family, $3.50 a $3.90; Pennsylvania family, $4.00 a $4.25; Pennsylvania roller process, $4.10 a $4.75; Ohio, clear, $4.10 a $4.40; do., straight, $4.50 a $4.75; Indiana, clear, $4.10 a $4.40; do., straight, $4.50 a $4.75; St. Louis and Southern Illinois, clear, $4.10 a $4.40; do. do., straight, $4.50 a $4.75; winter patent, fair to choice, $4.75 a $5.25; Minnesota, clear, $3.25 a $4.00; do., straight, $4.50 a $5.00; do., patent, $5.35 a $5.65; do., favorite brands, held higher.

Grain.—No. 2 red wheat, 90 a 90½ cts.
No. 2 mixed corn, 41 a 41¼ cts.
No. 2 white oats, 32½ a 33 cts.

Beef.—Best selling from 7 a 7⅛ cts.; good, 6¾ a 6⅞ cts.; medium, 6½ a 6⅝ cts.; fair, 6 a 6¼ cts.; common, 5¾ a 5⅞ cts.

Mutton.—Best selling from 9⅞ a 10 cts.; good, 9½ a 9⅝ cts.; medium, 9¼ a 9¾ cts.; fair, 9 a 9⅛ cts.; common, 8¾ a 8⅞ cts.; lambs, 12 a 14 cts.

FOREIGN.—Arthur Wellesley Peel, Speaker of the House of Commons, welcomed the visiting American engineers at Leamington, on the 10th instant. In his address he said the English people admired the great feats performed by American engineers. Any one travelling in America was bound to admire the enormous energy, prowess and force that dominated the powers of nature. The heart of England went forth to the great republic beyond the sea. The visitors would find a ready welcome everywhere.

At the Thames Police Court, London, some days ago, a woman, who had been convicted 237 times at that and other courts in the metropolis, was charged with being drunk and disorderly. She got five days of hard labor.

Two houses of leading Boulangists have again bee searched by the police. It is alleged that papers whic implicate General Boulanger in an International pl were discovered.

A violent shock of earthquake occurred at Brest, i France, on the 7th instant.

The town of Zbariaz, in Austrian Galicia, was almo entirely destroyed by fire on the 10th instant. Man lives were lost.

On the 6th of the present month, Premier Cris announced in the Chamber of Deputies that the Italia troops occupied the Kerin district, in Abyssinia, an that henceforth that district would be retained b Italy.

It is reported in St. Petersburg that during th Shah's visit there a secret treaty was made betwee Russia and Persia for the temporary annexation o Northern Persia to Russia in certain cases.

The Panama Canal enterprise has failed beyond re trieval. The Jamaica Government has sent a com missioner to direct the removal of the workmen. H has already sent away 4,000. Three thousand mor will go as soon as steamers can be found. The suffer ing of those left on the Isthmus is intense. Food an shelter are almost inaccessible. Further, the tropica wet season is at its height.

A despatch from Ottawa says, the Weldon Extradi tion act of last session has been transmitted to the Im perial authorities for approval or otherwise, the hom Government having power to veto any Dominion legis lation within two years after its passage by the Parlia ment of Canada. In the event of its being intimate by the Imperial authorities that the act be left to it operation, it is proposed to declare it in force an effect as regards the United States and Mexico.

CORRECTION.—Owing to a misapprehension, a sen tence was omitted from the article on "Our Testi monies," in last weeks' FRIEND, by which a wron impression is given. The remarks: "Your strengt will consist in your keeping to yourselves. If you mi with the world you will lose your strength with you distinctive peculiarities," were attributed to Joseph J Lewis, which is not correct, as they were made by El K. Price. The interesting remarks of Jos. J. Lewis follow in the next paragraph.

NOTICES.

WESTTOWN BOARDING SCHOOL.—A Stated Meetin of the General Committee will be held at the scho on Fourth-day, the 19th inst., at 8 A. M.

The Committees on Instruction and Admissions me the previous evening, at 7 o'clock, at the school.

The Visiting Committee meet at the school o Seventh-day, 15th inst.

Conveyances will meet the 2 53 and 4.55 trains o the 15th and 18th instants, at Westtown Station.

WM. EVANS,
Philada., Sixth Mo. 1889. *Clerk.*

MARRIED, Sixth Month 6th, 1889, at Friends' Mee ing-house, Fourth and Arch Streets, Philadelphi CHARLES C. SCATTERGOOD, of Paoli, Chester Co., Pa to MARY Y., daughter of James and Lydia A. Davi of Malvern, Chester County, Penna.

DIED, First Month 15th, 1889, SUSAN T. SEXTO wife of Thomas Sexton, in the 64th year of her age, member of Chesterfield Monthly Meeting of Friends

——, at his residence, in Hamilton Co., Ind., Thir Mo. 28th, 1889, DAVID HAWORTH, an esteemed men ber of Westfield Monthly and Preparative Meeting (Smaller Body), aged 64 years, 4 months and 9 day He was firmly attached to the principles of Friend and a regular attender of meetings while health pe mitted. After being deprived of that privilege, h spoke of the trials the Society was passing throug but was firm in the belief that if patience was abod in, all would be made right in the good Master's ow time. It was a trial to him to leave his family; bu he often repeated the language, "Thy will be done. He encouraged some young Friends to be faithful, an if they felt a concern to speak in our meetiugs fo business, not to think it to be a light matter; he looke upon this as a subject of no small importance, and tha the direction of truth ought to be followed therein as well as in other things. At another time he spoke having endeavored to examine himself, with *self* lai aside, and could not see anything in his way,—he b lieved if there was, his dear Saviour would show it t him. His bereaved family and friends have the co soling belief that their loss is his gain.

Western Friend please copy.

THE FRIEND.

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FOR "THE FRIEND."

John Churchman.

(Continued from page 364.)

It is a great favor that the Lord is pleased to :over his children with his pure fear, and to ırray their souls with the garment of humility, hat they may stand in his presence with accept- ınce, waiting to be taught of his ways, and in neekness to be guided in judgment. These feel he necessity of minding that excellent exhor- ation, "Be ye steadfast, immovable, always ıbounding in the work of the Lord." In a de- gree of reverent thankfulness, I bless the name of the Lord through his beloved Son, that ac- cording to my measure I knew what I now write; it was a time of growing with me, I rarely passed a day without feeling the incomes of Di- vine life, and was favored strongly to desire the sincere milk of the holy word, that in humility I might thereby grow in substance. But after- wards I was left for many days together, without inward refreshment, and was ready to fear that I had offended my gracious Redeemer; and being thoughtful and inwardly engaged to know the cause, I had to consider that children, though they may be thriving, and darlings of their natural parents, are not fit for much busi- ness until they are weaned; and although they grow finely, they are gradually taught to wait the appointed time between meals, before they have much care of their father's business, and are further prepared, so as to miss a set meal, or be a longer time without outward food, before they are fit for a journey. With these thoughts a hope began to revive in me, that I was not for- saken, of which indeed, as I kept patient, I was at times abundantly sensible, even those times which are in the Lord's hand; for his children experience that the times of refreshment come from Him, who when He has exercised and proved them, in his infinite kindness is pleased to cause them to sit down, and condescends himself to serve them. Blessed for ever be the name of the Lord who knows how to prepare his soldiers to remain faithful, and endure with patience what the natural man would account hardness!

I had strong desires that elderly Friends should be good examples to the youth, not only in word and conversation, but in meetings for the worship of God, and it grieved me exceedingly to see any of them overcome with sleep. My concern for one Friend was so great on that ac- count, that I knew not what was best to do; and reasoned after this manner; Lord! thou knowest that I am young, and he an elderly man, he will not take it well that I should speak to him, and perhaps I may yet fall; and if so, the more I take upon me, the greater my fall will be; besides, though I have spoken in meetings for discipline, when truth hath been strong upon me, yet out of meetings, I am not fit to reprove, or speak to particulars. I was cautious indeed in those days, of talking about religion, or good things, from a fear I should get a habit thereof, and so not know the true motion; which I thought I had observed to be the failing of some. In this strait it came into my mind to go to the person in the night, as the most private time and manner; for if I took him aside before or after a meeting, others might wonder for what, and I might betray my weakness and reproach the good cause, and do no good, and if the Friend should be displeased with me, he might publicly show, what otherwise he would conceal after private deliberation. So in the evening I went, desiring the Lord to go with and guide me, if it was a motion from Him. When I came to the house, I called, and the Friend came out to see who was there, and invited me in. I told him I was in haste to go home, but wanted to speak with him if he pleased, and so passed quietly toward home, to draw him from the door, and then told him my concern for him in a close, honest, plain manner; and without staying to reason much, left him in a tender loving dispo- sition, as I believe, and returned home with great peace. When thou doest or givest alms, let not thy left hand know what thy right hand doeth, is an excellent precept. The left hand of self should not act in such things; no matter how privately they are done, they often answer the end better; neither is it a fault to lay things low and familiar, the truth will have its own weight, and accompany what it dictates with its own evidence. My intention in writiug this, is to encourage the humble careful traveller in the way of his duty. Sometimes it appeared to be likely to do most good to write my mind, which I did with success, as I aimed only at a discharge of duty in the most private manner, and the good of those to whom I wrote.

In the twenty-fifth year of my age, I married Margaret Brown, a virtuous young woman, whom I had loved as a sister for several years, because I believed she loved religion. I think I may say safely, it was in a good degree of the Lord's pure fear, and a sense of the pointings of truth, on both sides, that we took each other on the 27th day of the Eleventh Month, 1729, old style, in an appointed meeting at East Notting- ham, and I thought that our Heavenly Father owned us with his presence. The covenants made in marriage are exceedingly great, and I think they never can be truly performed with- out Divine assistance; and if all who enter into a marriage state, would in the Lord's fear seek his assistance, they would know their own tem- pers kept down, and instead of jarring and dis- cord, unity of spirit, harmony of conduct, and a concern to be exemplary to their offspring would increase and be maintained.

In the year 1730, a Monthly Meeting was settled at Nottingham by the advice of the Quarterly Meeting, it being before a branch of New Garden Monthly Meeting. This brought a weighty concern upon me and many others, that the affairs of truth might be managed to the honor thereof; for we had but few substan- tial elderly Friends. In a sense of our weak- ness, it was the breathing desire of my soul that the Lord would be pleased for his own sake, and the honor of his great name, to be near his chil- dren and inspire them with wisdom and judg- ment for his own work. Blessed for ever be his holy name! I believe He heard our cry, and in measure answered our prayers; and we being kept low and humble, it was a growing time to several. My affection to Friends of New Garden Monthly Meeting was so great, that for many months after we parted from them, I seldom missed attending it, and therein had great satis- faction, and some of their members frequently attended ours, for our love towards each other was mutual.

When I was about twenty-six years of age, some Friends were appointed to perform a family visit, and being desirous of my company, I joined with them, and therein felt the ownings of truth in some degree. But notwithstanding I saw at times the states of families and particulars, yet not in so clear a manner as I thought necessary to make it my duty to open my mouth in the service, save now and then, in a private way to particulars, of which none knew except those to whom I spoke. At one house the Friends on the service had a good opportunity, several young folks, some of whom were not of the family, being present. I felt the Divine presence to be very near, and a motion to conclude that sitting in supplication and thanksgiving to the Lord, but was not hasty, for fear of doing what was not re- quired of me, so omitted it, and afterwards asked an experienced worthy minister, if he had ever known any Friend appear in a meeting in public prayer, before he had appeared in public testi- mony; which inquiry I made in such a manner as to give him no mistrust of me; he answered, "nay, I believe it would be very uncommon." It struck me pretty closely, but I kept my con- dition very private; having been exceedingly fearful of deception, and now began to doubt whether it was not a delusion for me to enter- tain an apprehension that I should be called to the work of the ministry; the concern whereof had been at times very heavy upon me; though no motion that felt like a gentle command to break silence, until at the house before men- tioned. I let in reasoning, and so departed for a time from my inward guide and safe coun- sellor, as all assuredly will, who place their de- pendence on man for instruction, to perform duties required of them; or who forbear, or rea- son against the humbling, gentle motions, and leadings of the Spirit of Truth. Our only safety is in attending steadily thereto for instruction

and ability to perform religious services, and when performed, we ought to be tender of the sentiments of our brethren concerning them, and not over confident of our call and commission; for our brethren have a measure of the same spirit by which we are taught, and have a sense and right thereby given to judge of our service. A becoming diffidence of ourselves, and a readiness to attend to the advice of such, is the badge of true discipleship; Divine love teaches us to esteem others rather than ourselves.

This was an exercising time to me, but I did not discover it to any one. I seemed to be forsaken, though not sensible of much judgment for my omission of duty, for I could with sincerity appeal to Him who knoweth all things, that it did not proceed from wilful disobedience, but a fear of following a wrong spirit, and a secret hope revived that my gracious Lord and Master would not cast me off, and blessed be his holy name! He did not leave me very long before I was favored as usual, but had no motion of the same kind.

(To be continued.)

For "The Friend."

Of Thomas Wilson, who travelled and labored extensively in the ministry of the Gospel of Christ, and departed this life in the year 1725, it is related in his journal that in 1682 he landed at Dublin and from thence travelled to some other meetings, particularly the province meeting at Castle Dermot, and visited friends in the counties of Wexford and Wicklow and had several heavenly and satisfactory meetings with them. "Some little time after," says he, "the motion of life in me for travelling *ceased*, and I durst not then go further; but I returned back to the county of Wexford and wrought harvest work at Lambstown for some time; after which James Dickinson from Cumberland came to visit friends with an intention to go into Munster, and the Lord was pleased to open my way to go with Him, and we travelled together in true brotherly love, and had a prosperous journey; and I saw it was good *to wait the Lord's time in all things.* When we had travelled through Leinster and Munster, James Dickinson went northward, but I was afraid," said Thomas, "of running before my true guide (*because they who run and are not sent of God can neither profit the people nor themselves*), and so I staid at work in the city of Waterford about sixteen weeks, and afterwards left for my home in Cumberland."

The same care is requisite in the present day to feel and to be made sensible of the pure leading and openings of the True Shepherd, and not to yield to the temptation to run before, but to follow Him. Wherever the disposition to go beyond the clear sense of the Divine requiring is felt, it is safe to conclude that it arises from self and not from the Lord. "All who approach unto God with their offerings are to be watchful and careful, both what and how they offer under this administration of the Spirit and dispensation of the new covenant."

If this care is not felt and maintained we shall gradually drift backward until we are landed on the same sort of ground occupied by what are called the Evangelical sects, but be in a far worse condition.

"In our regular assemblies for public worship, how can one assume the direction, or how can the exercises be conducted by a prescribed system, without circumscribing the leadership of Christ, and the liberty of his servants and handmaidens in the exercise of his gifts?"

For "The Friend."

A Ride on the Banks of the Susquehanna.

The friend to whose kindness I was indebted for the opportunity of visiting the quarries of flint and serpentine in Harford County, Maryland, as described in numbers 26 to 29, of The Friend, invited me and my companion to take a ride with him up the tow-path of the canal which follows the west bank of the Susquehanna. Having accepted his kind offer, we made our way to his house, near Darlington, Maryland, on the 14th of Fifth Month, and the next day took our proposed ride.

In the lovely woods which border that noble river, we found many birds, among them were the Catbird, Goldfinch, Baltimore Oriole, Scarlet Tanager, Maryland Yellow Throat and others which we could not identify, but whose whistling notes enlivened our journey.

As we passed northward from Conowingo, it was interesting to notice the change in the rocks which rose from the banks of the canal. The Susquehanna is bordered on the west by lofty, abrupt and rocky hills; and there were many places where the necessary space for the canal at their feet, had been obtained by building high walls from the bed of the river, and removing projecting rocks opposite them. As we passed the successive ridges which abutted on the river, this process had left great faces of rock almost perpendicular. Opposite each of these could be traced a ridge of rocks projecting above the bed of the stream, the remains of the higher ridges, which had been gradually worn down and washed away by the waters. These river rocks had a water-worn appearance, with the projecting edges on the top planed off, and numerous pot-holes.

After passing the Granitic or Gneiss strata through which the river runs in the lower part of its course, we drove by the Flint Ridge which we had crossed some miles to the westward in our former visit; and then the Serpentine rock, and after that the ledges of Peach Bottom slate —most curiously twisted. North of this the prevailing rock was a micaceous or talcose rock of slaty structure such as in Chester County makes a wide southern border to the Chester Valley limestone.

The Susquehanna River abonnds in fish; and at the proper season of the year the shad and herring ascend it in great quantities to find suitable places to deposit their eggs. In the raceway leading to the wheels of a mill, which we passed, there were a number of herring swimming near the surface; and we were told that earlier in the season they had been so numerous that 15,000 were taken by the use of scoop-nets.

During our visit, I noticed many varieties of plants in bloom which do not flourish in our Jersey soil. Among these were the Papaw (*Asimina triloba*), a member of the Custard Apple family, which contain about 300 species, nearly all of which are tropical plants, and some of them highly esteemed for the rich custard-like pulp of the fruit. The fruit of the Papaw ripens in the fall of the year, is 3 or 4 inches long, and is sweet and edible—somewhat resembling a banana in flavor. The Papaw is a small tree or shrub, and grows from 10 to 20 feet in height. The flowers are about an inch and a half in diameter, of a dull purple color. The petals are 6 in number, in two sets of 3 each, and of a leathery consistence. It is abundant on the banks of the Susquehanna, and on the Ohio hills.

Here and there along the roadside, or on the rocks, were patches of a low plant almost like a bed of moss, with white flowers. It was the Stonecrop, or Purslane-leaved Houseleek (*Sedum teretifolium*), which is often cultivated in gardens. The leaves are small, and thick and fleshy. The flowers are at the summit of the stem, arranged in three diverging spikes.

In some of the crevices in the rock masses by the side of the canal, were the bright blue flowers of the Spider-wort (*Tradescantia virginica*), a plant with long grass-like leaves, and a stem full of slimy mucilage. Near by it were the red blossoms of the Wild Columbine (*Aquilegia canadensis*). These plants both looked attractive, but the canal lay between them and us, so that we had to leave them ungathered.

At different points on the canal we observed piles of the wood of the Tulip Poplar, cut into cord wood lengths, and waiting to be conveyed to the paper-mill below Conowingo, where it is used in making printing and wall paper. This mill is driven by the water of the Susquehanna and has about 2000 horse power, derived from six Turbine wheels. In addition to 600 cords of poplar, it consumes annually about 1000 cords of Spruce wood, and a large amount of rags and other materials. The sticks of wood are cut by a circular saw into lengths of about 16 inches. These are then subjected to the action of a scraper which removes the bark. After they have been split into convenient thicknesses, they are put into another machine, where they are firmly held by hydraulic pressure against the face of huge revolving grindstones, and soon reduced to fine fibres. In the engines the further process of grinding is completed. The different constituents of the paper are mixed in vats where the finely divided fibres are suspended as a pulp in water, and flows out on to the paper making machines. The fibre of the spruce wood we were told, was rather stronger than that of the poplar, but the poplar made a whiter paper and one which absorbed the ink more readily in printing. The rags are added to give additional strength.

At McCall's ferry where we stopped to feed our horses, I wandered into the woods, and was much pleased to find the beautiful little *Orchis Spectabilis*, sometimes called Priest in the pulpit. It has two rather large, smooth and fleshy leaves close to the ground, and a single stem a few inches high, with several purple and white flowers. I had often seen it in the woods of Pennsylvania, but had not met with it for several years.

It would be tedious to enumerate all the plants we met with, or to attempt to describe all the interesting objects we saw. The day was favorable, the roads smooth, the company agreeable and the trip one which furnished both interest and information.

In the times of slavery, it was not unusual for runaway slaves to follow up the tow-path of this canal in their flight towards freedom. We were shown the former residence of a family that had acquired an evil reputation for enticing into it dwelling such hapless fugitives, and then betraying them to those who claimed the ownership for the sake of the promised reward. Going on from bad to worse, they had even kidnapped some free people of color, and sold them into bondage. One of these, who had been carried to Georgia, found means to write to his friends in the North, and was restored to his home and freedom. The man who was guilty of stealing him, fearing the consequences of his crime, deserted his home and left for parts unknown.

J. W.

For "The Friend."

Acquaint Thyself with God and be at Peace."

Will a mere historical knowledge of God, or n acquaintance that we can get concerning Him, or the Holy Spirit, in any outward way, ave us, or give us that peace which the world annot give? A dependence on the letter killeth; hile spiritual life and immortality are brought o light by the Gospel, which is the power of God nto the salvation of every one who inwardly eceives and obeys it. And it is only by an inernal acquaintance through the Gospel, that we re restored to primitive purity, and enabled to scribe "glory to God in the highest, and on arth peace, good will toward men." For Christ s a quickening Spirit, and came into the world o save that which was lost in the fall. But the reature must be laid low before the Creator is xalted in us. For we cannot serve God and ammon: as one advances the other recedes. As light arises, darkness flees away. For what ellowship hath righteousness with unrighteousess? Or what part hath he that believeth, with n infidel? So we must put away the evil heart f unbelief before we can acquaint ourselves ith God and be at peace.

The teachings which the natural man receives, nduce him to be conformed to the world, with s gaudy ways and noisy worships, which lead way from an acquaintance with God. But the eachings which the spiritual man receives, lead im to deny himself of all ungodliness and orldly lusts; and to be transformed by the reewings of his mind, that he may prove by inividual experience what the good and acceptble and perfect will of God concerning us is. And in this way, in the silence of all flesh, we an acquaint ourselves with God better than in ny other way; and at times witness that flow of eace which surpasseth all the understanding of he natural man. For it is a joy unspeakable y human language, but full of glory. But it s only found by an individual and spiritual acquaintance with the Spirit of God, and by obeience to his inward and outward teachings and ommandments.

It is written concerning Israel, "Thus saith he Lord, thy Redeemer, the Holy One of Israel: . am the Lord thy God which teacheth thee to rofit, which leadeth thee in the way that thou houldst go. O that thou hadst hearkened to ny commandments! then had thy peace been as river, and thy righteousness as the waves of he sea." But instead of continuing their acquaintance with God, and being at peace, they urned out to be a disobedient and gainsaying eople. They took counsel, but not of the Lord; hey covered themselves with a covering, but ot of his Spirit—and thus added sin to sin. They walked to go down into Egypt, instead of aving their faces Zionward. They strengthened hemselves in the strength of Pharoah, the king f Egyptian bondage and darkness, instead of becoming more acquainted with God. Therefore the strength of Pharoah turned out to be heir shame, and the trust in the shadow of Egypt heir confusion.

Now let us, both as individuals and as a people, examine ourselves and see how we stand in comparison with the Jewish Church in the wilderness, under its outward leader. Having eyes hey did not see, as they had voluntarily closed hem; because they loved darkness rather than ight, as their deeds were evil. So they mingled with the people of the world, until strangers devoured their strength and they knew it not. They were defiled with their own works, and the wrath of the Lord was kindled against them. But though the number of the children of Israel had got to be as the sand of the sea, and often rebellious, yet a tried remnant were saved. And so I believe it will be with the professed Israel of our people, and the professors of Christianity at large. He that hath an ear to hear, let him hear what the Spirit saith unto the churches; but not listen too much to the spirit of man. And by using this inward ear we may acquaint ourselves with God and be at peace, and witness salvation. For this is life eternal to know the only true God, and Jesus Christ whom He has sent. And if we have this heart-changing knowledge, and walk in the light, in our every day walks through life, we shall have fellowship one with another, and the blood of Jesus Christ will cleanse us from all sin. But we must be obedient to the knowledge and light, or we shall never become the children of light; for it is only the willing and obedient that shall eat the good of the heavenly land, and grow strong in the Lord and in the power of his might. So what we want above all things, is a more internal acquaintance with God. And as Christ is the light and life of men, how are we to acquaint ourselves with God except through Him? And He says, learn of me. And as we learn of Him, we find that rest which the world cannot give, but which the weary Christian traveller often needs. And we find that peace which He promised to his followers when He said, "Peace I leave with you, not as the world giveth give I unto you."

Christ being spoken of as the *true* light, shows us that there is a false light, and to distinguish between the two we need the true light which will lead us to an acquaintance with God; and from glory to glory, even as by the Spirit of the Lord. D. H.

Dublin, Ind., Fifth Month 23rd, 1889.

The Samoan Islands.

[The attention of the public having been attracted to these islands by recent events, a friend has kindly copied from the *Scientific American Supplement* some information respecting them.]

The Samoans, whose total area is 1060 square miles, have according to a census taken in 1871, a population of 31,265 inhabitants. To these figures must be added about 2500 representing foreigners. The ports of these islands were officially opened to the commerce of Germany, England, and the United States in 1878, conformably to amicable treaties concluded by the native kings with these powers. These treaties guarantee the political independence of the Samoans. The Samoan archipelago comprises fourteen volcanic islands, the most important of which are Savaii, Upolu, Tutuila, and Mauna. They are in communication with the exterior world through the port of Pago-Pago, in the island of Tutuila, and that of Apia, in the island of Upolu. Other ports of less importance are likewise open to commerce.

When the Samoans were discovered in 1768 by Bougainville, the male population was fierce, and it did not seem to be much improved even under American influence, which endowed it with a petty parliamentary government, comprising a senate of five members selected from the families of the old chiefs, and a lower house of eighteen members. The government sits at Monlinanon, the capitol of Samoa, which numbers about 800 inhabitants.

Although the Samoans attached to the glebe exhibit an entire absence of the prejudices concerning clothing, those connected with politics usually wear a black frock coat, polished boots, and a sik hat. The women are agreeable and generally pretty. They are large, slender and graceful, but it is rare that this beauty resists the assaults of the twentieth year. They fade quickly. They wear a costume that scarcely differs from that of the men—a girdle of seaweed or leaves falling in the form of a skirt over the limbs.

Bougainville, as we know, called the Samoas Navigators' Islands, because he was struck by the number of pirogues that covered the sea upon his arrival. The Samoans are excellent navigators. Their pirogues are such that fifty persons can be accommodated in them with ease. These boats, propelled by twenty-four oarsmen, are provided with a balance resting upon floating pieces of wood, which in case of wind serve as a bearing point to the pirogues, and prevent them from capsizing. The sail, consisting of several mats, is triangular. The huts are kept in perfect order, and the town house of Apia, for example, is remarkable. A row of columns formed of tree trunks, forms the circumference of it. The roof-frame, of original form, is covered with the leaves of the cocoanut tree.

At Apia, the resident consuls of Germany, England and the United States have, with three assessors, constituted themselves a sort of town council, which watches over the interests of the Europeans, and holds the government in respect. At Upolu, some French ministers have founded an establishment and built a church, and there the name of France is beloved and respected.

In the country, orange-tree hedges border the foot-paths, which lead with an easy ascent to the crests of the principal chain. The sides of the mountain in this wonderful country entirely disappear under dense forests full of pretty birds—paroquets, blackbirds, cardinals, green and gray doves, etc. Splendid valleys, resplendent with verdure and life, and abounding in cascades and streams, open up to the gaze of the explorer. As for Tutuila, it is rightly said of it, that it is a forest that perfumes the ocean. The land winds carry the delicious and penetrating odor of the moussoac as far as to the Bay of Pago-Pago. The most populous island, Savaii, is more hilly than its neighbors. The mountains there reach an altitude of 4000 feet, and a number of streams are met with that have cut a passage through the luxuriant vegetation of the immense forests. The surface is formed of huge rocks, which open unfathomable craters. The villages are situated in the midst of woods of palms and pines, and are protected against high winds by walls of tall fern trees.—*L'Illustration.*

The minister can have no genuine success without strong convictions. A gentleman of more than ordinary gifts and considerable culture, who is now the leader of an independent organization where he preaches the broadest rationalism and denounces Methodist doctrines in the strongest terms, was once a prominent and promising member of one of our Conferences. He has twice separated from our denomination. When he returned with penitence and knocked at the door of the Conference for readmission, Bishop Gilbert Haven subjected him to a rigid examination in our doctrines. All his answers were satisfactory. It is stated on good authority that on the eve of his second departure he said, that if he could be appointed to a certain pulpit he would remain. This failing, he went out from us. What amazing want of candor, sincerity, and honesty does that man display who says,

"Give me the pulpit I want, and the salary I demand, and I am a Methodist. Refuse me this, and I am a Rationalist, a Spiritualist, or any thing I choose." No amount of talent, no degree of brilliancy can compensate for the absence of honesty and truth. Men who play fast and loose with conscience will soon have no conscience that can be trusted.—*Christian Advocate.*

For "The Friend."

Our Heritage.

"Lo, children are a heritage of the Lord."—Ps. cxxvii. 3.

"Where is the flock that was given thee, thy beautiful flock?"—Jer. xiii. 20.

"The young children ask bread, and no man breaketh it unto them."—Lam. iv. 4.

Recent articles in The Friend, bearing upon the subject of rightly directed religious observances in the family, and the effect of truly reverent scriptural readings, have led the writer to consider, also, the great necessity of a continual rightly sustained Christian example on the part of parents and teachers, and all others who are brought into contact with young and susceptible minds. An example which encourages watchful care in the performance of *every little duty*, and the exercise of every needful restraint, at the same time maintaining ready sympathy, interest, and love, for all that pertains to their best welfare here and hereafter.

The responsibilities and privileges of parents and teachers, are so closely linked together, the weight of the one is often balanced by the pleasure of the other. A position of great trust is invariably a position of great opportunity. Divine help alone can enable us rightly to realize the one, or improve the other; and it is indeed a great attainment to be able, as Susanna Lightfoot expressed it, "to feel the hungry and thirsty souls about us," and to be qualified, as parents and teachers and friends of the children, "to guide their feet in the way of peace."

Mary Lyon used to say to her pupils at Mount Holyoke Seminary: "There is nothing in life I so much fear, as that I shall not *know* and *do all my duty.*"

The writer bears in grateful and pleasant remembrance the exceedingly conscientious life of a teacher, whose heart seemed so impressed with the responsibilities of her position, and her own accountability, that she used frequently to say: "I know not what to call *little things.* Every movement, word and action, seems to me so important."

A manner that invites all needful freedom and *helpful* confidence on religious subjects, and at the same time forbids and checks a familiarity which is in the least lacking in reverence, should be very carefully maintained by those who would be true helpers of the young, in this day of varied practices and diverse opinions. "To seek a *right way* for us, and *for our little ones*, and for all our substance" should be the renewed desire of each responsible member.

It is exceeding interesting to notice in the early Annals of Friends, the deep interest felt by parents and others, for the children. Francis Howgill's letter to "Daughter Abigail," a child very dear to him, bearing date of Sixth Month 25th, 1666, is a striking illustration of a father's religious desires for a child. From his advice we may judge her mother was equally qualified to guide and instruct; for, after counselling her thus, "Love the Lord with thy heart and soul, and still wait for the knowledge of Him in thyself, for He is not far from thee, but near unto thee and unto all who call upon Him with an upright heart," he adds: "And do thou enquire of thy dear mother, she knows Him, and the way to life and peace; and hearken to her instruction."

One has impressively said: "Where true heart-changing religion *rules* in the parents, the family circle must necessarily be a privileged place. How often have we seen the earnest concern, the living exercise and travail of the parents for the eternal well-being of the children eminently blest."

William Sewell very instructively refers to the religious life of his mother:

He relates that the night before her departure, she called him to her bedside, and exhorted him very fervently to depart from evil, and to fear the Lord, "which," he says, "by the mercy of God, in time, made a very deep impression on my mind, so that I still find reason to bless the name of the Lord, for having been pleased that I was the son of such an excellent mother." Years after her death this regard for her memory is cherished and almost quaintly shown in his history, in an apology for so lengthy a notice of Josiah Coale, "who," he says, "was indeed dear unto me, and I have his kind usage yet in remembrance; *for the piety of my mother*, whom he had seen in England, caused him to give me marks of the esteem he bore her memory."

The religious sympathy existing between William Penn and his son Springett, is another touching instance. The description of that "closed door" and season of heavenly communion enjoyed by this devoted father and his dying son, appeals strongly to the deeper feelings of the reader; and William Penn's closing words of the account, "In him I lost all that a father could lose in a child," show not only a depth of parental tenderness, but the great comfort in witnessing a consistent Christian experience in a child.

(To be continued.)

Selected.

INTERPRETATION.

The lamp burned low, the hour was late,
The embers died within the grate,
Yet with an anxious brow she sate,
And questioned keenly of the day
Just closed, that had been toiled away
In work that would not brook delay.

"I had not meant," she sighed, "to see
It slip my grasp, and yet there be
No separate duty done for thee!
"This little trustful sleeper here,
Who clogs me with a love so dear,
How could I keep my conscience clear?

"So, working with such full accord,
As finds therein its own reward,
I've left no margin for my Lord."
Just then the golden head was stirred,
As in its nest a crooning bird;
And then her voice she dreamed she heard:

"O, sister, such a dream I had!
So sweet and strange, it made me glad—
I thought that you were sitting sad,
"Because the king of all the land
Had sent the people his command
To bring him, each, a gift in hand.

"And in my dream I saw you there,
And heard you say, 'No hands can bear
A gift that are so filled with care.'
"'What care?' the king said; and he smiled
To hear you answer, wailing wild:
'I only toil to feed a child!'

"And then with such a look divine
('Twas that awaked me with its shine)
He whispered, 'But the child is mine!'"
She sprang to clasp, with arms outthrown,
The little dreamer: all was lone
And hushed; the dream had been her own?

—*Margaret J. Preston.*

Selected.

NEVER FULL.

No father's house is full,
E'en tho' there seems no resting place for more;
Forgiving arms and doors do open wide,
If one repentant child implore
Outside.

No mother's heart is full,
Unless it be with longing, burning wild—
Heart-throbbings that no cheerful face can hide—
The wish to clasp her sinning child
Outside.

God's flock is never full.
Fear not to enter boldly at his door,
None ever were refused who there applied;
He hath abiding place for more
Inside.

Selected.

SUNSHINE LAND.

They came in sight of a lovely shore,
Yellow as gold in the morning light;
The sun's own color at noon it wore
And had faded not at the fall of night;
Clear weather or cloudy—'twas all as one,
The happy hills seemed bathed with the sun,
Its secret the sailors could not understand,
But they called this country Sunshine Land.

What was the secret?—a simple thing
(It will make you smile when once you know).
Touched by the tender finger of spring,
A million blossoms were all aglow;
So many, so many, so small and bright,
They covered the hills with a mantle of light;
And the wild bee hummed, and the glad breeze fanned,
Through the honeyed fields of Sunshine Land.

If over the sea we two were bound,
What port, dear child, would we choose for ours?
We would sail, and sail, till at last we found
This fairy gold of a million flowers.
Yet, darling, we'd find, if at home we stayed,
Of many small joys our pleasures are made.
More near than we think—very close at hand,
Lie the golden fields of Sunshine Land.

—*Edith M. Thomas.*

A common method of planning for a desired result in the sphere of benevolent endeavor, is based on averages. If a certain amount of money is to be raised, it is very easy to see that an average of so much to each member will secure all that is desired. If a certain work is to be done which involves a specified number of workers, it is obvious that an average of so many workers to a given field will be ample for the necessities of the case. This simple sum in arithmetic is very often accepted as the warrant for a hope of results that would gladden the hearts of multitudes; but unfortunately the issue is ordinarily very far short of the expectation. The reason of the failure is, that the average man never does his duty. It is always the extraordinary man that accomplishes anything in this world. Not the extraordinarily rich man, nor the extraordinarily able man, nor the extraordinarily good man, but the extraordinarily faithful man, is the man who finally counts for a good result in any undertaking in life. This truth is an important one, with its practical bearings on the duty of all those who would gain help from others, or give help to others. If you are planning to raise a certain sum of money, or to secure a certain number of helpers, the first thing for you to think of is: Who are the extraordinary persons to whom I can turn at this juncture? If, on the other hand, a call is made on you for aid in an emergency, your question ought not to be, What is my duty as an average helper just now? but, What is my duty as an extraordinary helper? A good average is a poor attainment. He who is not above the average is below his own fair level; for the average in this world's measurements is by no means a praiseworthy line.—*S. S. Times.*

Early Meeting-houses of Friends.

(Concluded from page 365.)

TWELFTH STREET MEETING (*Western District.*)

We can scarcely close the imperfect sketches of the early places of worship of Friends in Philadelphia without briefly alluding to the Twelfth Street meeting, which, although not one of the primitive meetings, holds a prominent place at the present day. A brief abstract of the title to the lot of ground upon which the house now stands may be of interest. It is as follows:—

23rd of March, 1681. "William Penn, Esq., Proprietary and Governor, sold to George Rogers and Francis Rogers, of Ireland, each 2500 acres of land, to be laid out in the Province of Pennsylvania."

In 1683 George and Francis Rogers sold their respective interests to George Collett, who, by his last will and testament, bequeathed all his lands in Pennsylvania to his two grandsons Nathaniel and Joseph Pennock.

In 1787 a Deed of partition was executed to Joseph Pennock, for "Lot of ground in Philadelphia, laid out and surveyed in the right of Francis and George Rogers, in the city of Philadelphia."

Sixth Month 15th, 1794. "Deed of Joseph Pennock to George and Isaac Pennock for Lot on High and Chestnut Streets."

Fifth Month 27th, 1809. "Deed of Isaac Pennock and Wife to Samuel Bettle, Joseph Scattergood (*et al*), Trustees, for "all that Lot on the West side of Twelfth Street between High and Chestnut, &c."

In the Second Month, 1809, a committee of Philadelphia Monthly Meeting was appointed "to take into consideration the present local situation and general circumstances of Friends in this City," who recommended a conference of the three Monthly Meetings on the subject.

At the next Monthly Meeting the following minute was made: "The Philadelphia Monthly Meeting having for some time past held their Meetings for Worship and Discipline in the House on Mulberry Street, and the Market Street meeting-house being thereby of little use, we have agreed that the Lot on which it stands be laid off in suitable building lots, and disposed of nearly agreeable to the following terms, viz: The present buildings on the ground to be reserved to Friends, and taken down as early as may be practicable.

"The proceeds of the sale might be properly vested as follows: One-third in the purchase of Ground so situated as may be most likely to be useful to Friends of the Meeting in each District. Twelve thousand dollars, or more if necessary, may, with the materials of the present Market Street Meeting House, or the proceeds of them, be appropriated to the erection of a Meeting House on some of the ground proposed, to be in the Middle District, so far Westward as to accommodate the families of Friends who may be resident in that Quarter, &c."

In the same year a lot of ground was purchased of Isaac Pennock and wife on the west side of Twelfth St., between High and Chestnut Street; containing in front on said Twelfth St. 112 feet and in length or depth 132 feet.

In the Third Month, 1811, the attention of Friends was directed towards the establishment of another meeting, &c., and a committee appointed to consider the matter, who reported in the Fifth Month following, viz: "It is desired that Friends of the three Monthly Meetings will promote the building of a Meeting House on the Lot on Twelfth Street, between Chestnut and High Streets, agreeable to our present conclusions."

Tenth Mo. 29th, 1812. "A Meeting House having been erected agreeably to the conclusion of this Meeting in the Sixth Month of last year, on Twelfth Street, and nearly finished." A committee was appointed to consider the subject of opening a new meeting there, who reported, viz: "They agree to propose that meetings for worship be held there on the morning and afternoon of the first days of the week: to begin on the first First-day in the Fourth Month next," which was approved, and endorsed by a minute of the Quarterly Meeting.

Fourth Month 29th. "The meeting in the Meeting House on Twelfth Street was opened and held at the time agreed upon."

The first Monthly Meeting of Friends of Philadelphia for the Western District was held there the 16th of Third Month, 1814.

J. W. LIPPINCOTT.

FOR "THE FRIEND."

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely."

Dear friends, are we saying, Come, we who have "heard" and accepted the Bridegroom of souls, and who are endeavoring to follow Him?

Doubtless, our first concern should be for ourselves; to seek continually for grace from God to walk worthy of Him; but surely a consideration of the realities of life, of eternity, of the awful case of lost souls, should quicken us to an intense desire for the salvation of others. And I do not think that even a deep sense of our own unworthiness should hinder us from a willingness, an earnest wish to be made useful in this respect. He who would win souls to Christ must live a pure life; that of itself is a powerful invitation (Matt. v. 16.) But let us be ready to *speak* for Him; let us watch for opportunities, and for the ability which I do believe will be given to the willing-hearted. If we have found a good thing, free to all, shall we not invite others to it? Shall we not tell them how good our loving Lord is to us, how sweet it is to trust Him, and to leave our affairs in his hands?

Some unsatisfied heart may be longing for a word from us, and our Heavenly Father *may* grant us the unspeakable privilege of effectually pointing that soul to the Lamb of God. I remember when quite young, being away from home, teaching school; and one of my pupils, a dear young girl, stayed a night at my temporary home, and shared my room. When we were alone, I ventured to speak to her of things concerning her soul's welfare. I have no recollection of what I said, but I remember her answer: "I had been wishing thee would speak to me." And then she went on to tell me of what she thought to be her greatest hindrance; a thing in which I could fully sympathize with her. Now I cannot tell that I really helped her; only it has often made me think there may be others wishing for a few words from a friend whom they believe to be a Christian.

Sometimes, when no opportunity offers of speaking to a friend or neighbor, a few written lines may be of service.

Our Saviour has told us, "Without me ye can do nothing;" and true, indeed it is; and yet *in* Him, we may "abound to every good work." (2 Cor. ix. 8.)

With a sense of many shortcomings, yet "coveting earnestly the best gifts," these words are penned. E.

SHERWOOD, N. Y.

Effects of the Drinking Habit.

It is often claimed, and it is sometimes unfortunately true, that in many cases the incidents related by people engaged in temperance work are highly colored; yet day by day the records of the criminal courts, of the prison, the almshouse, the Coroner's office, and those still more sorrowful records, the remnants of humanity stretched dead, cold and mute on the slabs of the morgue, tell more startling stories than anything revealed in tales of fiction.

Here are three pictures—three types of the destruction which liquor invariably works.

Come to a home, a rich one. It is six o'clock. The business of the day on the Exchange has been long over, and father, mother and son sit at a table in a handsomely appointed dining-room. There is luxury here and happiness too. It beams in each of the three faces. Everything tells of no wish ungratified. The mother looks admiringly at her husband and son as they talk of gigantic speculations projected, and scan the condition of the markets of the world. And as they talk they sip wine, hold it to the light and commend its qualities, as they watch it sparkle in the glass. There is a tumult in the street, and when the servant who has been sent to discover the cause, returns, he reports that it is only a drunken brawl between workmen. It is a matter of little moment to them; but the mother improves the occasion to thank God in her heart that her noble boy is safe from such degradation. His education, social position and wealth all preclude the possibility of his ever sinking his manhood to such a level.

Come to another home. This is the house of a well-to-do mechanic. It is about the same hour. The home is a neat and cosy one. There are growing plants in the window, and a bird in a gilded cage is warbling in demonstrative happiness. The wife, holding in her arms an infant, goes to the door and looks in pleasant expectancy up the street, and as she looks the child coos in delight, stretches out its tiny hands and struggles in its glee, and the mother knows that father is coming. The man's weary step quickens, the careworn face brightens, and as he enters his home he is as content as any being in the world, for here his treasures are, and here virtue and happiness have full sway. Supper over, the wife entertains her husband with the incidents of the day; tells of the infantile pranks of their well-spring of pleasure, and all those other little trifles of home life which she knows he would like to hear. As he listens he is drinking a glass of whiskey, under the erroneous impression that it will restore his strength—make good the expenditure of the body after the day's labor. Besides, this is pure liquor, for did he not buy it at a wholesale store himself? A shrill, piercing scream rings out on the air. The man and wife look at each other. They know what it is. It is the wail of a heart-broken wife suffering under the brutality of a drunken husband. They live near by, and the mechanic's wife thanks God that her husband is safe. He loves her, spends his evenings at home, does not go into taverns, drinks no vile poison.

Come to another house—a shade lower in the social scale. It is up an alley five feet wide—the home of an honest, hard-fisted laborer, toiling day after day for shelter and food. As he gets near his home, his children run to greet him, and as they give him welcome he forgets all the cares and trials which beset him in his struggle for a bare existence. With wife and children

he eats his supper, goes for a pitcher of beer, takes it home and drinks it as he reads the paper; reads aloud of a murder committed by a husband while drunk. And that wife thanks God for her treasure. Her husband is not a drunkard.

Some years have gone by, and we return to these homes.

At the mansion everything is still. An aged and troubled man meets you, but all his former self-possession is gone. The mother is there, all her joyousness gone; the premature marks of age on her face; the furrows of suffering on her brow; the patient, longing sorrow in her eyes: all tell of a great grief corroding the heart. Ask for her son—he is not there—and the mother with a startled look whispers that the poor boy is unfortunate. Then a merciful fit of weeping relieves her pent-up feelings. And while this poor mother, with torn and bleeding heart, can find no harsher word to say of her son than that he is "unfortunate," he is squandering his manhood in degrading orgies and babbling of his social position. How did he arrive at such a bestial condition? He saw his father drink and no apparent harm followed. He drank at home himself; tried it in the club room; tried it in the bar-room and created the appetite which ruined his hopes, destroyed the happiness of his home, and is carrying him onward toward final ruin.

Come back to the home of the mechanic. The flowers, the bird and the happiness have all gone. Clothes-lines fill the place, and a toil-worn, broken-hearted woman is at the wash-tub. There is a neglected, pallid, crying child. The very air of the place breathes of wretched poverty. With eyes filled with tears, the woman tells you when you ask her for her husband, that he fell in an evil hour and that he is a ruined man. He brought the serpent into his home and nursed it until it grew into a monster that crushed him. The woman can scarcely support herself and her child; but she labors and prays—prays to God in his infinite mercy to send back to her the husband of her love with the manhood he has lost.

Come to the other house. Deserted. You ask the neighbors and they tell you. The man became a drunkard, that the woman drank with her husband till she too became a drunkard; he is in prison for a crime committed when drunk, and she, the once happy mother, is a vagrant in the House of Correction; while the poor, deserted children are scattered in the different institutions, placed there by the society to protect children.

Are these colored illustrations? you ask. Well, no, gentlemen. They lack the merit of having been invented. They are simply three sets of facts, and, if you care to authenticate them, you may call at the Franklin Home.

But if you care to know still more, to see the men and women whom liquor has dragged into the depths; if you want to prove to yourself by actual example that liquor is no respecter of persons, that it strikes men and women in every rank of life, go to the Almshouse and win the confidence of some of the old people in the uniform of pauperism, waiting there to die and be buried in paupers' graves. You will find there a once prosperous merchant, a man whose name was a bulwark of financial strength, the synonym of commercial integrity; you will find the once able lawyer; you will find another who was a minister of God; you will find them from all grades — professional men, business men, mechanics, laborers, politicians—yes, even politicians, at whose beck thousands went to the polls and did their bidding. Go to the House of Correction and get the histories of some of the men there, or who have been there. Go to the morgue and ask the attendants concerning the people who have fallen dead on the street after a debauch, or who have in their liquor-madness plunged in the river. You will find that there is no necessity to color the story of what liquor does for mankind.—*Report of Franklin Reformatory Home.*

Natural History, Science, &c.

Cellars.—Some few weeks ago a child died in a farm-house not many miles from this city of diphtheria, in its most malignant form. About a year previous, the baby, fourteen months old, died of marasmus. Soon after this the remaining children had scarlet fever, from which they had about recovered, when one of them was carried off by membranous croup, and then another by diphtheria.

By this time the physician in attendance advised the family to move to some other house, as they had had a succession of sicknesses and deaths since they moved into this one. The father, nearly prostrated with grief and long watching, promptly acted on this advice, satisfied that his family was a victim of mysterious and calamitous providences.

The health officers, soon after the death was reported to them, visited the empty and infected premises, and made thorough inspection of them. The house drains were found obstructed, and there were two inches of slime covering the cellar bottom. In the cellar, which was extremely moist, were a number of old cider and vinegar barrels, some decayed vegetables, and a lot of damp miscellaneous trash and debris. If any mystery there were as to the sickness and death in the house, it was that any of the family living there should have survived.

The father of this family is a man of more than ordinary intelligence, but he did not know that a filthy cellar would kill his children.

A lady in whose presence this subject was discussed, the wife of an itinerant Methodist preacher, remarked: "Two of my children died of unwholesome cellars. In the parsonage where Hattie died the cellar had been used the year before we lived there as a sink-drain. (What an intelligent man *that* minister must have been!) In the parsonage where Frank died of scarlet fever there had always been sickness. We tried to make the cellar dry and wholesome, but we failed. After Frank's death the next minister refused to go into the parsonage, and it was moved to another part of the town, a new house erected on the same site, with a thoroughly drained and cemented cellar under it. *That* house has been free from sickness and death." Is any comment necessary?—*Christian Advocate.*

Rain-fall at Salt Lake City.—The Salt Lake *Tribune*, of Fifth Month 10th, in speaking of a rain storm that fell the day before in that region, says: "There is nothing in the world more beautiful than is the process by which the rain is sent to the desert. In the warm currents of the Pacific the force pump of the sun was set to work last week, and enough of the ocean was picked up to cover all this space between the great mountains with moisture. Then the winds were called out of their caves and made to waft the moisture-laden clouds inland. They were cooled by the mountains, and part of their life was pressed out of them. Lightened, they found their way into the Great Basin, leaving more and more of their treasures wherever a high mountain crest caught them, until at last they struck the wall of the Wasatch range, and in rain in the valley and in snow on the heights, exhausted their stores. The water that fell here yesterday was a week ago being sported in by the Pacific Ocean whales. Now it has been set to work to make sure the lucerne and potato crops here, seven hundred miles from the nearest ocean coast.

In harvest time, irrigation by man beats that of nature, but when plants are struggling under the discouragement of a dry spring, it is a joy to see nature set her marvellous machinery in motion, and with it delight the gasping world with rain."

A Prehistoric Canoe.—A discovery of extreme archæological interest has been made upon the Barton section of the Manchester Ship Canal. While the excavators were at work in what is known as the "Salt Eye" cutting, the steam navvy brought to light a prehistoric canoe. It was imbedded in the sand about twenty-five feet below the surface. With some difficulty the canoe was removed to a shed in the vicinity of the engineer's office and examined. It was found to consist of a portion of an oak tree, roughly hewn and fashioned. In length this relic of a long past age is 13 feet 8 inches from end to end, with a width of 2 feet 6 inches. Notwithstanding the lapse of centuries, the marks of the axe are distinctly visible in the interior of the canoe; the width of the blade of the implement used—whether of flint or iron—being apparently about three inches. Unfortunately, the vessel sustained some damage in the ruthless grip of the "navvy," the bottom having been cut through at the bow end, while a portion of one side is broken in. But for this mishap the canoe would have been recovered practically intact. The bow is shaped so as to leave a projecting block, through which a hole is driven, evidently for the purpose of fastening it by means of a rope. At this point the grain of the wood indicates that the ancient workmen had cut through the heart of the tree, and that a portion had broken away. Another piece of wood appears to have been fitted into its place and fastened with two stout wooden pins. The piece itself is gone, but it is easy to pass the finger into the holes left by the pins. At the opposite end the canoe has been strengthened by the fixing to it of a species of gunwale, consisting of the naturally bent arm of a tree, also held in position with pegs or pins of wood.

It is impossible to fix the precise period of the canoe; but the circumstance that it bears no trace of a nail or any ironwork, may perhaps aid the formation of an opinion upon this point. The wood, particularly of the bottom, is for the most part, quite sound. A portion of one side, however, which has apparently been at some period more exposed than the rest, has commenced to crack; and to prevent the spread of this process of decay, now that the relic has been brought into contact with the air, measures will at once be taken. The canoe rested in a bed of sand and leaves, among which hazel-nuts were found. In the immediate vicinity several large trees have been discovered, leading to the conclusion that the bed of the canal is being cut through what was once a forest. The ultimate disposition of this interesting link with the remote past has not been decided upon; but it is hoped that it will be added to the archæologic treasures in the museum at Owens College, Manchester.—*Manchester (Eng.) Guardian.*

Items.

Licenses in Philadelphia.—The Philadelphia judges have again shown themselves to be public benefactors by the rigidity with which they have applied the restrictive powers committed to them by the Brooks' high license law. They are entitled to the thanks of the community. But the admirable manner in which they discharge their duties suggests the danger that men of like minds may not always have the management of the law. The effort made at Harrisburg to impeach the judge who so vigorously applied the law in Pittsburg, though futile, shows the danger which must ever wait upon the faithful administration of restrictive laws. We may expect to see the whole power of the liquor dealers directed against the judges, and when they cannot gain their point by corruption, directly or indirectly we shall certainly see them exercise their power to secure the removal of such just and true men. The difficulties which must always exist in the way of revoking a constitutional amendment seems to give that method of treating the evil, advantages over the mere passage of restrictive laws. In either case, it will be found that eternal vigilance is the price of liberty, and that beyond securing to it wise educational advantages, the present generation can do but little to protect that which comes after it from evil influences.—*Selected.*

Women Voters.—The following declaration of principles was published by some of the women of Atchison, Kansas:—

"Whereas, the privilege of voting in municipalities has been granted to the women of Kansas; and whereas heretofore too many men of doubtful honesty and immoral character have been exalted to offices of public trust; therefore, resolved, that we the women voters of Atchison demand that only those men be nominated for city and school offices who are recognized as persons of *honesty, sobriety* and *good moral character.* Resolved that we are less for parties than for principles, and political parties that expect our votes must give us good men for whom to vote."

Labor Among the Degraded.—A house has been secured in one of the lowest parts of New York, and a party of young ladies from Vassar, Wellesley and Smith Colleges are to live there under the Presidency of Jeanette Gurney Fine, for at least three months at a time. Jeanette Gurney Fine has devoted all her life to helping the poor, and the object of this movement is to enable these ladies to become acquainted with the needs and trials of the tenants of these abodes of squalid poverty by living among them. They hope by the force of their example, and the power of their kindness and sympathy to lead the degraded to a sweeter and purer life. In the institution there are to be free baths, free instruction, and all kinds of attractions counter to those usually incident to a vicious life.

Divorces.—J. W. Dike in *The Independent*, says: Divorces have doubled, or more than doubled, in the twenty years or in a less period, in the United States, Canada, all Great Britain, France, Belgium, the Netherlands, Baden, Saxony, Elsass-Lotheringen, Hamburg and Norway. They have increased largely, though not quite enough to double, in twenty years in Wurtemburg and Hesse. They have increased in Russia and in Roumania; over 60 per cent. in Russia in five years; but this last statement may exaggerate the real facts. Denmark is also increasing her divorces. Divorces have not increased much in Austria as a whole; but probably are gaining in Vienna. They have decreased a little in Hungary in the eleven years reported, and in Switzerland, while there has been a decided falling off in Bavaria and Italy. The exceptions are few, while the movement is only less uniform and universal in Europe than on our own continent. Divorces in the United States increased from 9,937 in 1867, to 25,535 in 1886. In the thirteen foreign countries, including Canada and the city of Hesse, being all whose figures include both years, there were 3,541 in 1867, and 9,200 in 1886, or an increase of 159.8 per cent.

This movement seems to go on among people of every religion, race, political or other social condition, with very few exceptions. The volume varies, but the rate is wonderfully uniform, and exceptions are remarkably few.

Women Preachers.—At the General Conference of the United Brethren, the following decision was adopted:

"Not wishing to hinder any Christian who may be moved by the Holy Spirit to labor in the vineyard of God for the salvation of souls, it is ordered, that whenever any goodly woman presents herself before any quarterly or annual Conference as an applicant for authority to preach the Gospel among us, she may be licensed so to do.

"*Provided*, such person complies with the usual conditions required of men who wish to enter the ministry of our Church, and passes like examinations by the proper Committees of the Conferences, and in the courses of study; and may be ordained after the usual probation."

Dublin Yearly Meeting.—Dublin Yearly Meeting convened Fifth Mo. 1st, and continued till the 8th.

A petition to Parliament was adopted in favor of legislation against the opium traffic in India. Report was made that 1,000 copies of the "Declaration of Faith," adopted at Richmond, was printed in pamphlet form last year, and about 600 of them had been disposed of. The proposal of the Richmond Conference for "the establishment of a conference of the Yearly Meetings with certain delegated powers, to meet at stated periods," was considered, and the meeting was not prepared to adopt it in the form in which it was presented.

Epistles from the corresponding Yearly Meetings were read, and in answer to them an epistle was prepared to London, one to Canada, and a general epistle to all the Yearly Meetings in the United States.

A petition to Parliament was adopted, in favor of the bill before that body to make the "Irish Sunday Closing" act permanent, and to extend its provisions to the five exempted cities and towns, and also in favor of "Saturday Early Closing" which is before Parliament.

The report from the Yearly Meeting of Ministers and Elders shows that one woman and one man have been recorded ministers during the year, and two women ministers have gone to reside in England. The ministers number as follows: men twenty-two, women fourteen—total thirty-six; elders, men forty-six, women forty-six—total ninety-two.

The report from this body contains the following information: "In many of our meetings portions of Scripture are read."

The meeting of ministers and elders was authorized to appoint a standing committee of not less than twelve Friends, "which shall have power to liberate a Friend (should such a case arise) who might feel called to religious service in foreign lands, in the intervals between the yearly meetings of ministers and elders.

A strong minute on the subject of peace was adopted by the meeting.

The following minute was made at one of the sessions, toward the close:

"We have at this sitting resumed the consideration of the state of our religious Society in this land. In bringing this consideration to a conclusion, it has been felt that we have been much favored in brotherly love and condescension in deliberating upon various points that have been presented to the meeting. In view of the exercise of this meeting as expressed during this consideration, it is concluded that the most helpful course to take would be to separate a committee to visit Friends in their several meetings."

The following minute was made:

"We would again impress upon our members to consider prayerfully what is their individual responsibility, not only as regards the use, but also as regards any interest they may have, either in joint stock companies or otherwise, in the manufacture or sale of intoxicating liquors."

The total number of members, as reported on the 31st of Twelfth Mo. last, is 2,704, being forty-one less than last year. Of this number 206 are non-residents and in foreign parts, and 135 have practically withdrawn from attendance of meetings.—*Christian Worker.*

THE FRIEND.

SIXTH MONTH 22, 1889.

"*Hireling Ministers.*" — We have received from a Friend a letter sent to him by a "Pastor" among the Methodists, which complains of Friends using the term "hireling ministers," and states that the "Methodist Episcopal Church do not recognize the policy of *hiring* a set of men for so much *pay*, but that the foundation of our economy is the principle of *support.*" "Our discipline requires every preacher to promise that he will give his whole time to this work—not only preaching the Word, but exhorting the people, and going from house to house in the work of seeking to save." "The [Methodist] Society says to these men, We will look after your support, if you will devote your whole time to the work of the ministry."

We do not see the practical difference between "*hiring*" a man to preach for a salary of $500 or $1000 a year, and appropriating that sum for the support of himself and his family so long as he continues to preach. To say that a man is *hired* to perform a certain service does not necessarily imply any censure, nor is it any detraction from his character, if the service is one that is proper to be performed: for he may discharge his duty in the case with conscientious fidelity; and this we believe is the case with many of our Methodist friends.

The Society of Friends has always held the doctrine that the ability to preach the Gospel was a Divine gift bestowed upon certain persons for the edification of the Church, which can be exercised rightly only as they are freshly endued with power from on High. "It is the sole prerogative of the Head of the Church to select, anoint and give authority to any to preach the Gospel. When our Lord was about to depart from his disciples, He told them, 'Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.' 'As my Father hath sent me, even so send I you,' and when He had said this, He breathed on them and saith unto them, 'Receive ye the Holy Ghost.' As every man hath thus received the gift, he is to minister the same freely as a good steward of the manifold grace of God. 'Freely you have received, freely give.'"

Believing that Christian ministry is a Divine gift, and not the result of intellectual study or training, Friends have not seen any good reason why their ministers should not enter into business for the support of themselves and families, as other Christians do. When engaged about their outward employments it is still possible to have the heart turned to the Lord, and to be receiving spiritual instruction and strength through communion with Him. This indeed is the privilege and the duty of all the members of the Church, whether called upon to preach to others or not. And when assembled for the worship of God, *all* may draw near in spirit to Him, and feel after the arising of Divine life and power, without depending on the ministrations of any man. If any present feel a living concern for others, and a command from the Almighty to deliver his message to the people, the relief of mind and the subsequent peace which are felt, for their faithfulness in the performance of the duty required, is a sufficient recompense.

We believe the foundation of "hireling ministry" in the professing Christian church, is the

clerical or *pastoral* system, by which certain persons are set apart as a peculiar class to perform religious services which properly belong to the Church as a whole. If such persons are required to devote their services, it follows as a matter of course that some provision must be made for the maintenance of their families. But the system itself is one which the Society of Friends believes to be inconsistent with the most healthy condition of the Church. It is better that the duties to be performed should devolve on all of the members who are called to them by the Lord—that none should excuse themselves from such services as they may feel required of them, by the thought that they are paying another person to do the work, and therefore they may be excused from the personal effort, with its sacrifice of ease and of feeling.

We have received an anonymous article which gives some remarks made by Ashbel Welch, Sr., of Lambertville, N. J.

Will the author of the article be kind enough to send his name and address to the Editor?

SUMMARY OF EVENTS.

United States.—The work of clearing away the débris in the burnt district in Seattle, Washington Territory, is fully under way. All the contents of the vaults of the various banks have been found to be in perfect order. The loss is now placed at $15,000,000.

The American ship, State of Maine, captain E. D. P. Nichols, arrived in New York on the 12th instant. The State of Maine, with a valuable cargo of teas and silks, sailed from Hong Kong Third Month 11th, and completed the trip in the remarkably quick time of ninety-two days, which is believed to be the fastest on record from that port.

Colonel William H. Legg has arrived in Baltimore from his home on Kent Island. He says the pack of logs and lumber around the island from the broken Susquehanna booms is remarkable in extent, and that an estimate of their value puts the figures at double the assessed value of the island with its property. All sorts of goods lie with the logs, including canned goods, groceries and all sorts of store merchandise and household utensils. Horses hitched to carriages and some haltered to mangers have come ashore. Queenstown Creek, he said, was packed with valuable logs and lumber, and much of the latter is being carried inland.

A forest fire is raging south and west of Superior, Wisconsin. Already over half a million dollars' worth of pine has been destroyed. The districts tributary to the Nemadji and St. Louis rivers, in Wisconsin, are suffering heavily. The smoke from the burning districts is obscuring the sun, and renders difficult the entrance of vessels into the harbor. The fire is burning from St. Croix to Northern Pacific Junction.

A despatch from Mora, Minnesota, says "the treacherous Chippewa Indians are on the warpath again, and there are grave fears of a general uprising. Recently a contract was awarded by the white settlers to Foley Brothers, of St. Paul, to dig a ditch for irrigation purposes from Mille Lacs Lake to a point on the Smoke River, near Mora. When the Indians learned that a ditch was to be dug they concluded that the intention was to drain the lake and deprive them of their fishing privileges. Notice was given the contractors by the Indians that if they did not leave they would be put to death. No heed was given to the warning and the contractors engaged 300 laborers, and began work on the 15th instant. About noon they were attacked by about 400 Chippewas, led by White Snake and Great Bear. The laborers fled, and were pursued by the Indians, who shot and killed seven men and wounded several others."

John Kincaid, of Gunnison, Colorado, who is in Chicago, says: "The syndicate of Chicago and Pennsylvania capitalists who went to Gunnison to inspect some lands supposed to contain anthracite coal, found a richer discovery than they anticipated. A huge mountain of almost chemically pure manganese of iron was found, together with almost unlimited veins of anthracite. This manganese is essentially the spiegeleisen of commerce."

The people of Raleigh, North Carolina, voted on the license question on the 10th instant, and gave a majority of 198 for license, in a total vote of 2240.

The Amendment to the Constitution of the State of Pennsylvania, prohibiting the manufacture, sale and keeping for sale of intoxicating liquors as a beverage, was defeated on the 18th instant, by more than 167,000 majority. Twenty-nine counties voted "for" and 37 "against" the amendment.

The $2,500,000 subscribed for the completon of the Hudson River Tunnel, is in hand, and a force of fifty men has been put to work.

Deaths in this city last week numbered 395, an increase of 11 as compared with the previous week and of 42 as compared with the corresponding period last year. Of the foregoing 193 were males and 202 females: 36 died of consumption; 22 of old age; 22 of diseases of the heart; 21 of marasmus; 20 of cholera infantum; 20 of inflammation of the stomach and bowels; 16 of congestion of the brain; 15 of convulsions; 14 of apoplexy; 14 of typhoid fever; 13 of cancer and 11 of measles.

Markets, &c.—U. S. 4½'s, 107; 4's, reg., 128¾; coupon, 129¾; currency 6's, 118 a 131.

Cotton was quiet but steady at 11⅜ cts. per pound for middling uplands.

Flour and Meal.—Western and Pennsylvania super, $2.25 a $2.65; do., do., extras, $2.75 a $3.25; No. 2 winter family, $3.35 a $3.75; Pennsylvania family, $4.00 a $4.25; Pennsylvania roller process, $4.00 a $4.60; Ohio, clear, $4.00 a $4.35; do., straight, $4.40 a $4.60; Indiana, clear, $4.00 a $4.35; do., straight, $4.40 a $4.60; St. Louis and Southern Illinois, clear, $4.00 a $4.35; do. do., straight, $4.40 a $4.60; winter patent, fair to choice, $4.65 a $5.00; Minnesota, clear, $3.25 a $4.00; do., straight, $4.15 a $5.00; do., patent, $5.25 a $5.60. Rye flour moved slowly at $3 per barrel for choice.

Grain.—No. 2 red wheat, 88 a 90 cts.
No. 2 mixed corn, 41¼ a 41¾ cts.
No. 2 white oats, 32¼ a 32½ cts.

Foreign.—On the 12th instant a train containing an excursion party from Armagh, was wrecked near that place, and about 75 persons were killed or mortally wounded. The train contained 1200 persons, composed of Methodist First-day school pupils, their teachers and relatives. They were going on an excursion to Warren Point, in the north of Ireland.

The excursion party left Armagh in the morning in two trains. The accident occurred at a point where the trains ascend a grade on a bank 50 feet high. The first train ascended the grade without trouble. The second section attempted the ascent, but the weight of the train proved too great for the engine. Several cars were detached and heavy stones were placed behind the wheels of the detached cars to prevent them slipping, but the locomotives on re-starting gave the entire train a shunt that displaced the stones. The result was that the detached cars began to slip backward down the grade, their speed gradually increasing until they had attained a velocity of 60 miles an hour. After running four miles, they crashed with terrific force into a third train, at a point about a mile and a half from Armagh.

Zanzibar, Sixth Month 12th.—A letter received here from Ururi, on the southeastern shore of the Victoria Nyanza, dated Twelfth Month 2nd, reports the arrival there of Henry M. Stanley, with a number of invalided members of his force. The letter says that Stanley had sustained heavy losses, a large number of his men having died from disease and famine. The explorer had rejoined and left Emin Pacha at Unyara, on the northeastern shore of the lake.

Letters received here from Ujiji, dated Third Mo. 10th, say that Stanley met Tippoo Tib and sent a number of sick followers with him by way of the Congo. Stanley intended coming to the sea coast with Emin Pacha. Tippoo Tib would arrive at Zanzibar in the Seventh Month.

In the Spanish Chamber of Deputies on the 17th instant, Senor Becerra, Minister of the Colonies, read the Cuban budget. The revenues and expenditures balanced at $25,000,000. The Minister asked authority to issue a Spanish guaranteed loan of $175,000,000 and to convert the Cuban debts.

The protocol of the Samoan Treaty was signed on the afternoon of the 14th instant. The draft guarantees an autonomous administration of the islands under the joint control of Germany and America, and England acting as arbitrator in the event of differences arising. The Samoans are to elect their own King and Viceroy, and to be represented in a Senate composed of the principal chiefs and chambers elected by the people. Samoa is to have the right of levying duties of every kind. The treaty also stipulates that the Germans shall receive money indemnity for the losses. A special court will be appointed to deal with the land question. The Americans made their adhesion conditional upon the ratification of the treaty by the United States Senate.

The Russian army will soon be provided with breech-loading rifles which will carry a distance of 6000 feet. Noiseless powder will also be used in future by the army. These improvements in the arming of the troops involve immense expenditures.

A Berlin letter in the Vienna *Presse* says the impression is increasing in Germany that the Czar's remark at a banquet in St. Petersburg recently, that the Prince of Montenegro was the sole sincere friend of Russia, was directed at Germany as well as Austria. The letter says the repetition of such an incident would banish all hope of maintaining peace, and points to the continued strengthening of the Russian armaments on the western frontier as an indication of Russia's hostile intentions.

The steamer City of Peking, which arrived at San Francisco on the 12th instant, brought a copy of the Shanghai *Courier*, of Fifth Month 10th, which contained news to the effect that Luchow, a city in Upper Yangtsze, was reported as being nearly destroyed by fire a month previously. The loss of life, burned and trampled to death, is estimated at 10,000. In commenting on the length of time that elapsed before the news was received, the *Courier* says a month is not too long a time for a letter from Luchow to reach Chungking.

NOTICE.

A few invalids, or those needing rest, can find board and medical care in the home of a physician. Surroundings healthful and pleasant.

For particulars address Susan G. Otis, M. D., Auburn, N. Y.

Died, on the 31st of Third Month, 1889, at his residence in Colerain, Belmont County, Ohio, Joseph Russell, aged 78 years and 3 months, a member of Concord Particular, and Shortcreek Monthly Meeting of Friends. This dear Friend was enabled to bear a long and very suffering illness with Christian fortitude, and spoke at different times of the mercy and goodness that had followed him from childhood; but often saying, it was all of mercy, not from any merit of his own. When the innovations which have since become so widespread in our beloved Society were first introduced, he was not able to see the tendency of them, but was afterward favored with a clearer insight, and as he followed the dictates of Best Wisdom, was enabled to come out from among those who he believed were laying waste our testimonies, and remained firm in his allegiance to the doctrines and testimonies given us as a people, to bear.

——, at his residence in West Grove, Chester Co., Pa., on the 11th of Fourth Month, 1889, George Reid, in the 92nd year of his age, a member of Bradford Monthly Meeting of Friends. "Mark the perfect man, and behold the upright: for the end of that man is peace." His family believe that this might be said truthfully of their beloved parent. The peace attending his close was sensibly felt; and he quietly passed away as though falling into a gentle slumber.

——, at the residence of her husband, Charles Cooper, New Garden, Chester Co., Pa., on Fifth Mo. 26th, 1889, Phebe Hoopes Cooper, in the 68th year of her age, an esteemed member of New Garden Monthly Meeting. This dear Friend, was from her early womanhood, strongly attached to the principles and testimonies of the Society of Friends; and when in health to do so, she was an interested attender of all her meetings, and was concerned to take her family with her. During the last nine years of her life, she was mostly confined to her home by physical disease at times attended with much suffering; all of which was endured, not only with Christian patience, but with almost uninterrupted cheerfulness. To her family it had long been manifest that she was not unmindful of her latter end, and that she was impressed with a feeling that at the close she might have but little warning. Upon being taken severely ill, three or four days before her death, she calmly informed those about her, that it was her last sickness, and that she would not be long with them,—intimating her willingness to go, but desiring that she might have an assurance that her way was clear—which assurance was in mercy granted to her. On the evening before her death, she informed the family that she was then ready to go—"just waiting." The impressive language of the departed spirit, seems to be, "Weep not for me, but weep for yourselves, and for your children."

THE FRIEND.

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FOR "THE FRIEND."

John Churchman.

(Concluded from page 370.)

When this visit was over, I kept much at home, yet was careful to attend meetings on the First and other days of the week, and found work enough to watch against a lukewarm, indolent spirit, which would come over me when I sat down to wait upon God. Though I came to the meeting in a lively engagement of mind, I found the warfare against lukewarmness, sleepiness, and a roving mind, must be steadily maintained, and if none of these hinderances were given way to, the Lord when He had proved his children, would arise for their help, and scatter his and their enemies, which my soul experienced many times beyond expression. The Lord alone is all powerful, and worthy to be waited upon and worshipped in humility and reverent adoration of soul for ever. Indolence and lukewarmness bring darkness and death over a meeting, and when generally given way to, occasion hard work for even the most livingly exercised Friends to get from under the burthen thereof. It was a mercy that I was preserved seeking, and could not be satisfied without feeling the renewings of Divine favor, by which I grew in the root of religion, though I thought very slowly, but had a hope it would be lasting.

In 1733, I accompanied Friends on another visit to families, wherein, at times, I felt the opening of truth in the love of it, and a few words to speak to the states of some, though in great fear, lest I should put my hand to that weighty work without the real requiring of duty. At one family, I thought it would be better for the whole family, in a religious sense, if the heads of it were more zealous in attending meetings. I saw the necessity of being examples to children and servants, by a careful attendance of meetings for worship on the First, and other days of the week; but I was so weak and poor, that I doubted whether it was my duty to mention any thing thereof to them, so concluded to omit it; by which I hoped to judge of what I had been about before, and so grew easy in my mind. On the way to the next house, I began to judge that I had no business to say any thing at any house; and having forborne in my own will, I was now left to my own judgment for a time. At the next house, Friends were tenderly concerned to speak to several states, and of several matters which I thought instructive; but I sat dry and poor, and so remained during our passage to the next house; where I fared no better, but worse. My feeling and judgment being quite gone, as to the service in which we were engaged; and though I did not say any thing to the other Friends how it fared with me, yet they were affected therewith as I apprehended. I was in great darkness and distress, and sometimes thought of leaving the company privately, and going home, but concluded, that would not only be a disappointment to my friends, but dishonorable to truth, which made me determine to go forward, and endure my own pain, as much undiscovered as possible. My companions, as I before observed, were affected, and all save one seemed closed up from the service, and in the evening of the same day at the last house, all of them were silent. There was a school near, the master of which was a Friend, and the children mostly belonging to Friends, whom some of our company appeared willing to visit, but others being doubtful, we omitted it, which now some thought was not right, and that therefore this cloud of darkness and distress came upon us, and we were willing to meet at the school-house next morning, to try if we could recover our former strength in the ownings of truth. This being agreed to, each took his way home, and it being now night, and I alone, I rode slowly, under a deep exercise of mind, and humble inquiry into the cause of my own distress; and after some time, being favored with great calmness and quietude of mind, I was inwardly instructed after this manner: Thou sawest what was wanting in a family this morning, and would not exhort to more diligence in that respect, and therefore if they continue to do wrong, it shall be required of thee; on which I became broken in spirit, and cried in secret, may I not perform it yet, and be restored to thy favor? Oh Lord! I am now willing to do whatsoever thou requires of me, if thou wilt be pleased to be with me. Blessed be his name, in mercy He heard my supplication, and I was fully persuaded that I must go to the house again; which I concluded to do next morning, and went home with a degree of comfort, and being weary in body and mind, slept sweetly, and awoke in the morning quiet and easy in spirit, and now began to conclude that I might meet my company and be excused. But my covenant was brought to my remembrance, and I was given to believe, that peace was restored on condition of my performance; therefore I went to the house, though several miles distant, before sun-rise, the man of the house was up, he invited me in, and I followed him, and sitting down by the fire, being cool weather, with my mind retired, I felt that I must not speak before the rest of the family, but rather in private, yet was fearful of calling him out, being unwilling to discover any thing to them. In the meantime, he went out, and walked the way I was to go, I followed, and told him how I felt when we were at his house the morning before, and could not be easy without exhorting him to be more careful in several respects, and a better example to his family in his attendance of meetings. He seemed affected, and said he hoped he should mind my advice. I then left him, and met my companions at the school-house, and enjoyed great peace. I leave this remark, to excite all to dwell in meekness and fear, and to beware of the will of the creature, and the reasonings of flesh and blood, which lead into doubting and disobedience. They who are faithful in small things, shall truly know an increase in that wisdom and knowledge which are from above.

Before we had gone through this visit, I attended the quarterly meeting of ministers and elders at Concord, and as I sat therein, the unwearied adversary renewed a former charge against me, by suggesting to my mind, that I might know I had been wrong and under a delusion, in entertaining a belief I should be called to the work of the ministry; for that all who had ever been rightly engaged therein, it was greatly in the cross to the will of the creature, which was not my case, for I was willing. This I felt to be true, and was exceedingly distressed, not considering that I was made willing by the weight of the exercise, which had been several years at times very heavy upon me, until it seemed as a fire in my bones, and as though I was dumb with silence, I held my peace even from good, and my sorrow was stirred, my heart was hot within me, while I was musing, the fire burned. While under this conflict, a Friend stood up with these words, "Also I heard the voice of the Lord, saying, whom shall we send, and who will go for us? Then said I, here am I, send me." Showing, that, "to them whose will was rightly subjected to the Lord, it became their meat and drink, to do the will of Him who had subjected them by his Divine power, and influenced their hearts with his love to mankind;" by which I was relieved, and my spirit humbled and made thankful. Next morning being the first-day of the week, I went to Kennet Meeting, and toward the close thereof, something appeared to my mind to offer, but I was fearful that the motion for speaking was not enough powerful, and had like to have forborne, but remembering what I had suffered by neglecting a weak motion in a family visit, as already related, I stood up, and spoke a few sentences in great fear and brokenness of spirit, and had solid satisfaction. I attended the quarterly meeting of business at Concord on Second-day; on my return from whence, I let in the old reasoner, who suggested to me, that if I was called to the public ministry, I had not waited for a sufficient commission to speak; for some had been raised up with great power, and an authority they could not withstand, but that I might have been still and quiet, the motion was so gentle and low, and that I must not think to speak in public testimony in great meetings with so small a motion, and in so doing, I had committed a sin that would not be readily forgiven, perhaps a sin against the Holy Ghost. My exercise was great, but as I endeavored to be quiet in my mind

seeking to know the truth of my present condition, I was secretly drawn to attend to something that spoke inwardly after this manner, "if thou wast to take a lad, an entire stranger to thy language and business, however likely he appeared for service, thou must speak loud and distinctly to him, and perhaps with an accent or tone, that might show thee to be in earnest, to engage his attention, and point out the business; but thou wouldst expect it should be otherwise with a child brought up in thine house, who knew thy language, and with whom thou hadst been familiar. Thou would expect him to wait by thee, and watch thy motions, so as to be instructed by thine eye looking upon him, or pointing thy finger, and wouldst rebuke or correct such an one, if he did not obey thy will on such a small intelligent information." I was instantly relieved thereby, believing it to be from the Spirit of Truth, that is to lead and guide into all truth.

About this time, as I sat in one of our own meetings, I felt a flow of affection to the people, for many not of our Society came there, perhaps out of curiosity, several young ministers having come forth in public testimony; in which extraordinary flow of affection, I had a very bright opening as I thought, and expected to stand up with it very soon, but being willing to weigh it carefully was not very forward, viewing its decreasing brightness, until something said as it were within me, "is the woe in it, is necessity laid upon thee, and therefore woe if thou preach not the gospel." This put me to a stand, and made me feel after the living presence of Him, in whose name and power I desire to speak, if I appeared in testimony; and not feeling the pure life and power of Truth, so as to stand up, the brightness of the vision faded, and left me quiet, humble, and thankful for this preservation.

Friends in Cardiganshire, &c.

The Friend, of Eighth Month, 1874, contained an account of a visit that I had paid to Gwern Driw, the only spot which seems to have been used by the Society of Friends as a burial-ground in Cardiganshire. Some particulars were also given respecting the Friends who had lived in that country, two of whom, Samuel George and his brother John George, resided at the adjoining village of Llandewi-Brefi, in the early part of last century. I am now able to add to this account by having lately had an opportunity of perusing some papers left by John Player, a Friend of Tockington, near Bristol, who took an active part in the concerns of the Society, in the latter half of the last century, and died in 1808, aged about eighty-three.

In 1753, when John Player was about twenty-eight years of age, he spent about six weeks in travelling through Wales as companion to one whom he describes as "that worthy and honorable servant of God, William Brown, of Philadelphia." William Brown was the brother-in-law of John Churchman, an eminent American minister with whom he was a frequent fellow-laborer in the Gospel. They had crossed the Atlantic together, but they believed it was best for them to carry out their visits in this country for the most part separately. In part of his service John Churchman had for a companion John Pemberton, whom he describes as "a sober, well-inclined young man," and who himself became a valuable minister. John Player wrote a brief journal of his visit in Wales with William Brown, in which (after mentioning meetings held in the counties of Monmouth, Glamorgan, Carmarthen and Pembroke), he says:—

"Twelfth Month 5th, Fourth-day. — Being guided by Morgan Price, we set forward over the mountains to the widow Ann Evans, at Gwern Driw, in the parish of Llandewi-Brefi, in Cardiganshire, at whose house we had a meeting on the morrow. A solid and satisfactory meeting it was, there being some of the neighbors well-inclined, and most of the few Friends there keep their places pretty well, being of those who was first convinced in this place, to whom encouragement was given as well as the way of life declared to others, which covered the souls of some present through the power of Him who is all-sufficient, that it seemed as a shower to refresh the drooping heart of some there; they were encouraged to continue in the practice of holding a week-day meeting. From this place (on Sixth-day) we set forward guided by Daniel Evan, to John Goodwin's at Esgairgoch, on the mountains called Trefeglwys in Montgomeryshire. This Friend and his wife are a noble pair and well esteemed of at home, having built a meeting-house and purchased the ground at their cost. We rested with them one day, and the morrow being the First-day, we had a meeting, (which was pretty large—I think I may say very, considering the few inhabitants hereaway) and a solemn and good meeting it was; the states of some seeking souls present being a pretty deal spoken to and encouraged to go on. The morrow we set forward to Llanidloes, guided by Edward Rees."

This is the only notice of Cardiganshire that occurs in this journal, and Gwern Driw is also the only place in that county mentioned by John Churchman, but the names given of the Friends who were seen by William Brown and his companion form connecting links respecting others. Daniel Evan, who guided these Friends into the adjoining county of Montgomery, was the grandfather of an elderly woman who was living in the village of Llandewi-Brefi, in 1873, and who very pleasantly supplied some of the information I sought. The widow Ann Evans was the sister of the Georges, and of them John Player has left the following interesting account.

"An account of John Goodwin's visit to some young convinced at Gwern Driw, as related by himself to me the 8th of Twelfth Month, 1753, at his house at Esgairgoch.

"'At the Yearly Meeting at Llandovery, in Carmarthenshire, [in 1709], was observed two young men of sober and grave deportment to be often pretty much reached in the meetings, and much tendered by the power of Truth. By their apparel and speech they were taken to be Friends, but none knew from whence they were, neither did any ask them as I know, nor make inquiry after them till they were gone from the town, when it rose with me to inquire after them, but they were gone; but by some means I found they lived in Cardiganshire, but where, or what their names I could not learn. Some time after my return home, I found it laid on me to go and visit those two young men, but where to go I knew not, nor whom to inquire after: so delayed in going till I could not with ease of spirit stay any longer at home. Then calling to mind that there was no Friends lived in that county as I knew of, save an old man at Aberystwith, to whom I resolved to go and inquire if he knew of any such as my concern was to; so taking my horse, early in a morning, I rode to this Friend, who I found more ignorant concerning them than myself; so there was I left in a great strait: to go back I did not dare, without offence to my Master, and where to go forward I could not tell, but being very low in myself, I resolved to rely on the Divine Director for my guide, and accordingly turned my horse and rode out of the town, resolving to ride that road I found most freedom to take, when I came where there was two. Accordingly, having followed this Guide without asking anyone after any religious or sober people till I came within about a mile of the place where they lived, where, seeing a man keeping sheep, I found freedom to go and ask him if he knew of any sober, religious people thereabout. He told me there was two young men and their sister who lived about a mile off, that was called Quakers, who would not pull off their hat nor go to church, but did sit together without any preaching: at hearing of which my heart leaped for joy. I inquired of him the way, and rode to the house, where being come I called at the door and asked if any religious people lived there. The father came to me, who was a sour, old man and much displeased with my manner of addressing him; but his son John being in a garden behind the house, heard my first inquiry and ran to me and fell on my neck and kissed me,—having in the spirit knowledge of my coming. It was now near night, and where to get lodging could not tell, and they were afraid to ask their father for me to lodge there, but desired me to ask myself, which I did, and he told his son he might set up my horse and take me in. So after having been there a little time, the father began to exclaim against his children for their leaving the church and joining in so foolish a worship as he apprehended ours was. I was led in the meekness of wisdom to open to him the way of righteousness, he became more moderate, and suffered his children to sit with me, we were comforted in each others' company; being one in all things, though they had not seen or heard anything of our Society till a little before the aforesaid Yearly Meeting. Their names were Samuel George, John George, and Ann, their sister, (now the widow Ann Evans, at whose house the meeting is held).'"

The foregoing narrative is a valuable addition to the memoir of Samuel George, which is published in the fifth part of "Piety Promoted," but is equally valuable as portraying the earnest Christian character of John Goodwin, of whom there is also an account in "Piety Promoted" confirming the impression that he "walked by faith, not by sight" in other cases besides this, in which he seemed to remember that "it is not the will of our Father which is in heaven that one of the little ones should perish," even if he had literally to carry out our Saviour's description of "going into the mountains" to seek some of his flock. To accomplish this object was no light matter, for the first journey to Aberystwith would be about thirty miles, and after getting no information at that place, there would be about thirty miles more to ride before reaching Llandewi-Brefi.

John Goodwin was in very limited circumstances when he was a young man, and being anxious for the support of his family, he proposed following his parents and other near relations who had removed to America; but finding a stop in his mind, and feeling after Divine counsel, he found it his place to settle in his native land, and it livingly arose in his heart that the Lord would provide for him and his family. "At the close of his days he said with thankfulness that the Lord had fulfilled this to him." About the twenty-seventh year of his age he was called to the work of the ministry,

and became an able instrument in turning many from darkness to light and from Satan to the power of God. He often paid religious visits in Wales and in some parts of England. He is described as having been pleasant in conversation, and continued fresh and lively to old age. During his last illness he appeared to be in a heavenly frame of mind, abounding with praises to God for his continued mercies; often expressing how valuable the enjoyment of the love of God is on a dying bed. He died in 1763, aged about eighty-two years.

Esgairgoch, where John Goodwin lived, is a village about eight miles from Llanidloes, in Montgomeryshire, very near the sources of the Severn and the Wye, on the slopes of Plinlimmon. It was of such a Welsh mountain as this, though more probably it was Cader-Idris that George Fox wrote with no expressions of incredulity, that the country people said it was two or three miles high. And he says, "From the side of the hill I could see a great way. And I was moved to set my face several ways, and to sound the day of the Lord there. And I told John up John (a faithful Welsh minister) in what places God would raise up a people to himself, to set under his own teaching. These places he took notice of, and since then hath a great people arisen in those places."

At the time that John Goodwin was living, we are told by John Churchman that there were at Esgairgoch "several tender Friends," but he adds, the living are scarcely able to bear the weight of the professors, who, although they know the truth, do not abide therein, and so are as withered branches cast forth.

Amongst those who then lived there was Edward Rees, who followed the occupation of a mountain farmer; his widow, Elizabeth Rees, continued to reside at Esgairgoch until her decease in 1804, at the advanced age of ninety-seven. Their descendants settled further south, and the last survivor in the Society of Friends who retained the family name was their grandson, the late Jonathan Rees, who died at Neath in 1867.

In thus gathering together fragments respecting the Friends in Cardiganshire, the exact limits have been exceeded by the mention that has been made of some who lived in the adjoining county of Montgomery. Although Friends have ceased to exist in these districts, yet when we turn to such records as we can find respecting them, it is evident that Friends' principles were far more extensively held in the latter than in the former county; but the number seems to have been greatly reduced by emigration to America, on which continent the Welsh element is still very apparent in the surnames that frequently occur, for there we hear of the families of Evans, Griffiths, Jenkins, Jones, Thomas, Williams, and other names that are most familiar in Wales.

F. J. GIBBONS.

NEATH.

AS A RULE, an employer in any line of occupation must work harder than any of those whom he employs, in order to be a success in his undertakings. *They* are compelled to work within certain hours for certain specified wages. *He* is free to work earlier and later than they do, as a means of keeping up the business that shall give them employment. When a man by advancement passes from the grade of a clerk or an operative to an employer, he is sure to find that his new freedom brings to him a privilege of harder work and more of it, with an alternative of comparative failure.

FROM "THE INDEPENDENT."

A Greater Niagara.

BY BISHOP H. W. WARREN, D.D., LL.D.

Having distinct mental pictures of over forty famous cataracts, I eagerly embraced an opportunity to add another, viz., that of the Shoshone Falls, of the Snake River, in Idaho, called above the Greater Niagara.

These falls lie 26 miles south of Shoshone, a town on the Oregon Short Line. A driver was found who would take me there and back in one day in winter for $12.

The road runs over a plain of lava 250 miles long by 25 to 100 miles wide. It has the usual characteristics of lava; mounds, dikes, fissures and caves. Into one of these a locomotive might run for half a mile, or in the night a man might drop into unfathomed depths.

At eleven o'clock the sun burned through the fog and revealed a vast landscape—in the distance blue as the sea, set round with jeweled mountains, glittering in snow and ice. Half an hour later, in the level earth, appeared a chasm 50 miles long, 1,000 feet deep, and at the bottom of this lay the green river, reflecting with perfect fidelity the winding lines of the perpendicular walls, and reproducing the variegated tints of the cleft lava so faithfully that the chasm seemed twice as deep as it was; and beyond its multiplied depth one gazes into the azure depths of heaven.

The first impulse is to kneel in silent adoration of the great God who can put such sublimity and beauty in the midst of such desolation. The walls of this chasm are so perpendicular that one might come, perishing for water, from one of these plains of terrible lava, and wander for ten miles in sight of this delicious coolness and be unable to find a single place where he could descend. At the point where we reached the chasm descent can be made. The quiet river suddenly changes from eight hundred feet below the general level of the country to one thousand and ten feet below, by the Shoshone Falls. Just above the cataract, close to the terrible descent, runs a ferry, guided by a wire rope.

The water above the falls is more than two hundred feet deep, its bottom never having been reached. Below the falls is an unascertained depth. This shows that the chasm has been dammed to this enormous height.

Going down the sides of this cliff toward the bottom, one can easily study the process of their manufacture. Over this vast plain have poured successive floods of lava from unknown fountains hundreds of miles away, and at intervals of unknown periods of time. Just above Bamas, south of Mount Hermon, one may see a low flat crater that has poured its stream of lava down the gorge, where a young Damascus river is born; but there does not seem to have been but one such overflow. On the inside of the crater of Popocatapetl may be seen dozens of successive overflows each of which has raised the mountain by its thickness. So here may be seen great numbers of overflows. In several lower ones the break went through many little caves in the lava, showing where gas had been evolved that found no outlet. Sometimes the developing gas threw up a mound in the viscous mass of the lava, and the next layer of lava, respecting the hardened mound, rose above it.

Little islands divide the stream into six cascades, dropping down seventy feet. Then the whole river is compressed to a breadth of 750 feet, and united again into a single stream, it makes its sublime dash of 210 feet into the water below. This is nearly a third greater fall than Niagara. It is not quite a perpendicular plunge. Projecting rocks dash the whole mighty mass into cataracts of foam and furious spray, over which hovers Iris on her wings of flame. At Niagara there is a sense of power sometimes producing a feeling akin to terror. But here, though the chasm is deepened, from 160 to 1,000 feet, the sublime is touched and glorified by the beautiful. Sometimes the volume of water is nearly equal to that of Niagara. Of course the volume of rising mist, because of the greater fall and the fury of foam from the projecting rocks is much greater. And as the wind toys with the rising clouds, the rainbows shift and play, as if angels of glory were practising their mazy movements in the presence of this sublime exhibition of power.

On one of the little crags of islands in the upper fall a pair of bald eagles have nested for years and raised their young in the midst of the thunder and spray of the waters.

FROM "THE CHRISTIAN ADVOCATE."

Science Leading to God.

Some years ago there came to the writer a letter very full of interest. It was from a young botanist, expressing the wish that ministers would take more interest in, and become better acquainted with, natural science as part of God's revelation of himself, his wisdom and goodness to man. It went on to give an account of the young man's religious history. Trained up by his father to disbelief of the Bible, he was ever on the watch for new arguments against it. Hearing something about what the noted infidel of to-day calls "the mistakes of Moses," he thought he would take up the study of geology, as likely to give him what he was seeking, new weapons against the Christian revelation.

For a time all went well, but as he obtained further knowledge of the facts of geology, he began to find them turning against him, began to see a wonderful harmony between the "testimony of the rocks" and the history of creation as given in the Book of Genesis, became convinced that the God of creation and the God of the Bible must be the same, and was brought by his geological studies to a hearty belief in the Bible and the religion of Christ contained in it.

Nor is this a solitary or unparalleled experience. This is nothing new under the sun. Evolution has been considered by many as the great infidel bugbear of the age, the great and dreaded enemy of revelation. It has been brought forward to fight religion, to show that it is unnecessary, unnatural, unscientific. It has been used to prove that nothing came down from above; that all was of the earth, earthy; that as our high scientific authority has told us, "in matter alone can be seen the promise and potency of all things." Therefore we are to bow down before and worship, not God, but nature, and that spelled with a small "n."

But it did not take long to show that, reasoning from all experience, evolution demonstrated an evolver, just as much as creation a Creator, that plan and accomplishment, means bringing about an end, required and proved intelligence; that law necessitated a law-maker; and as to the underlying facts in human nature and history on which religion is based, and to which it is fitted, as to those motives to which religion appeals, it soon began to be seen that science, when she denied or ignored them, had not thought her way through, and that the very motives to which religion appeals are those upon which we must rely to lead and impel and inspire us to

reach the summit of human attainment, progress, success.

Altruism—a rather formidable sounding, comparatively recent, but very harmless word—is made to work this apparent miracle of harmonizing the teachings of pure science with the claims of religion. Science has been investigating the condition of man primeval as she thinks, certainly man degraded, undeveloped, savage, brutish. She has announced loudly her law of the "survival of the fittest;" that is, the strongest, most savage, fiercest. For cycles there was war, struggle, combat; every man's hand against every other man; a condition of constant, bitter, deadly antagonism. Selfishness reigned triumphant.

But it began to be apparent that this could not go on forever; that it entirely prevented human progress; would, if carried out to its logical end, annihilate humanity. Science was compelled to recognize the religion of altruism, "otherism," the right, the claims, the relations, of others. She now differentiates between ourselves and our fellows, and then acknowledges and points out that mutual helpfulness is essential to both, and that human progress is possible only when this great law of love begins to be obeyed.

But she does not stop here; she develops her religion, her gospel of altruism; and by and by, studying the actual facts in the life of man improving, progressing, developing, she is compelled to differentiate again between the lower and the higher, between man and something superior to man, better than man, a "something that makes for righteousness," "nature and the supernatural," and lo, a God is found to be thought out, recognized by man, the result of his improvement in thought and life, and absolutely essential to his highest attainment.

But this is only what the Bible has been telling us these thousands of years of God, our Father; of our fellow-men, our brothers. It is what Christ proclaimed when He gave his epitome of the commandments: "Thou shalt love the Lord thy God with all thy heart, and mind, and soul, and strength; and thy neighbor as thyself." The Bible and the religion of Christ have long ago anticipated science, and taught and insisted upon as absolutely essential to man's deliverance from the power of selfishness, this idea of "looking not every man on his own things, but every man on the things of others.'

And now social science, in her study of human history, has stumbled upon and is presenting the part that those nations and those individuals who have made the greatest advances, risen to the highest plane of life and action, have been inspired, stimulated by this motive and principle.

Furthermore, the Golden Rule, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them," has been demonstrated to be the only way to successful living; not exalting others above ourselves, not impoverishing ourselves to make others rich, not wronging ourselves to right others, but having love and justice ever go hand in hand, desiring that which is best and highest for ourselves, and desiring it equally for others, and finding our highest happiness in promoting the welfare of our country and of humanity, and thus "adorning the doctrine of our God and Saviour;" while to God our loyalty, our devotion, our self-sacrifice, the best service of our lives, are to go out unchecked, unlimited by thought of other existence. Herein "science and the Bible," Divine revelation and human history, harmonize in their teachings. And to every such life, whether in the first century or the nineteenth, whether amid pagan darkness or in the full light of Christian civilization, humanity has ever borne witness, recognized its power for good, given it praise and honor even when it has failed to imitate and copy.

Wherever has been seen on earth a noble, helpful, useful life, thus has it been inspired, in love to God and love to man has it ever been rooted and grounded, and thus through infinite riches of grace in Christ Jesus our Lord has it entered into life eternal.

For "The Friend."

Our Heritage.

(Continued from page 372.)

"The father to the children shall make known thy truth."—Isaiah xxxviii. 19.

"And all thy children shall be taught of the Lord; and great shall be the peace of thy children.—Isaiah liv. 13.

From John Barclay's History of Friends in Scotland, we gain a pleasing picture of the religious life of Christian Barclay, the widow of the Apologist. Every morning when her seven children were up and dressed, "she sat down with them before breakfast, and in a religious manner waited upon the Lord. Which pious care" the historian adds "and motherly instruction of her children when young, doubtless had its desired effect upon them, for, as they grew in years they grew in the knowledge of the blessed Truth." "Thus cherished and watered, did Peter Gardiner," a minister from Essex, England, "find this group of young olive plants, when he entered their abode."

Many are probably familiar with the account of his visit to the meetings of Ury, Aberdeen and Montrose; and the remarkable visitation of Divine Grace which was at that time extended to so many of the young there: Christian, Catharine, Robert, David and Patience Barclay, all appearing in impressive, solemn testimony or prayer.

David was but twelve years of age; Christian fourteen. Indeed they were all under the age of twenty-two.

Christian, for fifty-seven years, continued to exercise faithfully her gift in the ministry, dying at the age of seventy-one.

There seems in Peter Gardiner's letter, addressed to these meetings after his visit, advice which is not inappropriate to the present day. "I beseech you all in the love of God, do not despise the day of small things; for whosoever despiseth the day of small things in themselves, or others, a withering day will certainly come upon them.

"Therefore, dear Friends, cry mightily unto the Lord on behalf of your children, for I do believe the Lord will pour out his Spirit upon them, and make them very glorious, *as they give up in obedience unto Him.*"

"I have sweet peace with Him that is the Redeemer of Israel, and am now waiting for my pilot to conduct me to my long home," was the dying message of this servant of the Lord, whose services were so tenderly extended toward the young. His ministry thus eminently blessed, was the self-denying message of the cross of Christ. He exhorted "to *think nothing too dear to part with;* but that all might be freely given up for Christ." "That their eyes might be unto Him, and so abide faithful unto the end."

David Hall, a minister, and a truly conscientious and highly educated teacher among Friends, in 1703, who was at the head of what was known as the "Quaker's Seminary at Skepton," for thirty-two years, writes thus of his concern for his scholars: "For the good of my pupils, that they might in their blooming years imbibe the sound principles of the pure and undefiled religion, and receive early impressions thereof in their tender minds, I generally kept little meetings in my house or school, when at home, every Third or Seventh-day evening. In these I waited upon the Lord with the boys, and as I found openness and freedom, fed my lambs, either by causing them to read the Holy Scriptures by turns, and making observations to them upon the same, or by ordering them alternately to read other religious books, or giving sometimes my own mind and experience to encourage the good and discourage the evil in them all. I loved my Master, and therefore fed his lambs with pleasure; yet not without exercise for some that would needs creep through or break the hedge."—*Friends' Library*, vol. 13.

(To be continued.)

A Daughter Worth Having.

Two gentlemen, friends who had been parted for years, met in a crowded city street. The one who lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight, he said:

"Well, I'm off. I'm sorry, but it can't be helped. I will look for you to-morrow at dinner. Remember, two o'clock sharp. I want you to see my wife and child."

"Only one child?" asked the other.

"Only one," came the answer, tenderly; "a daughter. But she's a darling."

And then they parted, the stranger in the city getting into a street-car for the park. After a block or two a group of five girls entered the car; they all evidently belonged to families of wealth; they conversed well. Each carried a very elaborately decorated lunch-basket; each was well dressed. They, too, were going to the park for a picnic. They seemed happy and amiable until the car again stopped, this time letting in a pale-faced girl of about eleven and a sick boy of four. These children were shabbily dressed, and on their faces were looks of distress. They, too, were on their way to the park. The gentleman thought so; so did the group of girls, for he heard one of them say, with a look of disdain:

"I suppose those ragamuffins are on an excursion, too!"

"I shouldn't want to leave home if I had to look like that; would you?" This to another girl.

"No, indeed! But there is no accounting for tastes. I think there ought to be a special line of cars for the lower classes."

All this was spoken in a low tone, but the gentleman heard it. Had the child, too? He glanced at the pale face, and saw tears. He was angry. Just then the exclamation, "Why, there is Nettie! Wonder where she is going?" caused him to look out upon the corner, where a sweet-faced young girl stood beckoning to the car-driver. When she entered the car she was warmly greeted by the five, and they made room for her beside them. They were profuse in exclamations and questions.

"Where are you going?" asked one.

"O, what lovely flowers! Who are they for?" said another.

"I'm on my way to Belle Clark's. She is sick, you know, and the flowers are for her."

She answered both questions at once, and then glancing toward the door of the car, saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes, and then, forgetting she wore a handsome

elvet skirt and costly jacket, and that her hapely hands were covered with well-fitted gloves, she left her seat and crossed over to the ittle one. She laid one hand on the boy's thin heeks as she asked of his sister:

"This little boy is sick, is he not?" and "he s your brother, I am sure."

It seemed hard for the girl to answer, but inally she said:

"Yes, miss; he is sick. Freddie never has een well. Yes, miss, he is my brother. We're oing to the park to see if 'twont make Freddie etter."

"I am glad you are going," the young girl eplied in a low voice, meant for no one's ears except those of the child. "I think it will do im good; it's lovely there, with the spring lowers all in bloom. But where is your lunch? You ought to have a lunch after so long a ride."

Over the little girl's face came a flush.

"Yes, miss; we ought to, for Freddie's sake; ut, you see, we didn't have any lunch to bring. Tim—he's our brother—he saved these pennies o as Freddie could ride to the park and back. guess, mebbe, Freddie'll forget about being ungry when he gets to the park."

There were tears in the lovely girl's eyes as she istened; and very soon she asked the girl where he lived and wrote the address down in a tablet which she took from a bag on her arm.

After riding a few blocks she left the car, but he had not left the little ones comfortless. Half he bouquet of violets and hyacinths were lasped in the sister's hand, while the sick boy, with radiant face, held in his hand a package, rom which he helped himself now and then, aying to his sister in a jubilant whisper:

"She said we could eat 'em all, every one, when we got to the park. What made her so ood and sweet to us?"

And the little girl whispered back:

"It's 'cause she's beautiful as well as her lothes," the gentleman heard her whisper.

When the park was reached the five girls hurried out. Then the gentleman lifted the little oy in his arms and carried him out of the car cross the road into the park, the sister with a eart full of gratitude following. He paid for a ice ride for them in the goat-carriage; he reated them to oyster soup at the park restauant.

At two o'clock sharp the next day the two entlemen, as agreed, met again.

"This is my wife," the host said, proudly introducing a comely lady; "and this," as a young ady of fifteen entered the parlor, "is my daughter."

"Ah!" said the guest, as he extended his hand n cordial greeting, "this is the dear girl whom saw yesterday in the street-car. I don't wonder ou call her a darling. She is a darling, and no istake. God bless her."

And then he told his friend what he had seen nd heard in the horse-car.—*N. Y. Evangelist.*

THE Christian religion has a far more powerul hold upon mankind than any mere array of utward evidences can give it. It is rooted deep n the conscious weakness and sinfulness of manind, and in men's conscious need of the knowldge and mercy of God. Its great hold upon the uman heart is in the fact that it supplies this nowledge and assures and manifests this mercy. n this sphere are found the deepest grounds for aith, which, while in no way diminishing the alue of other reasons, do underlie all other reaons, and impart to them a convincing value hich they could not otherwise possess.—*Selected.*

SELECTED.

THE JUG OF WHISKEY.

The following poem, taken from the London *Star* of Sixth Month 12th, 1792, shows that the contents of the whiskey jug were known a hundred years ago:

Within these earthen walls confined
The ruin lurks of human kind;
More mischiefs here united dwell,
And more diseases haunt this cell
Than ever plagued the Egyptian flocks,
Or ever cursed Pandora's box.

Within these prison walls repose
The seeds of many a bloody nose,
The chattering tongue, the horrid oath,
The fist for fighting nothing loath,
The nose with diamonds glowing red,
The bloated eye, the broken head.

Forever fastened be this door—
Confined within a thousand more
Destructive fiends of hateful shape
E'en now are planning an escape.

Here only by a cork controlled,
And slender walls of earthen mould,
In all the pomp of death, reside
Revenge, that ne'er was satisfied:
The trees that bear the deadly fruit
Of maiming, murder and dispute;
Assaults that innocence assail;
The images of gloomy jails;
The giddy thought on mischief bent;
The evening hour in folly spent.
All these within this jug appear,
And Jack, the hangman, in the rear!

Thrice happy he, who early taught
By nature, ne'er this poison sought,
He, with the purling stream content,
The beverage quaffs that Nature meant;
In reason's scale, his actions weighed,
His spirits want no foreign aid.
Long life is his, in vigor passed,
Existence welcome to the last—
A spring that never yet grew stale;
Such virtue lies in Adam's ale.

SELECTED.

THE DAY IS PAST AND GONE.

"The day is past and gone,"
And gentle evening sits upon the hills.
With noiseless feet, the bright hours slipped away;
And from our lives Time claims another day.

"The day is past and gone.
Night draws her purple veil o'er hill and wold.
Whither, O friend, have all thy bright dreams sped?
What thought is sweetest, now the day is dead?

"The day is past and gone."
The silver stars come shining into heaven.
I kneel beside my bed to-night to pray
That God will keep us safe and right alway.

"The day is past and gone."
The tender moon smiles from a quiet sky,
I lay me down, through night's long hours to sleep,
With one last prayer for all that wake and weep.

—*Juliette Coates Harding, in Christian Register.*

SELECTED.

PRAYER FOR OUR CHILDREN.

Father, our children keep!
We know not what is coming on the earth;
Beneath the shadow of Thy heavenly wing,
O, keep them, keep them, Thou who gav'st them birth.

Father, draw nearer us!
Draw firmer round us Thy protecting arm;
O, clasp our children closer to Thy side,
Uninjured in the day of earth's alarm.

Them in Thy chambers hide!
O, hide them and preserve them calm and safe,
When sin abounds, and error flows abroad,
And Satan tempts, and human passions chafe.

O, keep them undefiled!
Unspotted from a tempting world of sin;
That, clothed in white, through the bright city gates,
They may with us in triumph enter in.

—*H. Bonar.*

SELECTED.

IN THE LAST DAYS.

As we grow old, how softly, slowly close
The doors of sense, and shut us from the world—
Like tender petals of some ling'ring rose
That, of a frosty night have inward curled!

Dim as the figures in a dream now pass
Those glittering shows that stirred our youthful hearts—
Poor, hurrying shadows in a misty glass,
Each but a moment seen ere it departs.

Nor sight, nor sound, nor taste, of earth's delights
Can longer please; these things are past and gone,
The soul will put her quiet house to rights,
And in the upper chamber watch the dawn.

—*James Buckham.*

WATCHFULNESS for opportunities of service is as important in its way as willingness to serve when the opportunity presents itself. If we were always on the lookout to be helpful to others, along the line of our own especial endowments, we could create a large sum-total of happiness with the expenditure of very little energy. For the strong man passing by on the pavement to lift a basket up the steps, or to carry it a block, is a mere trifle; but to the feeble woman or child who has the basket in charge, it is a crushing burden. In many instances like this, two hearts might be made sunshiny for the whole morning through such an act of thoughtful service,—the heart that prompts the kind deed and the heart that accepts it; but usually the man passes by, and never thinks of the service he might render. He has not in mind the woman's feebleness and his own strength. He is not on the lookout for opportunities of being serviceable. He has not cultivated the habit of helpfulness along those lines in which he is especially endowed. If we were more watchful for openings to service, we should render more service as we go on in life, and we should be glad we had done so.—*S. S. Times.*

Generosity of Indians.—Thomas C. Battey says that on one occasion an Arapaho Indian, being ill, asked him to take one of his ponies to the agency and sell it and with the proceeds purchase certain things of which his family stood in need. He accepted the commission and sold the pony for a good price in cash. After buying the things wanted he had a balance of $12. An Indian of the same tribe to which the sick man belonged was present, and learning of this balance, said: "I need some things for my family and I have no money. Give me the $12 that is left." "No," said Friend Battey, "I can't do that, for it is not my money." The Indian replied: "You no understand Indians." Then turning to the agent he explained matters through an interpreter, whereupon the agent told Battey to let him have the money. He did so and then returned to the Indian camp. He told the sick man how much he got for his pony and what he had paid for the goods. He seemed much pleased. He paused before proceeding with his report, for he feared that his friend would not be pleased with the remaining item. The Indian asked: "How many dollars left?" He replied, "Twelve." "You bring that home?" "No; I gave it to ———," explaining the whole matter. "That right. He my brother."

These Indians did not belong to the same family, but were members of the same tribe.

"The sentiment of brotherhood," says Friend Battey, "is much broader and much more practical among Indians than among professedly Christian white people."

Natural History, Science, &c.

The Sahara Desert.—The Sahara as a whole is not below sea-level; it is not the dry bed of a recent ocean, and it is not as flat as the proverbial pancake all over. Part of it, indeed, is very mountainous, and all of it is more or less varied in level. The Upper Sahara consists of a rocky plateau, rising at times into considerable peaks; the Lower, to which it descends by a steep slope, is "a vast depression of clay and sand," but still, for the most part, standing high above sea-level. No portion of the Upper Sahara is less than 1300 feet high. Most of the Lower reaches from two to three hundred feet. The two spots below sea-level consist of the beds of ancient lakes, now much shrunk by evaporation owing to the present rainless condition of the country; the soil around these is deep in gypsum, and the water itself is considerably salter than the sea. That, however, is always the case with fresh water lakes in their last dotage, as American geologists have amply proved in the case of the Great Salt Lake of Utah. Moving sand undoubtedly covers a large space in both divisions of the desert; but, according to Sir Lambert Playfair, our best modern authority on the subject, it occupies not more than one-third part of the entire Algerian Sahara. Elsewhere rock, clay, and muddy lake are the prevailing features, interspersed with not infrequent date groves and villages, the product of artesian wells, or excavated spaces, or river oases. Even Sahara, in short, to give it its due, is not by any means so black as it's painted.—*Cornhill Magazine.*

Owl Characteristics.—Last spring, while wandering about the woods, I was attracted by the barking of my dog, and on going to him, found a young of the Great-horned Owl, that had fallen out of the parent nest. It was in a little creek-bed, and the parent owls had nicely concealed it by covering it up with leaves. I decided at once to make a pet of it. A few days later I took a half-grown Barred Owl (*Smyrnium nebulosum*) from a hollow sycamore, and placed it with the first, with the intention of comparing the habits and dispositions of the birds.

They are now full-grown, and have indeed proved to be very interesting pets. They have the run of an out-house that gives them plenty of room to play about in. They have become very much attached to each other, and if one is removed from their apartment the other is inconsolable until its return. And then such a bowing and nodding to each other is ludicrous indeed. The disposition of the two birds is very dissimilar. The *Bubo* is by far the nobler bird—as tame as a cat, good-natured and intelligent, pleased at the appearance of familiar faces, but suspicious of strangers. Always greets my appearance at the door of the owl-house with a low *hoo! hoo!* Greatly enjoys having his head scratched; shuts his eyes, and his voice will sink almost to a whisper.

The Barred Owl is just the opposite: untamable, revengeful, suspicious alike of everything and everybody. Mice, rats, ground-squirrels, kittens, chicken-heads and small birds are first thoroughly crushed by their beaks and are then usually swallowed whole; before swallowing birds they first pluck out their feathers. During the summer months small fish formed the staple diet of my pair of pets.

The Barred Owl has developed a great hatred for the boys, probably as a result of their disposition to guy him whenever an opportunity offers. This dislike has lately taken shape by his making a dive at every boy that enters his house, raking the top of his head with his claws as he passes over him, and then giving vent to his peculiar laughing cry of "Who! hoo! hoo are you!"—*Dr. W. S. Strode, in the American Naturalist.*

Odd Trees and Plants.—There is a small tree growing near Tuscarora, Nevada, the foliage of which at certain seasons is said to be so luminous that it can be distinguished a mile away in the darkest night. In its season, it emits sufficient light to enable a person to read the finest print. Its luminosity is said to be due to parasites.

There is a tree that grows but one place in the world, and that is near the Dead Sea. It produces fruit resembling luscious apples, which are beautiful only to the eye, when bitten are found to contain salty ashes. They are called the "apples of Sodom."

The Cow-tree of South America is another peculiar tree; it yields a fluid which is very much like the milk of the cow in appearance, richness and flavor.

Venus' Fly-trap is a strange plant. The leaf is two-lobed and on each lobe are three hairs, which, on being touched by an insect, the two halves collapse and inclose the insect. Several fine specimens can be seen in the conservatory in the Golden Gate Park.

A plant growing in the United States of Columbia in South America, is named the Ink Plant. The juice is used for writing, and is said to be indelible. It is very useful in writing public records and documents. *Vick's Magazine* tells of a plant that grows in Arabia, called the Laughing Plant, because its seed produces the same effect as laughing gas. The flowers are of a bright yellow, and the seeds resemble black beans, two or three growing in each pod. The natives dry and pulverize them; and the powder, if taken in small doses, will make the most dignified person act like a clown: he will dance, laugh, and cut the most fantastic capers. When the excitement ceases, the exhausted exhibitor of these antics falls asleep, and when he awakes he has not the faintest remembrance of his frisky doings.—*The Kindergarten.*

Spreading of Plants.—The celebrated eruption of Krakatoa entirely exterminated the flora of the island, and covered the entire superficies with volcanic debris. The only methods by which the desolate area could receive new plant life were the agency of the currents, the action of the winds, and the carrying of seeds by birds—methods identical with those through which naturalists believe recent coral islands to have received their plants. M. Treub, who reached Krakatoa in 1886, only three years after the occurrence of the eruption, gathered near the coast the seeds of sixteen species, and upon the mountain eleven kinds of ferns and eight of flowering plants, four of which were composites. All the coast species, except *Gymnothrix elegans*, a grass common in the adjacent island of Sava, were identical with the colonizing species which are common to all recent coral islands. Only two of the mountain ferns were identical with those of the coast. The soil of the island is in its composition not at all favorable to the growth of ferns, yet M. Treub says that, as regards the number of individuals of the various species, the new flora may be considered as consisting almost entirely of ferns, the flowering species only occurring here and there in isolated groups. The decay of two forms of moss and of six species of algæ has furnished aliment to the ferns, which in their turn are doubtless destined to give way to the higher classes of plants.

Wood-pulp for Paper.—At the beginning of the present year there were forty-four wood-pulp manufactories in Norway, all of which were in full swing, and four new wood-pulp works were in course of erection. The export during last year of mechanical wood-pulp and wet and dry cellulose amounted in the aggregate to about 200,000 tons.

Skillful Feeding.—When my first child was cutting his teeth, said a mother who had brought up a large family of children, I kept constantly by me a bottle of "chalk mixture" to regulate his bowels. That was the remedy then employed in such cases. But as I learned more I ceased to use medicine of any kind, and my children who came later I fed skilfully, so they had no need of medicine. When they were teething, I kept them as much as possible in the open air, wrapping them up on cold and wet days, and letting them play on a covered piazza with southern exposure. If their bowels were loose, I gave them scalded milk and toasted bread or cracker; and all the time, even in the very hottest weather, I kept a flannel shirt on them that completely covered the bowels, so they could not be chilled. The application of flannel to the surface of the skin, and especially over the bowels, will often cure cases of diarrhœa without the use of any other remedy.

If they were constipated I gave them oatmeal or graham mush, ripe fruit, apple sauce, molasses candy, and other laxative foods, of which dried figs and raisins are perhaps as effective and agreeable as any that can be named. Some obstinate cases of constipation have been cured by the free use of raisins.

Though in my childhood salt pork was the omnipresent dish at meal-time, I abjured every form of the "product of the hog" from my table, and I think because of that my children were quite free from eruptions on their faces and bodies, even when teething. Frequent bathing in tepid water, followed by vigorous rubbing, so that all the pores of the skin are kept free and open, is the great safeguard against eruptions on the surface of the body. If in addition to this the bowels are kept in perfect condition, the skin will be smooth and healthy.

I made a study of foods, and taught my children to eat everything that I thought proper to put before them. If they objected to certain dishes, I tried various methods to overcome their objections, and they learned to eat and to like the various foods brought on the table. I put what would have been put into doctor's bills into fruit and vegetables in their season, and I found very little occasion for medicines or doctors.

Items.

High License in Nebraska.—H. W. Hardy, "Father of the Nebraska High License law," Liucoln says:

"High License does increase the number of unlicensed drinkiug places. The last time we had acccss to the Internal Reveuuc Collcctor's books, there were 91 persons in Omaha, and 17 in Lincoln, who held a Government permit without the sigu of a city or State license. Of course they were selling liquor, or why did they pay for a Government permit? We never knew one liquor-dealer to complain of another. They all live in glass houses of violated law, and throwing stones would be dangerous. Some parts of the State are even worse than the cities I have mentioned. If ten are making clear $1,000 each and you tax each of them $1,000, it would leave them no profits at all; but if four dropped out, or went into partnership with four others, then they could pay $6,000 aud make money

again; for they save the expense of running four saloons and have all the trade the ten did. It does not lessen the drinks or the curse, but heavily increases them. After a man pays $1,000 he pushes things the best he knows how. It procrastinates Prohibition ten years. It is a whiskey devil in temperance garb. We were deceived by it, or Nebraska would have Prohibition to-day. The money serves as a bribe. In Omaha it is $32 for every voter. Praying church members vote for it just for the money. They are willing to let their boys slide rather than miss the money. At first the liquor men fought against it; now they fight for it.

"There is now no longer any excuse for being deceived as we were. The fraud has been tested and found wanting. I was first elected Mayor in 1877, and again re-elected at the close of my first term. I thought at the time I had done a good thing to reduce the number of saloons from 22 to 5, but when I found it did not lessen the curse I saw my mistake. There are just as many stabbings, shootings, and pounded noses as ever there were; just as many broken homes, crying wives and ragged children. It is no great consolation to a houseless, hungry, crying wife to tell her that her husband got drunk on High License whiskey. High License is one of the best devices to deceive good temperance people."

The Negro Question in the South Carolina Episcopal Convention.—The *Independent* gives the following information:—

"The question of admitting Negroes to the Diocesan Convention of the Protestant Episcopal Church in South Carolina was settled last week, at the annual Convention, at least for the present. Bishop Howe in his address said: 'Our constitution provides the qualification for clerical delegates. There is no word of color in that canon. It simply says "an ordained Christian minister, one in holy orders." Now, if you would have me add color to the definition and say, for instance, a white man in holy orders, I answer that I cannot do it, because you are substituting a local for an ecclesiastical definition. You urge, possibly, the opinion of gentlemen learned in the laws, and I answer that, while I yield great respect to the reference in matters pertaining to life and property and civil affairs, I must in ecclesiastical matters relating to church canons and constitutions, follow my own conscientious convictions. I must use my own eyes and not another's. I say these things partly by way of self-indication, partly for another reason. In self-indication, because I learn that some have thought that I ought, for peace' sake, to leave off from my list names of colored clergymen who come up to canonical requisitions and constitutional requisitions. If I could even think of such a thing I should be unworthy of my position, and of you who invited me to it.'

"The bishop's party had a majority of the convention. The lay delegates from the thirteen seceding churches were present, the only colored delegate at the convention being Pollard, known in the controversy as the 'bone of contention.' Early in the proceedings the seceders presented themselves in a body and read an address in which they announced their willingness to return to the convention, provided there was to be an entire separation of the races. Next was submitted an amendment to the constitution defining the qualifications of clerical delegates in such a manner as to exclude colored clergymen who may hereafter apply for admission, but in effect admitting Pollard. A fight was made on this by the anti-colored party, but it was finally passed, and has to be again passed at the convention of 1890 by a two-third vote. Thus a majority of the seceders accepted the compromise and returned to their allegiance to the convention. About half a dozen marched out of the convention, declaring they would not sit in it as long as a colored man occupied a seat. There are four colored churches in the diocese, neither of which have elected lay delegates to the convention for the past five or six years."

The Presbyterian Assembly on Color Caste.—At the recent meeting of the Presbyterian General Assembly in New York, a report of a conference committee of the Northern and Southern Presbyterian churches was presented, which approved "the policy of separate churches, Presbyteries and Synods [for the colored members], subject to the choice of the colored people themselves." This policy was denounced as unchristian, and the paragraph was stricken from the report by an overwhelming majority.

Institute for Colored Youth, Philadelphia.—The 37th Annual Report of the Managers of this institution states that Richard Humphreys, a native of the Island of Tortola, in the West Indies, died in 1832, bequeathing a sum of $10,000 to found an institution, under the care of members of the Society of Friends, "having for its object the benevolent design of instructing the descendants of the African race in school learning, in the various branches of the mechanical arts and trades, and in agriculture, in order to prepare, fit and qualify them to act as teachers." The "Institute was founded in 1837. The teachers are all colored persons, except those in the industrial department. The number of graduates to the present time is about 250. Many of these, as well as others of the pupils who did not graduate, are now engaged in teaching in several of the Southern States.

During the past year, an additional lot of ground was purchased, a building erected thereon, and instruction commenced in the trades of carpentry, bricklaying, shoemaking, dressmaking, &c. In this department there are 120 students, making the whole number on the roll 417. Great interest is felt in the industrial department, and the number desiring admission into it is far more than can be received, with the present accommodations.

AFTER all that I have said about the perils to young men from temptations in business, from the wine-cup and other sensualities, from theatres and from vicious amusements, and from the skepticisms which are in the air, the chief peril lies in the *depraved heart* which is at enmity with God. This is surely no new thing under the sun. Human nature is about the same in America to-day that it was in Palestine and Greece and Rome eighteen centuries ago. Paul's weapons are our only weapons. Various methods and machineries have been invented—some of them with an eye to reach and save the young; they are good so long as Christ's Spirit is "within the wheels;" otherwise they only absorb and waste the power of the Church. Jesus Christ is the only hope of young men to-day. Preach, brethren! preach his precious Gospel of salvation, hot with love and mighty in heavenly power! Live, fellow-Christians! live out the beauty and warmth and holiness which Christ inspires. Then God will be with us, and will make his Church the home, the refuge, and the training-school of the rising generation. If Satan captures the young men of America (and thus captures our country) it can only come about through the indolence or worldliness or cowardice or faithless treachery of the Church of the Lord Jesus Christ.—*Selected.*

"THE next day we passed on; for the Lord had said unto me: If but one man or woman were raised up by his power, to stand and live in the same Spirit that the prophets and apostles were in, who gave forth the Scriptures, that man or woman should shake all the country in their profession for ten miles round. For people had the Scriptures, but were not in that same Light, and Power, and Spirit, which they were in that gave forth the Scriptures: and so they neither knew God, nor Christ, nor the Scriptures aright; nor had they unity one with another, being out of the Power and Spirit of God." — *George Fox's Journal, First Edition, Folio* 1694, *Page* 72.

THE FRIEND.

SIXTH MONTH 29, 1889.

LONDON YEARLY MEETING.

The *British Friend* and the *London Friend*, for Sixth Month, each contain pretty full reports of the proceedings of London Yearly Meeting, which commenced on the 22nd of Fifth Month.

Among the strangers in attendance for whom certificates were read, were Samuel Morris and Thomas P. Cope, of Philadelphia Yearly Meeting, who received a cordial welcome.

A suggestion that more systematic arrangements should be made for the reporting of the proceedings of the Yearly Meeting, was met with a fear that the Yearly Meeting would become more and more of a popular, and less and less of a religious assembly.

Joseph Storrs Fry was appointed Clerk, and Caleb Rickman Kemp and Arthur Pease, assistants.

The reading of the Epistles from other Yearly Meetings opened the way for some remarks on the subject of correspondence with Friends in America, "towards which" one Friend stated, "he was rather negatively than positively minded." This arose from sympathy with those with whom London Yearly Meeting retained no connection, and who "were separated from their brethren conscientiously for truth's sake, that the ancient doctrines and discipline of our Society should be maintained in its integrity." Another Friend compared the state of thing in the American Yearly Meetings to "a ship with a great deal of sail and making great way, but with a very little amount of ballast." His feeling was, that in proportion as such work was extended we needed a proportionate supply of religious growth and experience.

In considering the reports from the Quarterly Meetings, it was stated that meetings in agricultural districts were generally dwindling in number of attenders, while those in towns were better maintained. This appeared to be owing to the diminished profits of agriculture, which induce many of our members to leave that for other occupations.

The tabular statement gave a total membership of 15,574, an increase of 43 during the year. The births had been 163, the deaths 214. The number of recorded ministers was 342.

In the consideration of the state of Society, one of the visitors expressed a desire, that Friends, in their efforts to promote the well-being of the people, might not be led into methods which are out of harmony with our religious views and testimonies, which seem to belong to other people: in connection with this subject, the belief was expressed that we shall find our chief strength to consist in the faithful maintenance of our underlying principles, and the precious testimonies that have grown out of them.

It was also stated by one or more of those who spoke at that time, that there was reason to fear that Friends were losing their hold of the testimony as to the spiritual nature of worship, which the Society had held far more than 200 years.

Among the subjects which claimed the notice of the Yearly Meeting, was the report of the Foreign Mission Association, which is a voluntary organization, not directly under the supervision of the meeting. The Report on Education referred to the efforts being made to establish a high-class school for the children of

Friends. A revised form of Marriage Certificate, adapted, we suppose, to the new marriage regulations, was read. A proposition to lessen the number of reports brought before the Yearly Meeting, was referred to the Meeting for Sufferings. The same course was taken with a report on the Opium Traffic. Two of the Quarterly Meetings had asked the Yearly Meeting to consider the subject of the legalized experimeuts (for surgical purposes) on living animals. Some of those who spoke thought that Friends were not sufficiently acquainted with the case to take action upon it. In the report of the "Continental Committee," reference was made to the Conference of Australian Friends, held at Melbourne last year; and the growth of the school at Hobart was noted.

The question of the re-appointment by the Yearly Meeting of a Home Mission Committee, elicited remarks from several Friends who were uneasy with the manner in which its operations were carried on, particularly with the employing a set of men for its service, who were supported by its funds. This, it was stated, was an admission amongst us of the clerical principle, and was likely to interfere with our position as a religious body, and to modify the character of our work as such. After considerable discussion, the committee was re-appointed.

Yorkshire Quarterly Meeting introduced the subject of the social condition of the poor. After a long discussion a minute was adopted, commending the whole subject to the attention of Friends.

The question of peace was considered in a joint session of men and women Friends.

A proposal for the appointment of a committee to visit meetings throughout the Yearly Meeting was deferred till next year.

The meeting closed on the 30th of Fifth Month, after the reading of the usual General Epistle.

We have received from the Census Office of the Department of the Interior, a circular letter, requesting that the farmers of our country will keep an account of the products of their farms from the 1st of the present month to the last day of the Fifth Month, 1890, so as to be able to answer the inquiries of the agent who visits from house to house in the Sixth Month of 1890.

The letter also requests that all physicians who have not received a copy of the "Physicians' Register," will send their names and addresses to the Census Office, when a copy will be mailed to them. It is on the voluntary cooperation of the medical profession, that the Census officers largely rely for the vital statistics of mortality which form so valuable a part of the data gathered by the Census.

SUMMARY OF EVENTS.

United States.—Official returns of the Pennsylvania election, held on the 18th instant, show that in 29 counties a majority of 48,142 votes were cast for the Prohibitory amendment, and in 38 counties a majority of 237,162 against it: making a total of 189,020 against. The total vote has not yet been furnished. The principal reasons for the defeat were, that while the Prohibitionists had but about $6,000 to conduct the campaign, the saloon interest is believed to have spent not less than $1,000,000. The daily press generally were opposed to the amendment, and many temperance people honestly believed that the present license law, with its prohibitory features, was better than the proposed amendment, the adoption of which would repeal the license law, and before the Legislature could be convened, the State would be left for months to come, without any law regulating the liquor traffic.

The "Grand Worthy Patriarch of the Grand Division of Pennsylvania, Sons of Temperance," has issued an address to the subordinate divisions, in which he says, "the educational work of the campaign has reached the moral consciousness of the State, sealing, sooner or later, the doom of the entire liquor traffic."

The Prohibitory Amendment to the Constitution of Rhode Island, was, on the 20th instant, repealed by vote of the people. The total vote in the State was 28,449 for repeal to 9853 against, or 5469 more than the three-fifths vote required. The vote as taken was on "Article VIII" of the amendments to the Constitution, which annuls "Article V," the prohibitory article.

The Senate of Michigan has passed a local option bill. A number of serious defects led the Supreme Court to declare the local option law of two years ago unconstitutional, and the new act has been carefully framed to avoid these objections.

The Governor of Missouri has signed a bill which prohibits music, cards, dice, billiard tables, pool tables, bowling alleys and boxing gloves in saloons, and will go into effect Seventh Month 1st. It is said that St. Louis and Kansas City saloons will be most seriously affected by the new law, and about 3,000 of them will have to change their style of operations.

The Cherokee Indians have recently dedicated, with great rejoicings, their new seminary for girls at Tahlequah, Indian Territory. The building is three stories high, contains more than one hundred rooms, a chapel, study and recitation rooms; is steam-heated and supplied with waterworks of its own, and cost $200,000. The money comes from the lease of the Indians' lands to cattle companies.

The complaints in Indiana about the destruction of wheat by a strange insect are increasing. They come chiefly from the central and eastern parts of the State, but the ravages of the little bug have already spread to Northern Indiana, and the Secretary of the State Board of Agriculture regards the reports as alarming. The insect is what is known among agriculturists as the "green midge," another species of which is the "red midge." The green midge has not been seen by farmers since 1865, when it almost entirely destroyed the wheat crops in Indiana and neighboring States. Millions of them appear in a field, settle upon the stalk, from which they draw the sap, causing the grain to shrivel before it is matured.

From statements now coming in, the loss from the flood in Williamsport is estimated at $10,000,000. The lumbermen have about completed arrangements for the collection of the logs which are to be brought back by railroad.

Col. John I. Rogers, Judge Advocate General, and Chief of the Bureau of Information at Johnstown, has submitted an elaborate report to Adjutant General Hastings in reference to the number of human lives sacrificed. He estimates that 4,000 will entirely cover the number lost.

On the 24th instant, a fire occurred at Johnstown which destroyed 25 buildings, including a large brick school-house, in the first ward. Many of the burned buildings had been washed from their foundations, but most of them contained household goods, which had been saved from the flood.

The deaths in this city last week numbered 400, which is 5 more than during the previous week and 11 more than during the corresponding period last year. Of the entire number 210 were males and 190 females: 41 died of consumption; 35 of cholera infantum; 25 of inflammation of the stomach and bowels; 23 of diseases of the heart; 20 of convulsions; 19 of marasmus; 18 of pneumonia; 17 of typhoid fever; 16 of inflammation of the brain; 14 of debility; 11 of old age and 10 of scarlet fever.

Markets, &c.—U. S. 4½'s, 107; 4's, reg., 128¾; coupon, 129¾; currency 6's, 118 a 130.

Cotton sold in a small way to spinners, at 11⅜ cts. per pound for middling uplands.

Feed.—Winter bran, choice and fancy, $14.25 a $14.50; do., fair to good, $13.50 a $14.00.

Flour and Meal.—Western and Pennsylvania super, $2.25 a $2.65; do., do., extras, $2.75 a $3.25; No. 2 winter family, $3.35 a $3.75; Pennsylvania family, $4.00 a $4.25; Pennsylvania roller process, $4.10 a $4.60; Ohio, clear, $4.10 a $4.40; do., straight, $4.50 a $4.75; Indiana, clear, $4.10 a $4.40; do., straight, $4.50 a $4.75; St. Louis and Southern Illinois, clear, $4.10 a $4.40; do. do., straight, $4.50 a $4.75; winter patent, fair to choice, $4.75 a $5.15; Minnesota, clear, $3.25 a $4.00; do., straight, $4.25 a $5.00; do., patent, $5.25 a $5.75.

Grain.—No. 2 red wheat, 92½ a 93 cts.
No. 2 mixed corn, 42 a 42¼ cts.
No. 2 white oats, 32¾ a 33¼ cts.

Beef cattle.—Extra, 4¾ a 5 cts.; good, 4⅜ a 4⅝ cts.; medium, 4 a 4¼ cts.; common, 3½ a 3⅞ cts.; fat cows, 2½ a 3¼ cts.

Sheep.—Extra, 4⅝ a 4¾ cts.; good, 4¼ a 4½ cts.; medium, 3¾ a 4 cts.; common, 2¾ a 3½ cts.; culls, 1 a 2½ cts. Spring lambs, 4½ a 8 cts.

Hogs.—Western, 6⅜ a 6½; State, 5½ a 6 cts.

Foreign.—C. S. Parnell's appeal against the postponement of his libel suit against the *Times* has been dismissed with costs. The Appeal Court decided that the delay in the trial had not damaged Parnell's character, the *Times* having admitted the libel and paid the money into court.

Gladstone lays down the following three fundamental principles upon which he believes Home Rule to be right and wise: He maintains, first, that the separation of a dependency has never been caused by the granting of an autonomy; second, that separation has in numerous cases been caused by the refusal of autonomy; and third, that there have been abundant cases in which separation has been prevented by the granting of autonomy. Gladstone supports these propositions by reference to colonial history. At the beginning of his public career, he says, there was not a colony that was not held by precarious tenure, but since being granted the fullest liberty in the management of their own affairs all have been bound strongly to the empire. He appeals to the nation to give the same liberty to Ireland.

In the Spanish Cortes on the 21st instant, Becerra, Minister of the Colonies, reaffirmed that the United States Government had made no proposition relative to the purchase of Cuba. He added that no proposal looking to the sale of the island would be entertained by the Spanish Government.

There is almost no doubt that a conference of the powers will be held this year to devise measures for the suppression of the slave trade in Africa. The British Government, in the Third Month, communicated with the Government at Belgium on the subject, and it was arranged that Belgium should take the initiative in inviting the powers to the conference. Communications are now passing between the two governments with reference to the preliminaries that must be arranged before the conference meets, and informal communications have also taken place with the representatives of the other governments concerned.

A law has been passed in Waldeck, Germany, forbidding the granting of a marriage license to a person addicted to intemperance.

Russian authorities have sentenced 41 students of the Cracow University to three days' imprisonment and to pay a fine of 500 florins for singing Polish songs while on an excursion.

Russia has readopted the law which forbids heirs to the throne contracting marriages with persons not members of the Orthodox Greek Church.

Crops in the south of Russia are in a bad condition owing to hot weather.

A dispatch from Shanghai states, that Russia has occupied Deer Island, in Corea, as a coaling and naval depot. There is a Russian man-of-war there, and no body is allowed to land or leave without a permit from the Admiral. The possession of the island gives Russia great advantage over England.

One-half of the important city of Lachan, in the province of Szechuen, China, was recently destroyed by a fire. The conflagration raged four days. It is estimated that 1,200 persons were killed. Most of them were crushed in trying to escape from the narrow streets. Ten thousand persons are homeless. A fund has been started for the relief of the sufferers.

Two Boston men have passed through Pictou, on their way home from the Magdalen Islands. They represent a syndicate of American capitalists, who propose to buy the islands and build on them a second Gloucester. The islands are owned by Captain Coffin, heir to the estate of the late Admiral Coffin, who many years ago, for services rendered the British Government, received the islands by grant. Captain Coffin has offered the property for sale, the price, it is said, being $500,000, and the Boston syndicate has concluded to purchase. Large fishing works will be started there, including a number of canning establishments. Pictou is to be made the port of trans-shipment and a steamer will ply between that port and the Magdalens.

NOTICE.

Westtown Boarding School.—During the Summer term the stage will be at Westtown Station to convey passengers to the school on the arrival of the 7.09, 8.53, 2.53 and 4.55 trains from Broad St. Station.

J. G. Williams, *Supt.*

THE FRIEND.

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For "THE FRIEND."

Some Account of Maria Cope's Last Illness.

Maria Cope was the daughter of Joseph and Eliza Wilson, and wife of Thomas C. Cope; and deceased the 17th of Second Month, 1886, in the 70th year of her age, a member of Flushing Monthly Meeting of Friends, Ohio.

Some instructive extracts from the memoranda of her father, Joseph Wilson, were published in the present volume of THE FRIEND.

Although her health had been declining for some time, she continued able to walk about the house and yard until the morning of the 24th of Fourth Mo., 1885. During the following eight months she was mostly confined to her bed, and her sufferings were often great, so that she passed many wearisome nights.

She was very desirous that she might bear her sufferings patiently, and remarked at one time, If my support leaves me for a moment I am almost ready to sink;" and at another, "I have to raise my hands almost continually for help."

In the early part of her illness she felt much anxiety for her husband and little son, if she should be taken from them; saying at one time in speaking of the latter, "I should like to care for him a little longer." During her illness she often talked with him, telling him to be a good boy and meet her in Heaven; but afterward she was able to give all up, and remarked to some who were waiting upon her, that it would not be her choice to get well if she might.

She was very tender of the feelings of others, and not only sympathized with the suffering, but did what she could properly for the relief of such under her notice. At one time she recitated the Scripture, "Unto the merciful thou wilt show thyself merciful;" and added, "Have I been merciful?"

At times, during her illness, she experienced much poverty of spirit, saying at one time, "Poor and weak and lame and blind." On a neighbor coming in who urged the necessity of faith, prayer, &c., she remarked: "I know what prayer is, I have prayed, but I cannot repeat the words over, my heart must be touched;" signifying that the spirit of true prayer was not at our command. One night, after a time of suffering, she asked if her mother were awake, and if so she would like to have her come into the room, when she said to her in substance, that should she be laid on a bed of sickness she did not want her to become discouraged, and referred to the length of time she had lain there with scarcely any light upon her path, &c.

When in health, and previous to her marriage, it was for a long time her practice to retire alone in the evening for silent meditation; and during her illness she spoke of these as favored seasons; saying, she came to find no difficulty in collecting her thoughts; and signified that she felt the influence of her Heavenly Father's love the moment she started. At times after her marriage, she omitted this daily duty, thinking it might seem selfish thus to retire alone; but she now expressed herself as believing it would have been right had she continued the practice as formerly.

She was frequently heard to repeat portions of Scripture, also passages from different authors, such as evinced that her thoughts rested not upon earthly, but heavenly things. Upon one occasion, after all had retired except the watchers, she was observed to be more than usually affected and unable to sleep, and after a time calling those present by name, she said, "I do not know but it would have been right for me to have called you all in this evening, and told you how much was lost by not reading the Scriptures more frequently, with desires to understand the truths they contain;" and said, if she had known certainly it was required of her, she would not have hesitated to do so.

At one time she repeated the Scripture, "Who may abide the day of his coming, and who will stand when He appeareth? for He is like a refiner's fire and like fullers' soap," &c.; and either at this or another time remarked, "I reckon I am not sufficiently purified." On being asked if she had any evidence of it, she replied, "No; but it takes so much to be pure." At another time, "They who surround the Throne are those who have come out of great tribulations—have washed their robes and made them white in the blood of the Lamb."

On bidding a person farewell, with whom she had been acquainted from early life, she said, "I do not know of any one I have thought more about than thee, since I have been on this bed of sickness;" and added, that she hoped he would have something to support him when it come to such a time as this—that we were in a poor condition if we had nothing to support us at such a time. At another time, and the day previous to her death, to the same person she said, "I hope we will meet in a better home, but thee will have to strive hard for it. I have wondered whether thee would be willing to spend the rest of thy life on a bed of sickness in order to secure it," or words to that effect.

At one time, to a young man present, she said most emphatically, calling him by name, "I want thee to do anything, anything in the world to be ready for a time like this." On it being remarked to her in substance, that we might profit by her sufferings did we allow them to have proper place with us, she replied, "I do not see how you can help allowing them to have place with you, not knowing but that any of you may come to the same." She often seemed impressed with the consideration that so few in health appeared to realize what was necessary in order to become fitted for the kingdom of Heaven; and wished to have those of some religious experience come to wait upon her.

A relative from a distance, who was spending some time in the neighborhood, frequently called to see her, much to her comfort; yet she felt that she must not lean too much on any earthly friend, saying at one time, "I want to go to the Fountain. There is where I want to go." At one time when she felt less sensibly than at some others, the presence of her Heavenly Father, she said, "I wish I could feel as I felt a few days ago: the grave had no terrors for me then;" and afterwards, in referring to it, "I could say the grave had no terrors for me then." At another time, when preparing for the night, she said, "I suppose, if I had the company I had last night, I might lie quietly," and added, "The presence of the dear Father, how sweet to my heart! yet we cannot expect it all the time;" she further said, she did not want us to be too much troubled at her times of nervous distress, saying, "I think I am not left very far."

On being taken more poorly a few days previous to her death, she remarked: This seemed different from anything she had felt before, more like nearing the shore. On being asked in substance, if it were comfortable to her to feel so, she replied, "Very comfortable, if I could have an evidence that all would be well;" and to the query whether she had anything to fear, she replied, "Not much to fear; I think if there was anything in my way, I would feel distressed." In reply to a remark made to her she said, "she felt pretty quiet, that she believed she had done all that she could."

On saying she had not had the evidence of acceptance she would like, a friend who watched beside her quoted the language of a worthy Friend, and remarked: "Thee has an abiding hope." To which she emphatically replied, "Indeed I have."

During the last twenty-four hours of her life, frequent were her petitions that her Heavenly Father would be pleased soon to take her home. At one time when suffering greatly she said, "I believe I am bearing this to the best of my ability;" and at another, "If this is the design, let it be so." When told, these are the damps of death, she replied, "Sweet, how sweet!"

For several months she suffered almost constantly with her head, and at times was apprehensive that she would lose her consciousness; but she retained her faculties remarkably, being able to give directions in regard to waiting upon her till very near the close. Her last request being to turn her once more, which was done; when a change was noticed immediately, and in a few minutes she passed away, leaving with her friends the comfortable hope and belief that she had, after a weary journey, entered that city whose walls are salvation, and whose gates praise.

For "The Friend."

Bright Stars.—Spot on the Sun.

In the western sky, for several weeks, the planet Saturn has been an object of much interest; and will be fairly in sight for some weeks yet. It is the brightest and lowest one of several stars—about one-third the way from western horizon to zenith. The other stars compose the Sickle, and two or three above it, in Leo. The brightest of these is Regulus, in the south end of the Sickle-handle, and several degrees above and to the left of Saturn. The great ring-system of Saturn is now being turned considerably edgewise to the earth by the planet's revolution round the sun—so the ring is growing narrow; but it is still a fine object with a good telescope.

Those who enjoy the study of Saturn by observation would do well to use the next three or four weeks, as after that it will be too near the sun to show well.

Jupiter, the greatest of all the planets, now rises in the southeast about sunset, and by dark it is very brilliant, an hour high or more. Being on the opposite side of the earth from the sun, it is about as near to us as it ever gets, and the body of the planet with its belts and spots, as well as the four satellites, show to much better advantage than when they are near conjunction with the sun. A telescope an inch and a half clear diameter, worth seven or eight dollars, will show the planet as a nice little moon—the two chief belts and all the satellites— a sight of much interest.

Venus is now a brilliant morning star, and can be easily seen with naked eye after sunrise. I have lately made a little Equatorial mounting fitted with circles, by which I can point a very small telescope right at the planet, and thus view the fine little crescent any time in the day before it sets—about 3 P. M. The phase of Venus is generally better defined, and prettier in a telescope during daytime than at night. Uranus souths about sunset, being an hour or so west of south and about half way from southern horizon to zenith at dark. But this planet is only just visible to the naked eye; about like a star of sixth magnitude. It is four degrees north of the bright star Spica, in the constellation of Virgo. The planets Neptune, Mars and Mercury are all too near the sun to be seen easily.

The bright red star nearly overhead is Arcturus. The Great Dipper will be easily recognized northwest of zenith and southwest of the North Star, nearly west of the "Guards," several degrees above Polaris. The most brilliant star in the northeastern heavens is Alpha Lyræ—way up toward the zenith. It forms a little triangle with two small stars just east of itself. The red and brightest star, about two hours west of Jupiter, is Antares.

The sun had been nearly clear of spots for several weeks until the 16th instant, when a large spot appeared at the east edge of the sun. At first it seemed to be long and narrow, and forked at the south end, resembling the letter Y. In two days it presented a triangular form and on the 20—a neat circle—more than half way to the sun's centre. It is surrounded by a fine penumbra. It is hardly visible to naked eye, but easily seen with a telescope magnifying three times. It is about 7,000 miles in diameter—nearly large enough to take in the whole earth.

W. Dawson.

Spiceland, Ind., Sixth Month 22nd, 1889.

What will become of the glory of all flesh, when God shall enter into judgment.

For "The Friend."

Our Heritage.

(Continued from page 380.)

"Tell ye your children of it, and let your children tell their children, and their children another generation.—Joel i. 3.

To encourage religious development, as well as literary advancement, has long been a prominent feature in the instructions of conscientious Friends.

In 1780, Dr. John Fothergill wrote to Dr. Priestly of his deep interest in the founding of Ackworth School, England, saying: "The great object with me is to establish young minds in truth," and he "very much wished to have *kneaded* into all their instructions, an early inclination of acting uprightly; doing to all as they would desire others to do to them, even in the most trivial concerns of life."

In the early establishment of Westtown Boarding School, a very similar desire was frequently expressed by that valuable and consistent minister, Thomas Scattergood, and his frequent visits to the institution, and sojourn there for several months, seemed to be, to aid and encourage the teachers in accomplishing this important end. It is also pleasant to feel, that through all the changes of ninety intervening years, this principle of its founders has not been without faithful advocates.

When Stephen Grellet was pursuing his religious visit in Russia, he writes while at Moscow: "The Countess Toutschkoff, one displaying true religious sensibility and love for her Saviour, came to our hotel, bringing her son with her, and told me she came to request that I would take this, *her only child*, and educate him as my own—that however dear to her, and her only earthly treasure left, her love to him, and her desire that he might become a child of God, rendered the sacrifice of thus parting with him easy." "To see him in the way to become a true Christian was far more desirable to her," she said, "than to have him heir of earthly treasures, or to obtain ever so many worldly honors."

This circumstance should certainly encourage fearful, timid parents, to renewed trustfulness. Young Margaret Fothergill, amid the weakness and suffering of her dying-bed, lifted up her prayers, "humbly and fervently," that her "children might be enriched with the favor, love and goodness of God." Her faith was so firmly anchored to that which is "within the veil" that she even wondered that she could not be troubled at leaving her little ones and her husband." The eighth child, a little new born babe, had just been laid to rest. Her seven remaining children were all under the age of ten. "*They* will be cared for, *thou* wilt be helped, and there is a place prepared for *me*," was the assuring language of this devoted Christian wife and mother. Tracing the lives of this interesting family, and noticing the marked extension of Divine favor to one, even after a season of "folly and dissipation," and noting how the refining, purifying grace of God wrought its transforming work, and qualified for a life of peculiar usefulness on the part of Samuel Fothergill, and also his brother Dr. John Fothergill of London, —the reward of her dying faith, and of her husband's consistent efforts for his children, seem very apparent. These incidents of parental influence are often striking—advice and counsel which at the time given may have seemed unheeded, will be prized and cherished in after years.

Those whose minds have been brought into tender sympathy with the young among us, and whose prayers are often uplifted for their establishment in Divine Truth and more ready obedience to its dictates, may sometimes labor under seasons of discouragement. The evidences of a growth in heavenly wisdom and understanding may seem so long delayed.

Charles Spurgeon once wrote:

"We have less to do with being successful than with being faithful. It is not the acreage sown, but the multiplication which God gives the seed, which makes up the harvest." If laborers abide faithful in their allotted portion of his heritage; in his own time the springing up and the fruit-bearing shall be accomplished. Though the seed be little, and the hand that planted grown feeble: if it be *his word*, and *the planting season* of *his own choosing*, "it shall not return unto Him void, but shall accomplish that which He pleases, and prosper in the thing whereto He sent it."

"God alone
Beholds the end of what is sown;
Beyond our vision weak and dim
The harvest time is hid with Him.

Yet unforgotten where it lies,
That seed of generous sacrifice,
Though seeming on the desert cast,
Shall rise with bloom and fruit at last."

"And thou shalt be like a watered garden." "And they that be of thee shall build the old waste places." "And the flock of thine heritage which dwell solitarily in the forest in midst of Carmel: let them feed in Bashan and Gilead, as in the days of old."

Evolution.

[In the last number of The Friend we quoted from *The Christian Advocate* an article headed "Science Leading to God," in which it was maintained, that the doctrine of evolution—that is, the gradual development of one form of animal or plant from a pre-existing one—necessarily implied the existence of a Law-giver who had power to impress upon organized beings and upon matter in general, those attributes and laws which rendered such changes possible. We find this point somewhat further elaborated in an article in the *Episcopal Recorder*, from which the following is condensed.—Ed.]

Among objects of interest at our Centennial the exhibit of railway engines will not be forgotten. The progress made during the little more than forty years of their existence, was illustrated by the presence of the first engine used in this country. Another and yet another showed the march of improvement, until the latest and highest specimens of the art claimed the admiration of the visitor. Let us suppose a sight-seer's attention called to these interesting objects. He is, we will suppose, a dweller on some far away island of the sea. He has never seen a railway engine before; he is, however, a man of culture, a philosopher, a scientist,—in fact, an evolutionist. The history and object of these structures are explained to him, and their superiority over each other pointed out. "Very remarkable," says our sight-seer. "It is a perfect illustration of the principles of evolution, and confirms the truth of its hypothesis regarding anatomical resemblances. Observe," he continues, "the remarkable conformity of structure you can trace it back, not only to this first engine, but to a very remote ancestry. This last engine is but the development from the rough ox cart that may yet be found in some out of the way region of the world. The wheel

and axle are common to all. They are, so to speak, the vertebræ that link them together, that establish their common origin, and that confirm the correctness of the evolutionary theory. In no other way can it be explained."

"But," says a listener, "do you not recognize mind planning, and constructing, and working towards an end?" "No, not at all. Science does not recognize mind; it only recognizes law. If you arrange wheels and axles thus and so, and apply force, such and such results must follow. This is law: science deals with facts. Agents of course are employed; but it is all mechanical. What we call mind, is itself only matter in motion. All is mechanical, and in accordance with the laws of nature—nature working with a blind force. This is quite sufficient to produce the developments we are considering. To suppose that all this is the result of intelligent design working with a pattern, is 'whimsical.' Uniformity of structure gives positive evidence that this last built and splendid engine is evolved from the ox cart, wherever that may have come from. And the law of natural selection and survival of the fittest, can account satisfactorily for all we see."

Such in substance is the argument of "the theory" based on anatomical resemblances. Fish have a spinal column; so has man. Fish have flippers; man has hands. Fish have ribs forming a cavity for vital organs; so has man. And in other particulars there are striking resemblances between their anatomical structures. Therefore, says evolution, man, through reptiles, birds and beasts, is a blood relation and descendant of a fish. Our friend, Prof. Hæckel, has written a book to demonstrate this. Says Darwin: "The similar framework of bones in the hand of a man, wing of a bat, fin of a porpoise, and leg of a horse, * * at once *explain themselves* on the theory of descent, with slow and slight successive variations." "Natural selection working without a purpose" has developed man from the fish. The resemblances between the bony structures is the all-sufficient evidence.

"We *emphatically oppose*," says Hæckel, "the * * view of animate nature which presents animal and vegetable forms as the productions of a kind creator, acting for a definite purpose. * * We must, on the other hand *decidedly adopt* that view of the universe which is called the *mechanical* or *casual*. * * They (the physicians, &c.) universally, and without hesitation, look upon the phenomena which appear in their different departments of study, as the necessary and invariable effects of physical and chemical forces which are inherent in matter."

Here then, we have the reasoning of our Centennial visitor. In the anatomical structure of fish and man there are striking resemblances. This, according to "the theory," establishes their family identity—their "blood relationship." In the latter, however, there has been a marvellous advance in some directions. How did it come about? Through so-called natural selection and survival of the fittest. But was there no intelligent, overruling power? Not at all. We have discarded that notion. There is no need for it. The idea of construction "by an ingenious creator," is a thing of the past. "*The aimless action of natural selection*" is all-sufficient. All this wonderful development is "mechanical," and results from natural law; and the resemblances we note establish the descent of man and the certainty of "the theory."

"The theory," then avowedly dismisses mind, forethought, design, from the phenomena of the universe, just as our Centennial visitor did from the construction of the steam engine. For the progressive development that it announces has culminated in man, the aimless action of natural selection is all-sufficient.

We would not be understood as denying the principle of evolution. Its manifestations are all about us, and wonderful to behold. But some of us ignorant laymen presume to think that our scientific masters are looking through the wrong end of the glass—they have mistaken the forces that are at work. In the case of the steam engine we have referred to, there has been evolution and consequent development. But it has not been by a mechanical process carried on in the engines themselves, but in the minds that have thought, and devised, and wrought, and carried on unto perfection. It is mind taking up the work of mind, and improving and advancing upon it, and working toward a desired end, *i. e.*, with a model—with a plan to be carried out—with an end to be attained. So in nature. It is not aimless, purposeless law evolving the wonders we see about us. It is mind—infinite mind, evolving, unfolding itself through the agency of these laws—working on a pre-conceived model, which reached its greatest manifestation in man.

How Fritz Found the Purse.

Something was the matter with Fritz, but no one knew exactly what. His eyes were dull and heavy, his face was pale, and his head ached almost all the time. His shoulders were bent, his muscles were weak and flabby, he had no appetite, and he did not sleep well. His mother petted him and coaxed him to eat, and watched him for fear he should do any work—for work had never agreed with poor Fritz. And the neighbors sent in every kind of herb tea they could think of, and he drank it every drop, but was no better. And they all shook their heads and sighed over him, wishing they could know the real name of his trouble. At last his mother, worn out with hard work and anxiety, died, thinking with her last breath: "Ah me! what will become of my poor Fritz?"

She left a snug, tiny bit of a cottage, a large garden patch and an orchard, with a long lease and a low rental. But everything was ill-kept, poorly cultivated, forlorn and neglected. "Good evening to you, Fritz," said a voice, as Fritz sat by himself, wondering the same as his mother and all the neighbors had wondered. It was the old, very old schoolmaster who came up the little walk to the cottage door. He made room for the old man.

"I taught you to read, Fritz," he said, "and your father and his father before him. I'm an old, old man, you see! And I've come to tell you something you ought to know. There's a heavy purse of gold buried on this place of yours." "A purse of gold?" exclaimed Fritz, in astonishment. "Whereabouts? Show me, so that I can dig it up." "No one can show it to you," said the master, "I only know that it is somewhere within these boundary lines, and that whoever seeks it faithfully is sure to find it." "But I am not strong," said Fritz, mournfully, "I never could dig." "That's true, poor lad," said the master, compassionately. "How could I forget that. Ah well! you are a good boy, Fritz, and will be able to rejoice in thinking that whoever comes after you here will find it. A lucky fellow he will be! I shall have to tell him what it is hardly worth while to tell you, that there is a kind of a charm about it. No one will find it who leaves any slack work behind him. The garden must be well cared for and well planted as he goes, and if a single tree in the orchard is injured, the charm will fail." After a little more chat he went on, leaving Fritz full of thought over the wonderful thing he had told him. He would have doubted the story had it come from any one else; but no one ever knew the old schoolmaster to tell an untruth.

He thought and thought of it as he tossed on his bed that night, wondering in what part of the garden or orchard the purse might lie, and thinking it very hard and cruel that a poor, weak fellow like himself could not be shown the spot at once. He would be willing to dig one hole, but to dig over the whole place! But the more he thought over it, the less was he inclined to rejoice in the idea of some one else finding the gold. Perhaps there were others who knew of it. Perhaps already greedy eyes were turning in that direction and wondering how soon he might die and be out of the way.

Full of indignation at the thought, he sprang out of bed the next morning with the first peep of day, mended an old spade, and began to dig. In the very farthest corner of the garden he began, digging deep, and carefully pulverizing every inch of the soil. The cool, moist earth looked so inviting as he went on, that it seemed no hardship to carry out the old man's caution by stopping to plant in the neatly prepared beds the seeds his poor mother had stored. His limbs ached, his hands were blistered, and his back lame as he stopped work to get something to eat.

"If this kills me," he said to himself, "it will be the master's fault. My mother always told him I was not fit for work. But he was amazed at finding how good his brown bread and water tasted, and made up his mind that it was the first loaf of really good bread that rascally baker had ever furnished.

His pains and aches gradually disappeared as his work went on, and he sometimes found himself almost forgetting the purse of gold in the interest he began to take in his garden. He was surprised that he had never before discovered the delight of watching the growth of beautiful things, forgetting that the secret lay mainly in the fact of his own hands having planted and cared for them. The bounteous earth seemed ready to cast back to him a hundred-fold return for all he entrusted to it, and the sunshine, the soft wind and the gentle rains co-operated with her. He scarcely had time to turn from one finished section of his garden plot to attack vigorously another, before the tender green leaves seemed to start out of the ground and smile up at him with a "Ho, Fritz! All this in return for the little brown seeds you hid!"

And before many weeks had passed, the neighbors raised their hands and eyes at beholding Fritz carrying his basket of green vegetables to market. "What can have cured him?" they asked. "And what could have been the real name of that terrible disease he had?"

"Found the purse?" asked the old schoolmaster, leaning over the fence one day in late autumn to speak to Fritz, who was busy banking up with his spade a fine crop of cabbages. "Not yet, master," said Fritz, "in truth, I've been too busy lately to look very sharply after it. I've spent all my time on the garden this season, you see, but there's the whole orchard yet. I shall begin early next spring and go carefully over that." "You'll find it," said the old man very positively. "How is your health?"

"My health, master? Why, bless your heart, I have'nt had much time to think of that, either."

He slept as sound as a top and ate with the appetite of an honest laborer; and the good gossips were no longer obliged to distress themselves as to what was to become of him, for he had a good provision for the winter ahead of him. At the end of the second summer, the old schoolmaster went in at Fritz's gate, taking quiet note of the evidences of care and pains bestowed upon every corner of the premises. The neatly-trimmed vines over the door were laden with ripe fruit, and he smiled to himself as he walked between the borders of bright-colored flowers, remembering a whisper he had heard, that the pretty little maid at the mill was coming before long to help Fritz keep house. He opened the door without knocking, and Fritz looked up from his seat at a table, upon which he was counting some money, to welcome him. "You have found it at last, then?" asked the visitor. "Found what, master?" "The purse of gold." "Ah, I remember. No, master, I have'nt. Somebody else must look for your purse, if they want it, for I have no time to look for gold. My garden and my orchard give me all the work I can do." "Then what is all this?" He laid his forefinger on some of the gold pieces. "This is the price of my fine crop of fruit. You must have noticed how my trees have been laden, and borne almost down to the ground. They have produced as never before."

His eyes were bright and his cheeks ruddy with the glow of health; his form was straight, and every limb round and strong. The master looked keenly at him and laughed—a laugh so full of thorough, hearty, genial enjoyment, that Fritz could not forbear laughing with him. "Ah, friend Fritz" he at length said, "I promised you only one purse, but if I had promised you a dozen, or perhaps a hundred, I should have been the nearer right."

Fritz stared at him with something of a perception of his true meaning dawning upon him. "Then you were jesting with me?" he cried. "No," said the old man, "it was every word true." And Fritz took his honest old hand in a tight clasp. "Surely, master, if it was a jest, it was the best jest ever played." And to this day the neighbors never learned the real name of the disorder which came so near being fatal to Fritz in his younger days.—*The Interior.*

Drink Habits of Austrian Children.—So serious and widespread has inebriety been of recent years among school children that the Vienna school board have, though hitherto ineffectually, been making strenuous efforts for the prohibition of the sale of intoxicating drinks to children. The board has just resolved to invoke the intervention of the government, and a bill is to be laid before Parliament during the present session to prohibit the selling of intoxicants to boys and girls under fifteen years of age. So alarming is the present state of matters that the appearance of a boy at school in a state of drunkenness is by no means a rare sight. During the winter poor children are often sent to school with only a glass of the cheapest spirits for breakfast, partly to allay hunger, and partly to "keep out the cold"—that venerable delusion which still lingers in England. Slav children, of the tender age of five and six years, are so "seasoned" to alcohol from infancy by the administration of small quantities in milk, that these youthful scholars can take a liberal dram without showing any symptoms of intoxication. — *British Medical Journal.*

For "The Friend."

The Word or Voice of God.

It is written that "all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." And I believe that this saving word or power of the everlasting Gospel has been, and is silently preached to all "them that dwell on the earth:" even to them that never heard the outward declaration of it. For the gospel is not in the outward words of man, but in the power of God. And we are told that this great creative Word was in the beginning with God, and was God. And we are also told, that—

"Before the Almighty Fiat had gone forth,
Before depths were, or even was the earth;
From everlasting—ere the hills were made,
Or the foundations of the mountains laid;
Before creation's ensigns were unfurled,
Or raised the lofty summits of the world,
When first the great Creator did prepare
The heaven and heaven of heavens, the Word was there."

And though this same word or voice is spoken of in Scripture as a still small voice, yet the same writer in speaking of it says:

"The voice that thunders on the mountain's brow,
And stirs the bottom of the deep below;
The voice that roars where'er the tempest rolls,
And rends the skies, and shakes the distant poles;
The voice that spake as never man was heard,
Speaks in thy heart,—O be that voice revered!
Soft as the lovelorn mourner's secret sigh,
It whispers to thy soul, "Why will ye die?"
Why seek amid the dying and the dead,
For false supports, for that which is not bread?
Earth's hopes are bubbles, bursting ere they fall,
And vanity of vanities is all.
Yet there's a power that thro' this sinking scene
Can keep the soul unshaken and serene;
Can sweeten every blessing to the taste,
And make amends for all that time can waste;
Can set us free amidst a land of slaves,
And lead us safely o'er affliction's waves,
And plant our feet upon a happier shore,
Where time and chance and death, shall be no more."

To this great power, my reader, I commend
For comfort now, and glory in the end.

For I believe we all may be partakers of this power if we will believe in it and receive it, for a manifestation of the Spirit is given to every man for our profit, if we will receive it. For when the Word was made flesh and dwelt amongst us, as many as believed in Him, and receeived Him then, to them He gave power to become his sons. And He is not a God afar off, if the body of flesh has left us. For it is said, "the Word is nigh thee, even in thy mouth and in thy heart; and this is the word of faith which the apostles preached," and which all true ministers of the everlasting gospel preached, whether they had ever had any outward declaration of it or not. If not, then they preached it purely by faith, as seeing Him who is invisible. For I believe that the gospel was preached before the Scriptures were written. Though some seem to think that the Scriptures are essential to the ministry, as they believe them to be the Word of God. But the kingdom of God is not in word but in power. And when the gospel is preached to us, not in the enticing words of man's wisdom, but in demonstration of the Spirit, and in the ability that God giveth, it is then the power of God, and tends to the salvation of the people, because it is mixed with faith in them that hear it. Then our ministers would no longer need to have the Bible at hand in time of their ministry, so they could have the letter to refer to in case the Spirit should fail, and by reading supply the lack of gospel power.

Where is the faith of such? Is it in the living Word which is quick and powerful, and is a discerner of the thoughts and intents of the heart? Or is it in the letter which killeth, if we depend on it, instead of the living power? Our zeal for God must be according to a spiritual and internal knowledge of Him, or our faith is vain, and our preaching vain also; for we are yet in our sins and know it not: for the darkness has got to be so great that we do not comprehend the light; and the spiritual ear so dim, that we do not hear the still small voice. But if we have an ear to hear what the Spirit saith unto the churches, we may, when we incline to run too fast, and get ahead of our guide, hear a word behind us saying, "this is the way, walk ye in it," when we turn to the right or to the left. So we may see by the word spoken of being behind, that we are liable to be urged on by human activity and a zeal for God, without knowledge, so as to go ahead of our leader. And in seeking the praise of men, go about under the guise of religion, seeking to establish our own righteousness, instead of the righteousness of God. For we are told that evil men and seducers shall wax worse and worse, deceiving others and being deceived themselves. And while going about as wolves in sheep's clothing, may say to the deluded audience, thus saith the Lord, when the Lord hath not spoken. And thus by receiving the word of man, instead of the word of the Lord, we exalt the creature, while the great Creator is kept on back ground, and nearly lost sight of. But what doth the Lord our God require of us but to do justly, and to love mercy, and to walk humbly with Him. Not before Him nor behind Him, but in all humility *with* Him, whithersoever He leads us. D. H.

Dublin, Ind., Fifth Month 27th, 1889.

Selected.

A GERMAN TRUST-SONG.

Just as God leads me I would go;
I would not ask to choose my way,
Content with what He will bestow,
Assured He will not let me stray.
So as He leads my path I make,
And step by step I gladly take,
A child in Him confiding.

Just as God leads I am content;
I rest me calmly in his hands;
That which He has decreed and sent,
That which his will for me commands,
I would that He should all fulfil;
That I should do his gracious will
In living or in dying.

Just as God leads I will resign;
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfil—
That which his love ordained as right
Before He brought me to the light—
My all to Him resigning.

Just as God leads me I abide;
In faith, in hope, in suffering true,
His strength is ever by my side:
Can aught my hold on Him undo?
I hold me firm in patience, knowing
That God my life is still bestowing,
The best in kindness sending.

Just as God leads I onward go;
Oft amid thorns and briers seen,
God does not yet his guidance show,
But in the end it shall be seen
How, by a loving Father's will,
Faithful and true, He leads me still.

—*Lampertus*, 1625.

Selected.

"MARY."

When in compassion Christ came down from heaven,
To bless this stricken earth,
To Mary, favored Nazarene, was given
The honor of his birth.

When crowned with thorns He bore our condemnation,
And shed his precious blood,
Round the dear cross of his humiliation
The faithful Mary stood;

And on the morning of the resurrection,
With spices and perfume,
To pay the last sad tribute of affection,
She hastened to his tomb.

Mary, whose story lives by his appointment,
Memorial of his care,
Anointed his beloved feet with ointment,
And wiped them with her hair.

And though by scribe and Pharisee rejected,
With hope again deferred,
She saw in Him the Saviour long expected,
And listened to his word.

Thus from the manger till He reascended
To God's right hand above,
A band of Marys on his steps attended,
And shared his priceless love.

Thus—bright examples to all coming ages—
Portrayed by skill divine,
In the unerring gospel's sacred pages,
Their peerless virtues shine.

Drop of salt water! Offspring of the ocean!
Thy consecrated name
Shall never cease to waken deep emotion,
And fan affection's flame.

As the warm sun exhales from scattered fountains
The crystal drops of dew,
And clothes them, throned above the dusky mountains,
In robes of dazzling hue,

So the pure spirits of unnumbered Marys,
In spotless garments dressed,
From eastern villages and western prairies,
Have been caught up to rest.

Dear Mary! when the solemn word is spoken
That ends this earthly strife,
When Death has loosed the silver cord, and broken
The golden bowl of life,

Mayst thou be welcomed at the pearly portals
By Marys gone before,
And by the smile of Him whom blest immortals
Unceasingly adore.

From "The Christian Advocate."

Ceylon.

BY BISHOP C. H. FOWLER.

The island of Ceylon is 5 degrees north of the equator, and as far from New York as it can well be placed. It contains 24,700 square miles. It has one peak (Adam's), 8,269 feet above sea level. All Buddhists believe that on this peak Lord Buddha first set his foot when he came here. Singhalese kings are traced to 543 B. C. They had a continuous line until March 2, 1815, when George III., of England, was declared king. With English rule came justice, good roads, schools, Christianity, better remedies, better nutriments, fewer cheetahs (a kind of tiger), fewer cobras, polongas and *strictors;* more trade, more work, more money, more comforts, more intelligence, and more security for purse and life.

The climate is not inviting in the hot months, and nearly all months are hot. January is less heated than the others, when the thermometer drops down at night in Colombo to 72 degrees, but it rises with the sun and before it. It rains frequently. In some parts of the island the average rain-fall is 16 feet 8 inches yearly.

With such a temperature and such a supply of moisture the growth of vegetation is enormous. Bamboos grow to the height of 100 feet and are 10 or 12 inches in diameter. They put on their full size in six or eight weeks. A single day marks almost preternatural changes. Here, as in China, native justice and cruelty utilize this rapid growth. A doomed man is bound down upon a young bamboo sprout, which has a sharp, hard point, and in a night it will grow through his body. Prolific nature seems prodigal of life.

One is constantly delighted with the variety and beauty of the Palm. It seems to supply all the native wants. If he can climb (in this he approaches the skill of the monkey), he has food and shelter at hand. A young native puts his feet against the tree, and hooks his hands about it, and walks up it with ease and velocity; or, slipping his feet into a loop of rope a foot long, he clasps the tree with his feet thus held together, and leaps up three or four feet at a time.

The cocoanut palm is at home in this climate. It probably came over from Southern India. It prefers sandy sea-shores to inland soils. It seems to float, like the British flag, in all warm seas, and to root in every beach it touches. Even the coral islands of the Indian Ocean have picked up floating cocoanuts, and are now covered with forests of these nuts. Its trunk is bare for forty or sixty feet, when it unfolds into a rich, feathery crown or plume of long leaves, 18 to 20 feet long. Every part of this tree is utilized. It is the centre of many industries. The tree is also especially adapted to the climate as a shade tree. One sees the houses or bungalows along the sea-shore completely shaded by these and other varieties of palms; yet the under space is open and clear for the free circulation of air. These palms draw themselves up as slimly and high as possible, trying to hold their needed umbrellas over the heads and homes of man without obstructing his vision or his breath. A few of the uses of this palm may be catalogued: The fibre is made into mats, ropes, cords, clothes, brushes, brooms, hats, stuffing for cushions instead of hair; the fruit also produces valuable oil. It is expressed in the most primitive fashion. It is used for cooking and for light (non-explosive). The kernel is valued as food; four nuts to a person is sufficient. The milk is like some New York milk—more like water than milk. It is sweet, clear and cool. For a very small coin, a native went (walked or ran) up the tree, selected some nuts, picked them, took them in his teeth, came down as he went up, trimmed off the coarser shell down to the white meat, then stuck in his knife, when the milk spurted up two feet above the nut. The palm has a patent refrigerator, for the milk hanging in the broiling sun keeps sweet and cool. The shells are made into spoons, cups, &c. The milk is made into *toddy*, vinegar and sugar. The leaves are valuable for thatching houses and braiding mats, hats and coats. The undeveloped leaf, cut out of the heart of the tree, is used as we use cabbage. The brown fibres of the leaves are made into sieves and nets. Many drugs are made from the tree.

The Palmyra palm has nearly one thousand known uses. The leaves of this and of the Talipot palm supply the Hindus with paper. One of the curiosities offered to the traveller, and greatly tempting him to buy, is the "Hindu Bible," written on these leaves.

One is much interested in the Kitral palm. It grows to its full height, 50 or 60 feet, before it blooms. Then it begins to unfold its flower at the top. The flower is long and hangs down like a horse's tail, and is 10 or 12 feet long. Then another flower unfolds in the joint below, and so on down, till all the leaves are pushed off and the tree dies. We have seen mothers give themselves and their lives to their daughters, and when the daughters were ready for life, the mothers have passed on to their reward. This is better practice for palms than for mortals.

The areca-nut palm enters into the life of nearly every native. It bears a small fruit or nut about the size of a nutmeg. It is cut into strips or slices, seasoned with lime (plastering lime), wrapped in the leaf of the betel tree, and chewed as Americans chew tobacco. It makes the mouth red, and the saliva is like blood. Everywhere one sees betel boxes, of silver, brass, iron, &c., as one sees tobacco pouches in Japan and China. It is difficult to turn away from the great groves of every variety of palms that wave their tufted heads against the sun; flowers, fruits, birds, insects, butterflies, of every hue and form; *Jack fruit*, that grows as large as pumpkins, and hangs on twigs a few inches long right out of the great trunk of the tree, and breadfruit large as squashes, and many other kinds of fruit—all keep one in the enthusiasm of novelty.

The Royal Botanical Garden at Peradeniya, near Kandy, about 70 miles from Colombo, is a land of wonders. Listen to the names of some of the trees one sees there, brought in from every tropical land: Honduras Mahogany, West Indian Star Apple, Assam India rubber, African Oil Palms—every known species of palms; *Durian* fruit, more offensive in smell than Limburger cheese, and as fascinating in taste as Arizona *Loco* to horses; the Rubber trees, from South America and from Central America and from India; the Upas; Balsam of Tulu, from New Granada; the Camphor tree, from Japan and China; Malacca joints (bamboo); Sapan trees (Indian dye-woods); the Chocolate tree, from Trinidad; the Pith tree, from the Nile; Sandal wood, from South India; Himalayan Cypress; the Pencil Cedar, of Bermuda; the Champak of India, noted in the fact that one sees its sweet yellow flowers offered on all the idolatrous altars of Ceylon. All these interest one; yet we must pause before the *Coco-de-mer*, a double cocoanut, known only in its fruit for centuries before the tree was discovered. It washed in from some islands in the Indian Ocean (Seychelles group). It grows very slowly, putting out but a single leaf in a year. It lives for many centuries. Its fruit requires *ten years* in which to ripen. The seed is the largest known seed, and takes more than a year to germinate. "*One, but a lion.*" One sees also the Balsam of Peru, from Central America; the Banyan, the Teak tree, the Rain tree of South America; the Traveller's tree, from Madagascar, (our guide stabbed this tree with his knife, and a cool stream of water spurted out, and we drank, as many another traveller had done); the Nux vomica tree (of which we did not drink); the Candle tree, with fruit like old-fashioned "tallow drips;" the Vegetable Ivory Palm; the "Bo" tree, against which Buddha leaned, and so it is sacred to all Buddhists; wild Nutmegs, with flying foxes in the tops; creeping Pepper vine; China Tea plant, now run out of Ceylon; Red Cotton tree; Nutmeg tree, quite large; Allspice, Cloves, also large; Cocaine, and Cinchona. Parts of two days spent in this Royal Botanical Garden, in this tropical land, were days of wonderful interest. The trees and plants of which we read in school books, and whose fruit and products have come into later commerce, came out like

"old friend never seen before." "The spicy breezes of Ceylon's Isle" are not myths.

Natural History, Science, &c.

Teak Wood.—So indestructible by wear or decay is the African teak wood that vessels built of it have lasted fully one hundred years, to be then broken up only on account of their antique mould or defective sailing qualities.

This wood is one of the most remarkable employed in the human industries, for its great weight, hardness and durability, its weight varying from forty-two to fifty-two pounds per cubic foot. It works easily, but from the large quantity of silex contained, the tools for working it require to be hard, and even then are subject to severe wear. It also contains an oil which prevents the iron spikes driven into it from rusting.

Friction of the Limbs.—For rubbing the limbs in cases of illness, or in the effort to resuscitate the drowned, the rubbing should always be upwards or toward the centre of the body, where the heart and lungs are located. The blood in circulation which can be reached by rubbing is the venous or impure blood, and is struggling to get to the heart and lungs for purification.

Wood Pulp for Paper.—At the beginning of the present year there were forty-four wood pulp manufactories in Norway, all of which were in full swing, and four new wood-pulp works were in course of erection. The export during last year of mechanical wood-pulp and wet and dry cellulose amounted in the aggregate to about 200,000 tons.

The Loving Memory of Dogs.—The late — Eyre, a clergyman, left a dog, which was very much attached to him, at the country house of a friend while he left England for a long sojourn abroad. After two years — Eyre returned, arriving at his friend's house late at night, and retiring without having the dog called.

Next morning, — Eyre was awakened by the dog bursting into his bed-room and leaping upon him with the wildest demonstrations of delight.

"How on earth did he know I had arrived?" asked the gentleman of the servant, who brought hot water.

"Oh, sir," the man replied, "it is the most curious thing! As I was cleaning your boots the dog recognized them and became excited beyond measure, and I have not been able to quiet him until he saw where I was carrying them; and rushed up along with me to your door."

A correspondent of the same English paper relates that he gave away, at a year old, a dog which he was unable to keep in his London home. After eight years the dog was returned to its first owner.

"The dog met me," says the correspondent, "at first as a stranger, and then, with little animated sniffs of inquiry, going round and round me. I remained still for a few moments, while she grew more and more excited. At last I stooped and patted her, and called her by her name, 'Dee.'

"On hearing my voice the poor beast gave what I can only describe as a scream of rapture, and leaped into my arms. From that moment she attached herself to me as if she had never left me, and with the tenderest devotion."

Kansas Salt.—While boring for natural gas in Kansas a bed of pure rock salt was discovered at a depth of about 350 feet, and about 400 feet thick. Surveys that have been made indicate that this bed is over 300 miles long and 25 miles wide.

A number of salt companies have been organized to work this deposit. It is expected that shafts will be sunk and the rock salt mined in the usual manner; but the method thus far pursued has been to bore down into the salt bed, and insert a double pipe. Through the inner tube water is pumped down, and this rises up as a concentrated brine in the space between the inner and outer tube. The brine is then evaporated in open tanks. The salt is now delivered in the Kansas City market at $4 per ton and has monopolized the salt trade of that city.

Nitrogen.—This gas, which is invisible, and possesses neither odor nor taste, nor scarcely any physical properties but bulk and weight, forms four-fifths of the atmosphere. The *Journal of Chemistry* says, it is apparently a dead form of matter, and yet it is one of the most important and useful of the elements, and if it should vanish from the universe, life would cease to exist.

The gas itself is neither poisonous, corrosive, explosive, nutritious, nor medicinal; but combined with carbon and hydrogen it forms the deadly prussic acid; with oxygen and hydrogen, the strong corrosive nitric acid; with hydrogen alone, ammonia; with carbon, hydrogen and oxygen, the terrible explosive nitro-glycerine; and with the same elements in varying proportions, it forms the albuminoids, the gelatines, the glutens, and other strength-giving elements of our food, or the indispensable medicinal agents, quinine, morphine, strichnine, cocaine, and many others.

Although nitrogen is tasteless, it forms an indispensable part of the flavors of the peach, plum, apricot, and other delicious fruits; as well as tea, coffee, chocolate, and tobacco. Without smell, it is found in many of the most powerful and delicious perfumes, as well as in the nauseating odors of putrefaction. Present in immense quantities in the air, it furnishes little or no support to vegetation; but combined with other elements the amount present in the soil determines its fertility. Colorless and invisible, nearly every dye stuff or coloring matter known contains in it greater or less proportion. Harmless and powerless by itself, when combined with another non-explosive gas, chlorine, it forms the most powerful explosive known, of which a ray of sunlight is sufficient to arouse the terrible destructive power.

And yet, notwithstanding the pre-eminent importance of this element in the affairs of life, there are but few of its combinations which we can form directly. Millions of tons of nitrogen are all about us, but not a grain of morphine, or theine, gelatine or albumen, can we make from it, only the mysterious vital force working in the natural laboratory of the vegetable and animal organism can build up most of these compounds from their ultimate elements, and place the atoms of nitrogen in their proper position, like the beams or stones of a building. Our wonder at the marvellous powers displayed by these organisms is none the less when we see what simple and common elements are used by them in making up their wonderful products; and we can only say that it is a part of the great and insoluble mystery of life.

Refilling old Coal Mines.—Considerable damage to the surface property has latterly been caused in the coal mining regions by the caving in of the earth, underneath which the beds of coal had been removed. At the Kohinoor Colliery, the Reading Company have tried the experiment of attaching to the coal-breaker an endless chain which carries the fine refuse to an elevation, where it is mixed with some of the water pumped from the mine, and in this semi-liquid state flows back into the bowels of the earth, whence the coal had been removed. The coal dust settles to the bottom and packs closely, and the water drains away to a lower level, whence it is again pumped to the surface. The *Journal* of the Franklin Institute says that in this manner more than two acres beneath the city of Shenandoah, from which the coal had been mined have again been solidly refilled with coal dust, which used to be piled mountain high around the town.

Botany.—I shall never cease to be profoundly grateful to one of my teachers who persuaded me to study botany with him as an extra, at the age of thirteen, when the adventurous period which comes to every boy was beckoning me to every excitement of country life. The study had been wholly unknown, and, with its hard terminology and its careful analysis, it seemed at first anything but attractive; but I had not pursued it a month before nature became invested with unsuspected mysteries, revealing to me a new life. It taught me to walk adventurously miles and miles through brush and brier, over rocks and in swamps, fearless of snakes and vermin, to greet the early sunrise and the late sunset of long summer days in long tramps before and after school hours, till I had explored every rod as it would seem within miles of my country home. And what was my reward? It gave me eyes and ears, not only during my eager youth, but for all my subsequent life. It gave an interest to my rambles in open nature, which I have not lost to this day. I never see one of the formerly well-known flowers, whether common or rare, that I do not greet the first as a well-known friend, and the second as a friend long parted and now restored.—*Pres. Noah Porter.*

Admiral Porter's Dog, "Bruce."—Dogs have been favorites with the Admiral all his life, and within the last twenty years, or since making Washington his headquarters, he has owned no less than twenty-two.

But Bruce, early in his career, earned the highest place in his master's regard by one of those feats of sagacity which seem to prove that animals sometimes reason, and that too, often more wisely than their recognized mental superiors.

Admiral Porter had a little grandson, who lived near a deep and rapid water-course about twenty-five feet wide. The stream was crossed by a narrow plank. One day, the little fellow —who was but three years of age—attempted the perilous crossing alone. There was no one near to warn him of danger or prevent him but the dog. Realizing the child's peril, Bruce ran to him, and, catching hold of his dress, tried to pull him back. The youngster was determined to have his own way, and vigorously resented the dog's interference by beating poor Bruce in the face, with a big stick he carried, until the dog was forced by pain to relinquish his hold.

The faithful animal then jumped into the water, and swam slowly across the stream, below the plank, evidently with the intention of saving the child should he happen to fall in.

When they were both safely across, and Bruce had shaken the water from his shaggy coat, he artfully induced the little fellow to get on his back for a ride, a treat he knew the youngster

much enjoyed and for which he was always ready.

The moment the dog felt the child's arms around his neck, and the little feet digging into his sides, he trotted back across the plank, and homeward, never stopping until his young charge was safe beyond any temptation of repeating his dangerous performance.—*St. Nicholas.*

Items.

Unification of Nations.—The seed of international friendship has been very widely sowed by modern invention. The knowledge once confined to a few, which the printing press has seized, preserved, and scattered; the comforts of life which commerce has been able by her servants, God's ministers, steam and electricity, to make universal; the facilities of travel, and, chief of all, that great receiver and reservoir of all nationalities, our own free country, have left mankind no longer strangers and foreigners. The last quarter of a century has witnessed the unification of countries for centuries divided into small States, hostile and mutually destructive. Italy and Germany have followed Great Britain in a peaceful union which the latter is laboring to perfect in all her vast dominions. The bitter strife of religious sects has subsided, and such political conflicts as have led perpetually to wars, become with every year less bloody and more amenable to reason.

The leaven of Christianity is, consciously or unconsciously, pervading the leading nations of the world. The special efforts put forth by missionaries of all Christian peoples have not been without effect, is raising the tone of international feeling to more nearly the Christian plane. American, English and German missionaries in Africa, China, Japan, India, and the islands of the sea, have joined hands in the service of a common Lord and Master. May I not add, it seems hardly conceivable that any question of so called national honor or interest could induce them in the name of patriotism to imbrue their hands in each other's blood.—*American Advocate.*

Intemperance.—In Belgium, says a Parisian journal, they drink seventy million quarts of alcohol in the year. During the last fifteen years the population has increased only fourteen per cent., but the consumption of alcohol has increased thirty-seven per cent., and with it cases of insanity forty-five per cent.; crimes of various kinds seventy-four per cent.; suicides, eighty; and beggars, one hundred and fifty per cent. The country spends in strong drink a hundred and thirty-five million francs per year, whilst the State expends sixteen millions only on public education. There are 5,500 schools, and 36,000 public houses.

Religious Liberty in Russia.—Some time since, for professedly political reasons, the Russian Government treated with great severity certain of its subjects in the Baltic provinces, who were members of the Lutheran Church, denying them the right to be governed by their own consciences in religious matters. Against this treatment the various branches of the Evangelical Alliance united in a protest to the Tzar. To this protest a courteous but unsatisfactory reply was received, and now the Swiss branch of the Alliance has replied to the Russian official from whom the letter came, arguing the question, and pointing out the injustice of the attempt to coerce either the belief or the confession of that belief on the part of Russian subjects. Our readers will be interested in the following extracts from the letter of the Alliance:

"It is in vain, Monsieur le Procureur, to assert the power of certain historical rights, and your duty and obligation to use them. They may well be called in question from more than one point of view. The right of imposing a certain form of religion upon the subjects of his Majesty the Czar, under pain and penalty of exile or other punishments, may well be doubted. There is, be well assured, a principle of right which comes before all others, and which transcends all others; a principle which no government can touch, or with which it cannot interfere, without violating the grand law of *justice;* a principle and a right which God has accorded to all his creatures, namely, to seek freely and unmolested for the truth, and, when found, to accept it honorably and heartily, each seeking it for his own sake, and each individual for himself, without human influence interfering, no matter what the nature of such an influence or authority may be. In view of this unwritten law, a law which is not a privilege that can be granted or revoked at pleasure, or according to circumstances, but which is a Divine gift of God as much as is life itself, force, brute force alone, can be the engine employed against it. And it is against the employment of this force, no matter where it is found, or on what pretext it is founded, that the Evangelical Alliance has protested in the past, and still protests. Now, this right to believe, Monsieur le Procureur en Chef, has an inseparable corollary, namely, the right freely to profess that faith in which a man believes.

"If we have correctly understood your meaning, Monsieur le Procureur, it is this two-fold right, that of choosing his faith freely, and professing it unfettered, that you deny to the consciences of your fellow-countrymen. By so doing you set up the dogma, 'Might before right.' Make no mistake. There is no denying it; and, moreover, you prove that political interests are to be placed before the rights of religion. No other conclusions can be arrived at, since you declare that henceforth anyone dissenting from the orthodox faith shall do so at the risk of pains and penalties. In protesting once more, Monsieur le Procureur, against the employment of force in questions of conscience, we not only are concerned, as we have stated in our petition to his Majesty, about the Lutherans in the Baltic provinces, but also about the thousands of true and sincere believers throughout the vast Russian Empire, whose cries and tears are ascending up to the throne of God. It is on behalf of all these brethren in the faith, for it is only about such that the Alliance takes any action; it is in their name, or rather, we say, in the name of eternal justice, and the imperishable rights of conscience, that we venture to appeal anew to the imperial prerogative; and we shall at the same time, Monsieur le Procureur, present our petitions at the throne of that Supreme Ruler who reigns over all the kingdoms of the world, and who is King of kings and Lord of lords. —*Episcopal Recorder.*

Any one principle of faith and life, no matter how fundamental it may be, if it be constantly exalted and monotonously reiterated, to the exclusion of other important, and perhaps complementing or supplementing, principles, will be likely to suffer thereby. Its native force will be devitalized, and its natural effect will be deadened. Because we know that one part of the truth ought not to be made prominent by sacrificing all the remaining parts, our prejudice against an unfair method of enforcing a truth tends to work in us a prejudice against that truth itself. Yet farther, it awakens in us a presumption against the expounder of that truth. It shakes our confidence in him. There is sure to be a revulsion in our minds from the teaching of one who either deems it necessary to submerge the full and glorious round of truth for the sake of bringing into prominence one single point, or whose intellectual or spiritual advance has gotten no further than the one ever-recurring point. His mission as our teacher is practically ended. It is not that we tire of the truth, but that we tire of the contracted and therefore false limitations under which the truth is apprehended and meted out by him. In the end we can accept nothing that he says to us without mental reservations and corrections on our part. The instant he tries to refer a fact to his favorite principle, or to draw his favorite inference, we feel, "There comes his old hobby again," and we instinctively harden ourselves against it. This is the case in every sphere of instruction, of reform, or of counsel. Many a child, for example, hardens himself against parental admonition because of this error on the parent's part. He feels that the parent's outlook is warped, when the parent's one-sided exhortations are forever drawing all evil or all good consequences from a single pet principle. Every preacher, teacher, parent, moral or spiritual adviser, would do well to forget not the *balancings* of principles and truths, that he may "render unto all their dues."—*S. S. Times.*

Every question may be looked at from two directions. When a man hesitates at a call which is put to him as a duty, his first question ought to be, not "Can I see my way clear to accept it?" but "Can I see my way clear to refuse it?" He will sometimes find the latter way blocked, when he would have imagined that he saw the former way open.

No one can justly deem himself a Christian who deliberately and persistently continues in any known sin. He must quit that sin at any sacrifice, even to the plucking out of right eyes and the cutting off right hands, or he will discredit all his claims to piety. No man can at the same time be the servant of sin and the servant of Christ. The two conditions are contradictory and incompatible.—*Selected.*

THE FRIEND.

SEVENTH MONTH 6, 1889.

The recent contest in Pennsylvania over the adoption of a Constitutional amendment, prohibiting the manufacture and sale of alcoholic beverages, awakened (as was natural) much interest among the members of our Society residing in that State. Many of them took considerable part in the labor of endeavoring to convince the people of the propriety of adopting prohibition, and of inducing them to go to the polls and vote.

The large majority by which the amendment was defeated, was probably due to the combined effect of several causes; yet it manifests that the people in general either were not properly impressed with the evils of intemperance, or did not believe that the proposed remedy was the safest and best one to apply. We do not doubt, however, that the interest awakened by this contest has had an educational effect as regards the Temperance question; and that it betokens a decided advance in public sentiment in the right direction.

Although we were desirous that this amendment should be adopted, yet we do not feel discouraged at the result. It seems to us a cheering fact that about 275,000 persons in Pennsylvania voted for prohibition, and this number is far short of including all of those who are advocates of Temperance. For it is probable that many temperance men abstained from voting, because they were not convinced that the method proposed was the one most likely to produce the best results; others feared that the people in general were not sufficiently alive to the subject properly to enforce such a law, if it were enacted; and others were influenced by the bonds of party.

Many of our own members, in common with other citizens who were concerned for the best interests of the community, felt that this occasion was one which called for hearty and laborious effort to promote a righteous cause. While

sympathizing with these, we can acknowledge to a feeling of satisfaction, that the late contest is over, and there is now an opportunity given to all of us to review the events of the last few months.

"To engage in acts for the moral reformation of others, partakes of the nature of a religious duty." In such labors, as in every other of a religious nature, we must attribute all the real good accomplished to the loving-kindness of Him, from whom cometh every good and every perfect gift; and who operates on the hearts and minds of men, either through instruments, whom He qualifies for his service, or by the *immediate* work of his Spirit. Those, therefore, who engage in such labors ought to feel a measure of the Divine requiring; and should have their expectation placed on the Lord's blessing, and maintain a reverent looking to Him for help and guidance. If this dependence is neglected, persons of an active and ardent temperament, who may feel desirous of promoting the good cause of righteousness in the earth may be drawn into things which do not belong to their sphere of duty, and be exposed to spiritual dangers which they are not prepared to encounter with safety. In order to labor availingly in the cause of moral reform, there is required a degree of the seasoning virtue of truth imbuing the mind of him who engages in the work, and inducing a religious qualification to labor for the benefit of his fellow-men.

When John Woolman was laboring with those Friends who held slaves, he says, "I often saw the necessity of *keeping down to that root* from whence my concern proceeded." The Lord singularly blessed his efforts, and no doubt made them conducive to his own spiritual growth, as well as to the promotion of a testimony against slavery. One good result of dependence on the Lord in efforts to promote the general good, or to check particular evils, will be to preserve those so employed from all acts of doubtful propriety, and especially from everything clearly wrong. For want of this godly care, a degree of unscrupulousness has crept into political movements, which is so contaminating that upright and honorable men are almost ashamed to be connected therewith—and the word "*politician*" has nearly become a synonyme for a man, who will sacrifice truth to the success of a party.

SUMMARY OF EVENTS.

United States.—The full official vote of the recent election in this State on the two proposed constitutional amendments, is reported as follows: For the Prohibition Amendment, 296,617; against it, 484,644; majority against Prohibition, 188,027. For the anti-Poll Tax Amendment, 183,371; against it, 420,323; majority against, 236,952.

The temperance men of Pennsylvania who voted against the Prohibitory amendment, in the belief that the present Brooks' law would be better, have been suddenly awakened to a realization of the delusion under which they rested, by a decision of the State Supreme Court, given ten days after the election. The Prospect Brewing Company had been refused a license by the Philadelphia Court, for cause, and had appealed to the Superior Court, which has now issued its mandamus, compelling the license to be granted.

After severely reflecting on the action of the Judges of the License Court, the Supreme Judges declare: "The act of May 24th providing for wholesale licenses was a revenue act. There is not a word in it to indicate any intention of restraining the sale of liquor." Judge Gordon, one of the conscientious members of the court refusing the Prospect Brewery license, says in an interview: "Speaking for myself, as a citizen and not as a public officer, I look with exceediug regret upon this decision. Its results cannot but be baleful, and the liquor traffic is in a worse condition now than it ever has been in this Commonwealth. We have certainly taken a step, a very long step backward, and the friends of temperance reform have now the distressing fact to recognize, that in this Commonwealth, beer and spirits in quantities of a quart may be sold anywhere and everywhere, and in such manner as is alone governed by the cupidity and recklessness of the seller."

The Supreme Court of Indiana has rendered a decision to the effect that a license to sell liquor is not a contract, but a special tax.

The public debt statement shows a reduction of $16,255,929 during Sixth Month. Total cash in the Treasury, $643,113,172.

Lucy W. Hayes, wife of ex-President R. B. Hayes, died of apoplexy at Fremont, Ohio, on the morning of the 25th ultimo. She was in her 58th year.

Simon Cameron, the statesman and politician, died at his home in Donegal, Penna., on the 26th ultimo, aged 90 years.

Maria Mitchell, the noted astronomer, died in Lynn, Massachusetts, on the 26th ultimo. She was born in Nantucket, and was 70 years of age. At the age of 11 years she helped her father, William Mitchell, in astronomical observations. She discovered her first comet in 1847, and received therefor a gold medal from the King of Denmark. She subsequently discovered 11 other comets. She was professor of astronomy at Vassar College for 22 years, resigning about First Month 1st, 1888.

A triple collision of freight trains occurred on the 26th ultimo, near Latrobe, Penna., by which a number of cars were thrown down a 50-foot embankment. The wreck caught fire from a carload of lime, and burned for several hours. A number of laborers returning from Johnstown were on the wrecked cars, twelve of them were killed and several others injured.

The question of the annexation to Chicago of its closely adjoining suburbs of Hyde Park, Lake View, Lake, Cicero and Jefferson was voted upon on the 27th of last month, and carried, the annexationists being successful in all the suburbs. The towns named give Chicago an additional population of 200,000, making its total, estimated, 1,100,000, and giving the city a total area of about 174 square miles.

Belle Vernon, Pa., is the place of the largest natural gas well ever discovered. It is said to be yielding 40,000,000 feet per day, under a pressure of 800 pounds to the inch. The discovery of this well is regarded as significant of an unlimited supply of this valuable product.

A large cave near Hermosa Mining Camp, 60 miles from Los Cruces, New Mexico, has beeu opened, and it is said that its interior is lined with veins of almost pure silver. It is thought the cave will exceed in richness the famous Bridal Chamber Cave, at Snake Valley, New Mexico, from which over $500,000 in silver was taken.

The deaths in this city last week numbered 493, an increase of 93 over the previous week and a decrease of 43 as compared with the corresponding period last year. Of the foregoing 189 were under one year of age: 256 were males and 237 females: 76 died of cholera infantum; 58 of consumption; 31 of marasmus; 29 of inflammation of the stomach and bowels; 26 of convulsions; 26 of diseases of the heart; 16 of inflammation of the brain; 15 of debility; 15 of casualties; 12 of inanition; 12 of congestion of the brain; 12 of old age; 11 of paralysis and 10 of cancer.

Markets, &c.—U. S. 4½'s, 107; 4's, reg., 128⅝; coupon, 129⅝; currency 6's, 118 a 130.

Cotton was in light supply and firm, at 11⅜ cts. per pound for middling uplands.

Feed.—Winter bran, choice $14 a $14.25; do., fair to good, $12.50 a $13.50.

Flour and Meal.—Western and Pennsylvania super, $2.25 a $2.65; do., do., extras, $2.75 a $3.25; No. 2 winter family, $3.35 a $3.75; Pennsylvania family, $4.00 a $4.25; Pennsylvania roller process, $4.10 a $4.60; Ohio, clear, $4.10 a $4.40; do., straight, $4.50 a $4.75; Indiana, clear, $4.10 a $4.40; do., straight, $4.50 a $4.75; St. Louis and Southern Illinois, clear, $4.10 a $4.40; do. do., straight, $4.50 a $4.75; winter patent, fair to choice, $4.75 a $5.25; Minnesota, clear, $3.25 a $4.00; do., straight, $4.50 a $5.25; do., patent, $5.50 a $6.00; do. favorite brands held higher.

Grain.—No. 2 red wheat, 94 a 94½ cts.
No. 2 mixed corn, 42¼ a 42½ cts.
No. 2 white oats, 33 a 33¼ cts.

Beef cattle.—Extra, 4¾ a 5 cts.; good, 4⅜ a 4⅝ cts.; medium, 4 a 4¼ cts.; common, 3½ a 3⅞ cts.; fat cows, 2¼ a 3¼ cts.

Sheep.—Good, ¼ a ½c. per pound on all grades; extra, 5¼ a 5½ cts.; good, 4¾ a 5 cts.; medium, 4 a 4½ cts.; common, 3 a 3¾ cts.; culls, 1 a 2¾ cts. Spring lambs, 4½ a 8 cts.

Hogs.—Western, 6⅜ a 6½; State, 5½ a 6 cts.

Foreign.—On First-day last, Wm. O'Brien, member of Parliament, was arrested at Cork for addressing a meeting which the Government had prohibited. He has since been released on bail. William John Lane, member of Parliament for East Cork has also been arrested for inciting tenants in Ireland to adopt the plan of campaign.

In the House of Commons, on the evening of the 1st instant, Sir James Fergusson, Parliamentary Secretary to the Foreign Office, stated that Portugal had cancelled the Delagoa Bay Railway concession, notwithstanding the representations of England. The Portuguese Government had been informed by England that Portugal would be held responsible for any loss which British investors might suffer by her action. The legal question involved was being considered by the Government, and the proper steps would be taken to protect British residents at Delagoa Bay.

In Lisbon, in political circles, is is asserted that the concession and Portuguese laws fully guarantee the repayment of the capital which the railroad company has sunk in the enterprise.

The *National Zietung* and the *Politische Nachrichten*, of Berlin, commenting on the Delagoa Bay incident, express sympathy with Portugal, and deprecate what they characterize as an English attempt to reduce the South Africa republic to a British dependency.

The Berlin Academy of Sciences has decided to send out this summer an expedition, under the direction of Professor Hensen, of Kiel, to investigate the marine fauna of the Eastern coast of America from Greenland to Brazil.

As a result of the complaints made by foreign powers of the actions of Socialists and others in Switzerland, the Government has appointed a Public Prosecutor in order to strengthen the control of the police over the movements of refugees.

Russia has in Central Asia transportable schools. As in Western Turkestan, especially in the villages, there exist no Russian schools, the Government transformed special cars of the Transcaspian Railroad into school-rooms, occupied by one or two teachers. These cars are moved from one station to another, where they stop for several hours, during which time the school-children visit the car, receive instruction in Russian grammer and writing, and the next train carries the school-car to another place. Is is expected that this institution will be extended to Bokhara, and the Jews of that city are very anxious to profit thereby, and have their children instructed in Russian.

Our State Department is advised by our Consul at Auckland, New Zealand, that the island of Suwarrow, in the Pacific Ocean, has been annexed by Great Britain, the commander of the war ship Rapid having hoisted the British flag on that island on the 1st of Fifth Month.

NOTICES.

Westtown Boarding School.—Friends wishing to enter their children for the Fall and Winter Term, commencing Ninth Month 3rd, 1889, will please make immediate application to

J. G. Williams, *Sup't*,
Westtown, P. O., Penna.

Friends' Library.—The Library will be open during the Seventh and Eighth months, on Fifth-days, from 4 to 6 P. M.

Married, at Friends' Meeting-house, Birmingham, on Fifth Month 8th, 1889, Alfred W. Leeds, near Moorestown, N. J., to Lydia E. Hayes, daughter of J. Borton and Hannah Hayes, of East Bradford, Chester County, Penna.

Died, at the residence of her son-in-law, Allen M. Walker, Tioga, Philadelphia, on the 13th of Fifth Mo. 1889, Mary Bishop, widow of the late Mahlon Kirkbride, in the 71st year of her age, a member of the Monthly Meeting of Friends of Philadelphia for the Northern District.

Drowned, in the flood at Johnstown, Pa., on the 31st of Fifth Mo. 1889, Mahlon Kirkbride (son of above Friends) in the 35th year of his age, a member of Upper Springfield Monthly Meeting of Friends, N. J. His wife and children also perished in the flood.

Died, near Stroudsburg, Penna., on Sixth Mo. 12th, 1889, William Levick Collins, son of the late Percival and Sarah A. Collins, in his 29th year, a member of Frankford Monthly Meeting of Friends. "Patience and resignation characterized his months of suffering."

THE FRIEND.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 179.

GOOD FOR EVIL.

The Memoir of John Roberts contains a pleasant illustration of the exercise of that Christian virtue which the precepts of our Saviour enjoin, of returning good for evil. He lived in England, in the latter part of the seventeenth century; and like many other good men of that time experienced the truth of the Apostle's declaration, "All that will live godly in Christ Jesus shall suffer persecution," having to endure imprisonment and loss of property for assembling with his friends to worship the Lord.

Among those who were active in persecuting their neighbors, was a Justice named James George. It so occurred that a murrain broke out among his cattle, and some of them died. His steward told him that he must send for John Roberts to doctor them, or that he would lose them all. "No," said the Justice, "don't send for him now, because I have warrants out against him and his sons [for being at a religious meeting], send for anybody else now." So the steward sent for another; who did what he could for them, but to very little purpose, for the cattle continued to sicken and die as before. The steward then told him, "Please worship, if you don't send for John, I believe you will lose all your cattle; for now the bull is sick, and off his meat, and I don't find as this man does them any good. But if you please to send for John, I don't question but he could be of service to them." "Send for him, then," said the Justice, but don't bring him in as you used to do. When he has done what he can, pay him and dismiss him." So John was sent for, and went, having learned the great Christian lesson, to return good for evil), and did his best for them. When he had done, as he was wiping his hands in the entry, the Justice undesignedly came by him; and, seeing he could not avoid his notice, said, "So, John, you have done something for my cattle, I suppose.". "Yes," replied John, and I hope it will do them good." "Well," said the Justice to the steward, "pay John."

J. Roberts. No, I'll have none of thy money.

Justice. None of my money! Why so?

J. Roberts. To what purpose is it to take a little of thy money *by retail*, and thou come and take my goods by *wholesale?*

Justice. Don't you think your coming to drink and bleed my cattle will deter me from executing the king's laws.

J. Roberts. It's time enough for thee to *deny* me a favor when I *ask* it of thee. I seek no favor at thy hands. But, when thou hast done me all the displeasure thou art permitted to do, I will, notwithstanding, serve *thee* or *thine* to the utmost of my power.

John Roberts' son, who wrote out this narrative, says that his father presented the Justice with a piece against persecution, written by Thomas Ellwood, "which, together with my father's readiness to serve him, so wrought on him, that I don't remember any of his corn being taken from him at that time. But my brother Nathaniel and myself, being partners in trade in Cirencester, were fined by this Justice George (for ourselves and some unable persons present with us at the meeting) seventy pounds."

The Christian spirit is one that seeks the welfare of all, and is ever ready to overcome evil with good. This is instructively shown by the reply of our Saviour to his disciples James and John. They had entered into a village of the Samaritans, who would not receive them, because they were journeying towards Jerusalem; and between the Jews and the Samaritans there existed a deep-seated enmity. The disciples said to Jesus, "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?" But He turned and rebuked them, and said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

The feeling shown by James and John was one natural to a mind not fully under the government of the Spirit of Christ. A few years since I was much interested in a conversation with an elderly man, who related to me some of his own experiences. While still a minor he came under religious convincement. About that time a public festival, with music and dancing was to be held in the town where he lived; and he was ordered to assist in lighting and preparing a hall for that purpose. Believing it was wrong, he declined; and his master in consequence discharged him from his service. He was also subjected to reproach from the people of the town, who could not sympathize with his convictions of duty, but would call after him as he passed along the streets, as one who was not willing that they should have innocent enjoyment; and they would throw dirt and stones at him. He thought at that time they were among the most wicked people on the face of the earth; and when he left the town and ascended the neighboring hill, he knelt down, and like James and John, prayed that they might be destroyed; and actually looked back several times to see whether fire had come down from heaven or some other ruinous visitation had fallen on the town and its inhabitants!

Increasing experience in the way of life enabled him to see the mistaken feeling which he at that time cherished; and to convince him that the Christian must bear with patience the trials to which he may be exposed, and must overcome evil with good.

Among the anecdotes published by the Religious Tract Society, is one relating to Sir Eardley Wilmot, who was for a time Lord Chief Justice of the Court of Common Pleas in England. A man who had received a real injury from a person prominent in the political world, came to Sir Eardley, full of indignation at the wrong that had been done to him; and asked whether he did not think it would be manly in him to resent it. "Yes," replied the knight, "it will be manly to resent it, *but it will be God-like to forgive it.*" This reply had such an instantaneous effect upon him that he came away with very different feelings.

In the Eighth Month of the year (1888), being at the house of a relative who resides near Christiana, Lancaster Co., Pa., Thomas Bonsall narrated the following chapter of his experience with his neighbors:

A part of the line fence, which it was the duty of a neighbor to keep in order, had been blown down; and he had straightened it up, without sinking the posts into the ground, so that the bottom rails were considerably elevated. Some of my cousin's hogs had wandered from a stubble field into which they had been turned, down to the meadow; and from that had gone under this defective fence into his neighbor's ground, who took possession of them as intruders, and refused to deliver them up, thus causing some annoyance and trouble, as well as pecuniary loss.

Some time after this, as my cousin and his sons were going across the fields on the way to their meeting-house, they found that 23 of this neighbor's pigs had broken out of his orchard and had come on to their ground. They drove them back into the orchard, fastened up the fence so as to keep them there; and then, calling at his house, desired the girl who was at home to let him know what had been done.

This return of good for evil completely broke down their neighbor, who said that he did not deserve such treatment at his hands. Never after that was there any difficulty between them.

An interesting incident is related of John Quincy Adams, when President of the United States. He made out a list of men whom he had chosen to examine into the condition of the United States Bank; and submitted it for approval to his cabinet.

The appointment of these men would bring each of them prominently into public notice and stamp them with official approval as possessing exceptionable ability and incorruptible honor.

Henry Clay, glancing over the list, objected to one name upon it.

"Mr. Adams," said he, "that man I know to be one of your bitterest enemies. He has been your opponent throughout the whole of your political career. He deserves no preferment at your hands.

Adams' color rose. He took the list, and looked at it in silence; then, in his usual grave, measured tones, he said:

"I am sorry to hear that, for I am assured that he is an able financier, and a man of the sternest integrity. So he does not like me, eh? Well, Mr. Clay, as it is the interests of the country, and not mine, which we must consider in this case, we will let his name stay."

Henry Clay nodded approval. "The President," he said "had risen to an admirable height of self negation. But I should not have climbed there, I fear."

In the early days of the Society of Friends, its members were subjected to much persecution, and were made the spoil of a set of unprincipled informers, who often bore false testimony against them, and were exceedingly greedy to seize upon their substance—the pretence being that Friends violated the law against meeting for religious worship, except in the manner of the established Church. A peculiarly bad set of these men were to be found about the City of London. George Whitehead, who resided in that city, describes them as "a company of loose, irreligious, profligate wretches, who had been suffered to plunder, rob, steal, break houses, commit burglary, tear away and make havoc and spoil of their neighbors' goods."

George Whitehead was earnestly concerned for his suffering friends, and used much exertion to stop their unjust and often illegal proceedings. He finally persuaded the king to appoint a commission to hear the statements of Friends and the replies of the informers. G. W. says, "I showed the commissioners one case after another, in order for a thorough consideration and examination of each, and produced plain demonstration and positive proof of each article as we went along, how grossly and abominably those informers had forsworn themselves, and borne falsewitness in divers cases."

The informers were so bitterly enraged against him, for this exposure, and made such threats that some Friends feared they would endeavor to do him mischief; but George says, "I feared them not, nor what they could do, for I was bound in conscience to make them manifest to the Government. I can truly say, I was greatly assisted and strengthened by the Lord's power, in true faith and zeal, to clear my conscience in those concerns, against that persecuting spirit, and the destroying work thereof."

The effect of these efforts was to induce the Government to discourage the persecution and spirit that had been going on; and the trade of the informers soon ceased to be lucrative. Their ungodly gain and ill-gotten goods did not prosper, and many of them soon came to be in want. George Whitehead further remarks:

"After their trade of informing was over, I remember George Hilton, informer, came to my house, complaining to me, that he was to be a servant to a great person, but he wanted clothes or money to buy them; whereupon I gave him something, being willing to render good for evil, he having been a very injurious adversary against myself and many others of our Friends; however I was comforted, for that the case was so well altered, as from taking away our goods by force, now these poor wretches were fain to come and beg of us." J. W.

If we could sweep intemperance out of the country, there would be hardly poverty enough left to give healthy exercise to the charitable impulses.—*Philipps Brooks.*

Extracts from the Memoranda and Letters of Ann Watkins.

[Having received from the daughter of this Friend a copy of the book, of which the title is placed at the head of this article, it was read with interest; and we believed parts of it would prove acceptable to our readers.

Ann Watkins was a minister in the Society of Friends, of which she became a member when a child. She died at Ipswich, England, on the 28th of Seventh Month, 1885. The Preface, written by her daughter, who edited the work, says, "Should any derive instruction from reading this simple account of a life of many trials and many mercies, crowned by a peaceful old age, and a happy death, I shall feel myself amply rewarded for what has been truly a labor of love."—Ed.]

In the Divine fear, and with the earnest desire that Best Help may be afforded me, I propose to pen down a few incidents of my life for the benefit of my children, or rather for their information, that they may not be entirely ignorant of the way of my training, and of the dealings of my Heavenly Father with me through life.

I was born at Ipswich, in the County of Suffolk, on the 20th of the Seventh Month, 1813. My parents' names were James and Rachel Kirkham, the former of Goldsgate, Earl's Colne, Essex; the latter of Long Stratton, Norfolk, daughter of John and Sarah Edge. My father was considered a man of more than ordinary mind. He became a member of the established religion by confirmation, and although partaking much of a worldly spirit, was given at seasons to serious thoughtfulness. My mother was originally a member of the Society of Friends, but lost her membership in consequence of her marriage with my father.

My mother died in 1816, when I was about three years old, leaving my father with the care of five daughters (the youngest of whom died about six weeks after.) Here my father was met with, by the way, in a very strait place; his spirit was bowed within him, and in a good degree he yielded to his best convictions. He consigned my mother's remains to their last resting place in the Friends' burial ground at Barking, about nine miles from Romford, where we then lived. My father now more outwardly professed his belief in the doctrines and practices of our Society, and endeavored to bring us up in accordance therewith, more by the weight and influence of example than by any verbal instruction relative to those views.

Thus, by an over-ruling Providence, was I early brought under the Divine fear, and taught to esteem religion as the chief object of life. When very young, I was made acquainted with the Witness for God, as inwardly revealed, and this knowledge of Him is amongst my very earliest recollections. Upon this experience is based my belief in the universality of the Light of Christ, or Grace of God, and when I found it to be upheld by our Society, in the reading of Barclay's *Apology* (when I was about seventeen years of age,) I rejoiced exceedingly and admired greatly at the love of God to poor, lost, fallen man.

My dear and honored parent joined the Society of Friends in 1821, and his three remaining children were united to that body at the same time.

In looking back upon my school life, I have to record that I there received many advantages; but, whilst I desire to acknowledge with thankfulness the care and oversight of those who bore sway, and also the guardianship and protection of a merciful Providence, yet my more mature judgment of large schools has led me to conclude that such institutions are much less favorable to the growth of good morals, or the influence of true religion in the heart than a careful home education.

I grieve over the beloved youth of the present day, * * [and wish that their attention were directed to the necessity] of coming under the Light and Life of Christ, which would reprove them for sin and bring them into obedience, and make them not only practical followers of Him but elucidators also of the character of his kingdom. And, oh, how much more abundant, through the operation of this Grace, would the elucidation be even of shining as lights in the world, that others, seeing their good works, might glorify our Father who is in heaven! Oh, that parents may seek in the ability afforded to fulfil their duty to their beloved offspring, endeavoring to train them in the nurture and admonition of the Lord! As the exercise of these is from day to day maintained, seeking their strength to be derived from Him whose name is a strong tower, poor as their efforts may appear unto themselves, I verily believe a blessing rests upon them, to be testified of in due time. May the encouragement go forth to these which is endorsed in the language, "In your patience possess ye your souls!"

To return to my history: I lived at home with my father and mother for three years, and as they kept no domestic, I was much engaged in household duties. When I was seventeen years of age my father placed me with my two sisters in business in the town where he lived; but I was often backwards and forwards, living between the two homes. My father held his post [as manager of the gas works] for fifteen years, but feeling his strength decline, he proposed to relinquish it, when, on the day on which he would have retired, the 16th of the Ninth Month, 1834, it pleased Best Wisdom to remove him by death, in the 62nd year of his age.

I should like to render some suitable tribute of affection due to my beloved father's memory. I estimated his character very highly; his watchful care over his conduct without many words was a teaching lesson to me; his reverence for all that was grave and really serious was deep; his occasional brief remarks on Divine things were very weighty, and the work of Grace appeared to blend itself in a good degree with the actions of his life. He was much respected in the town where he lived; his position not unfrequently manifested that his conduct was based upon principle, and thus he adorned the doctrine of his God and Saviour. After the decease of my mother, he felt himself exposed to a variety of temptations, and the future care of his family pressed heavily upon his heart. The conflict between flesh and spirit was very great. A religious life was now before him as the settled conviction of his mind, and although clothed with weakness, he determined with Best Help to press onward, and a prayer was begotten in his heart that his life might be spared until all his children had attained the age of womanhood. This was remarkably the case, as I had entered my 21st year only two months before his decease. We, his children, have the comforting belief that, having passed through great tribulation, he was favored to know his raiment washed through a Saviour's blood, and an entrance granted him into that state "where the wicked

cease from troubling and the weary are at rest."

The work of true religion is a practical one. The work of the Holy Spirit is indeed of an inward character, but it operates to the subduing of sin in our mortal bodies as we are willing to yield to his convictions and obey and follow his leadings, and thus, as we pass along, we witness of his changing power and learn by an attention to the lessons taught us by heavenly wisdom, in their gradual unfolding, the hidden worth of that language of the Apostle: "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change this vile body, and fashion it like unto his most glorious body, according to the working whereby He is able to subdue all things to himself."

(To be continued.)

For "The Friend."

A Walk by the Pensaukin Creek.

On the afternoon of the 19th of Sixth Month I strolled along the banks of one of the branches of the Pensaukin Creek, in Burlington County, N. J. In the part which I visited, the wide meadow through which the stream flows, is scarcely, if at all, above the level of tide-water, and as the gates which formerly barred out the inflowing tides from the Delaware have long since been allowed to go to decay, the meadow has become a bed of mud, thickly covered with a heavy growth of various kinds of marsh plants.

Prominent among these were clusters of large and smooth dark green arrow-shaped leaves, on long stems, all springing from the root. It belongs to the Arum family, most of the species of which are natives of the tropics. The leaves are similar in appearance to those of the common cultivated *Calla*, or Egyptian Lily, to which, indeed, the plant is closely allied. Those who notice the construction of the flowers of the *Calla*, will see a central stem, on which the stamens and pistils are placed, and this is enclosed by a beautiful white envelope—a modified leaf, called a spathe, which is the showy part of the flower. In our plant the construction of the flower is similar, but it is much less showy. The spathe in it is long, but slender, green, and closely wrapping the central column of stamens and pistils, which are hidden from view in its folds. The flower is shorter than the leaves, and so hidden in the mass of these that it is easily overlooked. Later in the season the upper part of the spathe rots off, and leaves the base firmly enclosing the globular cluster of fruit. The flower-stem then often curves downward till it buries the fruit in the mud in which the plant is rooted; thus not only producing its seeds, but *planting* them in the position best adapted for their growth. Linnæus called the plant *Arum Virginicum*, but it has been separated by botanists from the genus Arum, and is now named *Peltandra Virginica*.

One of the characteristics of the Arum family is the method of flowering which has been above described, *i. e.* the arrangement of the stamens and pistils on a common stem, and the more or less complete enclosure of this in a spathe. The Indian Turnip or Jack-in-the-pulpit (*Arisæma triphyllum*), so common in our woods, is a well-known variety. Most country children are familiar with the peculiarly strong biting taste of the root or underground stem. This is a property common to many species of the Arum family, and is due to the presence of a poisonous principle, which is mostly dissipated in drying. The root contains considerable starch, and may be used for food after the acrid juice has been removed. Dr. Hooker found that the inhabitants of the Himalayas collected the tuberous roots of two species of *Arisæma*, bruised them with wooden pestles, and threw them into pits with a little water until fermentation commenced, which removed most of the acridity. In warm countries, several plants belonging to this natural order are extensively cultivated for food—especially those of the genus *Colocasia*, such as the Cocco and the Tara of the South Sea Islands, which forms a very important portion of the food in some of them. Its roots, which are a foot or more in length, are boiled or roasted.

Among the curious species of the Indian Turnip family, is the *Arisæma Dracunculus*, or Dragon Plant, a native of Southern Europe, which has a straight stalk about three feet high, curiously spotted like the belly of a snake. It is sometimes cultivated in gardens as a curiosity, although it has a very disagreeable, carrion-like odor. The acridity, common to so many of the plants of this family, is very strongly developed in the Dumb Cane, a West India species which has received its name from the property it has of producing temporary dumbness when chewed—the poisonous juice causing an immediate swelling of the tongue, accompanied with excruciating pain.

Flowers in general are slightly warmer than the surrounding air, the heat being produced by the union of the oxygen of the air with some starch-like ingredients in the sap of the petals or other parts of the flower—a kind of slow burning. This increase of temperature is generally not more than one degree or a degree and a half, but in some of the Arums the flowers become sensibly warm to the touch, and one of them has been found to have a heat of 121° F., while that of the air around it was only 66°.

In the tissues of many vegetables there are found clusters of needle-shaped crystals, called *Raphides*, the Greek term for needles. These abound in the herbage of the Arum family. They are contained in cells which may be detached from the other tissue, and when moistened forcibly discharge their contents from an orifice at each end.

Besides the genera already referred to, there are three other forms of Arum that grow in our part of the country, all in wet places. One of these is the common and curious Skunk-Cabbage, which has a very perfect *spathe*, or leaf-like projection enveloping the flower. In the Golden Club and the Sweet Flag or Calamus (the other two genera) the spathe is imperfect or wanting.

In some parts of the Pensaukin marsh, the Yellow Pond Lily or Splatter Dock (*Nuphar advena*) was as abundant as the *Peltandra*. The leaves were large and the flowers were like round balls of about two inches in diameter, green at the base and on the outside, and gradually changing into a bright yellow. It is one of the Water Lily family—an interesting group, which includes among its members the Nelumbium or Sacred Bean, and that universal favorite wherever it is known, the sweet-scented Water Lily (*Nymphæa*).

Less abundant than either the *Peltandra* or the *Nuphar*, was the Pickerel Weed (*Pontederia cordata*), a plant with somewhat similar leaves, but having a spike of violet-blue flowers.

Floating in the current under the railroad bridge was a patch of the Pond Weed (*Potamogeton natans*). The upper leaves which float on the surface of the water are elliptical in outline, and very unlike the long, narrow submersed ones, which never come to the surface.

Following the stream in its downward course, I came to a spot where the surface of the water was covered with millions of very small floating green plants. These were the Duck Weed (*Lemna*), the simplest of flowering plants, consisting of a simple rounded leaf or frond, which floats on the surface of the water, with minute rootlets hanging below. Some of them produce flowers; but the species which was here so abundant (*Lemna polyrrhiza*) has not been found in blossom in this country. It propagates itself by new individuals growing out from the edge of the parent frond; and in the autumn, minute bulblets are produced which sink to the bottom of the water, but rise and vegetate in the following spring. The plants which I saw were from one-eighth to one-fourth of an inch in length.

J. W.

For "The Friend."

A Right Call to the Ministry.

The Apostle Paul said, in alluding to his call to the ministry, that immediately he conferred not with flesh and blood, but attended to the heavenly vision; and that he was not ashamed of the Gospel of Christ, for it was the power of God unto salvation, unto all them that believe; that the Gospel should be proclaimed by those that the great Head of the Church may see fit to call forth to stand as mouthpieces to the Church, standing as between the living and dead; that he (the Apostle) received it not of man, neither was taught of men, but by the revelation of Jesus Christ, and woe is unto me if I preach not the Gospel. George Fox gives some plain teaching in regard to the right call to the ministry—that it did not depend on education, while he did not condemn education in its place.

The Apostle in his last words to Timothy, exhorted him to study, to show himself approved unto God, a workman that need not be ashamed, rightly dividing the word; to show himself to be an Evangelist, to make full proof of his ministry. Then how important that those that are rightly called should wait on their ministry, and those that exhort, on their exhortation; they that teach, on their teaching. Where the call and qualification are from a source higher than man, it will have a baptizing influence on those that hear, reaching the witness for truth as it is in Jesus, for the promise is that my word "shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it."

G. B.

For "The Friend."

Some remarks made by Ashbel Welch, Sr., a leading elder in the church of which he was a member, about the Seventh Month, 1879, in his house in Lambertville, N. J., and in the presence of his daughter Mary, whom he said, "he wished to bear witness to the same."

"I want to say to you that the Quakers (I mean no disrepect by the term), have been of incalculable advantage to Christendom.

"You must not come to us, we are going to you. But I fear many of your people are departing from original Quakerism; and I think you will have to stop and take a new start on the original foundation.

"I am a Quaker in many respects; and among other things do not approve of instrumental music in our churches, nor the adornment of them.

"I think I know what Quakerism is, and should not be surprised if I understand the departures being made by some of the members better than they do themselves."

He said he thought there was especial need now for Friends to press their views of spiritual worship, as there was an evident tendency in the different churches to magnify and to depend upon things not of vital importance.

For "The Friend."

Early Meeting-houses of Friends.

GERMANTOWN AND FRANKFORD MEETINGS.

Frankford Meeting in early times was called Oxford, or Tackony. The first account we have of meetings being held here, was of a First-day meeting "at the house of Sarah Seayres, at Taconey or Oxford."

Thomas Fairman, who was a surveyor, and married Elizabeth Kinsey at Burlington in 1680, and was spoken of as "on ye River Delaware," had located at Shackamaxon, near the famous "Treaty tree" at whose house were held the first Friends' meetings in or near Philadelphia, in 1681. His was perhaps the most pretentious or comfortable dwelling then erected at or near the infant city; for, on the arrival of William Penn, there seemed to be no other place so suitable for the residence of the Governor and Proprietary; his own mansion at Pennsbury not being then completed, he desired to occupy Fairman's house for the winter of 1682-3.

Samuel Smith says: "Thomas Fairman removed with his family to Oxford, where he gave a piece of ground to build a meeting-house on. The first was built of logs, very early. Another was afterwards built of brick, and went under the name of Frankford meeting-house."

Another account says: "Thomas Fairman, at the Governour's request, removed himself and family to Tackoney, where there was a meeting appointed to be kept."

William Penn, in a letter dated 17th of First Month, 1683, to Friends in Great Britain, says, "There is one meeting at the Falls, one at the Governor's house, one at Colchester River [Neshaminy], one at Tawconey, one in Philadelphia, one at Darby, &c." There is one Quarterly Meeting in the county of Philadelphia, &c.

Smith says, "The Quarterly Meeting was now composed of divers particular meetings consisting of Friends of Tackoney or Oxford, Poetquessing, the Welsh Friends, and those nigh the City."

In the Sixth Month, 1683, "at a Quarterly Meeting held in Philadelphia, it was concluded that there be a First-day meeting of Friends at Tookany and Poetquessing, and that the two make one Monthly Meeting."

This Monthly Meeting was first held the 3rd of Seventh Month, 1683, when Thomas Fairman was directed to provide a book for the service of the meeting, and it was agreed to build a log meeting-house, on land given for the service by the said Thomas Fairman, in the Township of Oxford.

The Monthly Meetings were held alternately at Sarah Seary's, in Oxford, and John Hart's, at Poetquessink (Byberry), till Third Month, 1684, when the meeting convened in the new (log) meeting-house at Oxford. This is believed to be the same location now occupied by the "Oxford Trinity Church," which is known to have once been a Friends' meeting-place, and was abandoned by them after the Kethian controversy, in 1691–2. George Keith says, "the place at Frankfort, alias Oxford in Pennsylvania, was formerly a Quaker meeting."

The old brick structure now standing at Unity and Waln Streets, was built in 1775. An addition was made later to the northern end. In 1776 report was made to the Monthly Meeting of this house as "a new meeting house at Oxford."

The frame meeting-house on Orthodox Street was built in 1830.

The first religious meetings of Friends at Germantown, were held at the house of Tennis Kundert (Dennis Conrad), in 1683.

A part of the wall of this house is said to be still standing, on Main Street, nearly opposite Manheim.

Smith says, in his history, "About 1686, many Friends from Holland and Germany arrived in Pennsylvania, who fixing among their friends, six miles to the northward of Philadelphia, contributed to the further settlement of the Town called German-Town."

The first meeting-house, built in 1686, was probably of logs, and is said to have been a very humble affair, and stood on Main Street, on a part of the lot now occupied by the ancient burial-ground, which was granted to Friends by Jacob Shoemaker for a meeting-place.

"Friends of Germantown, Tackoney, Poetquessing and Cheltenham united in holding a Monthly Meeting; and a general meeting was held at Germantown in 1687."

It was from one of these Monthly Meetings, held "at our Monthly Meeting at Dublin, 30th Second Month, 1688," that the famous protest of the Germantown Friends against African slavery was issued.

In 1699, the Germantown Friends informed the Monthly Meeting that they intended to keep two meetings on every First-day during the summer season. And in 1701 it is noted, "Our German friends desire their First-day meetings may begin at the 11th hour, and to have an evening meeting" which was granted.

In the Twelfth Month, 1704, it was proposed to Abington Monthly Meeting that a new house be built for the Friends of Germantown; it is also alluded to in a minute of Philadelphia Monthly Meeting of 30th of First Month, 1705, as follows: "Daniel Pastorius and Arent Clinken, from Germantown, requested the assistance of this meeting towards building a new meeting-house, it is agreed that a subscription may be begun at our next Monthly Meeting. The subscription for Germantown Friends amounting to 120 pounds, Pentecost Tague is desired to enter it in the subscription book."

The house was erected in 1705, and was of stone and stood with its gable end to the avenue, and being nearly upon the site of the former one. In 1812, a new and larger house was built upon a contiguous lot, which served its purpose for more than two generations and was finally removed in 1871, after the erection of the present commodious and convenient structure.

J. W. Lippincott.

Phila., Sixth Month 28th, 1889.

Reminiscence of War Times.

About the beginning of the Seventh Month in 1863, was, perhaps, to the inhabitants of this section of the country one of the darkest, if not the very darkest, periods during the sanguinary War of the Rebellion, as it was termed.

The Rebel army, flushed with victory, had triumphantly entered our State from the South, was lying in great force within our borders, threatening an onward march to Philadelphia, where breastworks had already been thrown up from which to offer some resistance. The line of march would apparently be through and over the fair fields of Chester County, quite possibly through our beautiful town, the reputed wealth of which would naturally make it an object of interest, carrying with it devastation of property, if not loss of life and many other sad results, readily pictured by many anxious minds. David Meconkey, then a banker in the brown stone building near the Court House, becoming alarmed, as well as others, for the safety of his securities and treasures, either did, or proposed burying them in the cellar of the stone building on Gay Street, now owned by T. T. Smith, then belonging to him.

Meeting the late William Everhart on the street, he exclaimed with much earnestness: "Oh, William, I wish all the world were Friends, then there would be no wars!"

It was indeed "a time when men's hearts were failing them for fear."

About this time of trial, as the writer was passing along North High Street, he met the late John T. Worthington, who, as those who knew him will testify, was not a timid man. We stopped and entered into conversation on the serious aspect of affairs that had been permitted to come upon us. He was a prominent citizen of that period, one of five brothers (Dr. Wilmer, Isaac, Carver and Lewis), all of whom had been military men.

After speaking of the probability of the army crossing the Susquehanna (the bridge over which had been burnt at Columbia), and their marching through this section, the sad results of which could not be foretold, he paused, as if in deep thought, and then reverently said: "Well, it will be just as the Lord pleases."

A very significant expression, full of meaning, and a fit subject for reflection. "Well, it will be just as the Lord pleases," showing evidently, that although of a military family himself, he had no confidence or hope of preservation from injury and perhaps destruction but in the protecting power and goodness of our Heavenly Father. It pleased Him to stay their further progress, though at the expense of many dead, dying and wounded the next day at Gettysburg.

In intimate connection with this very trying period of our history, there is related an interesting as well as instructive incident in the life of the late Ebenezer Worth, Senior, whose character was well known in this community as a man of uprightness, temperance and purity of life. He spent about seven years in the prime of life, instructing the Indians on the Tunesassah Reservation in the State of New York, but at the time referred to was residing on his large fertile farm on the banks of the Brandywine, a few miles west of West Chester.

Although no mention of the incident is made in his diary, it was generally understood and believed that about this time, feeling in common with his fellow-citizens of this vicinity the great danger we were in, he covenanted with his Heavenly Father that if He would not permit the Rebel army to cross the Susquehanna River, he would devote the whole of his large crop of corn, then growing, to the benefit of the poor —a crop estimated to be worth $1200 to $1500, perhaps more.

It is said that the prayer of the righteous man availeth much, and we know that the Rebel army was not permitted to cross the Susquehanna, although close upon its western border. Most faithfully did E. Worth fulfil his covenant, giving, it is said, his check at one time for $1000 for the benefit of the freedmen of the South, and at home buying yarn and employing poor women to knit it up into socks and stockings for the poor wherever needed.

The two truthful incidents above related afford

food for reflection as well as deep instruction, that it is better to trust in the power and goodness of Him, who ruleth the winds and the waves, than in the arm of man.—*W. P. T., in the West Chester Republican.*

Selected.

"HE CARETH FOR YOU."

"Casting all your cares upon Him; for He careth for you."—1 Peter v. 7.

How strong and sweet my Father's care!
The word, like music in the air,
Comes answering to my whispered prayer—
He cares for thee.

The thought great wonder with it brings,
My cares are all such little things.
But to the truth my glad faith clings,
He cares for me.

Yet keep me ever in Thy love,
Dear Father, watching from above,
And let me still Thy mercy prove,
And care for me.

Cast me not off for all my sin,
But make me pure and true within
And teach me how Thy smile to win,
Who cares for me.

O still, in summer's golden glow,
Or wintry storms of wind and snow
Love me, my Father: let me know
Thy care for me.

And I will learn to cast the care
Which like a heavy load I bear
Down at Thy feet in lowly prayer
And trust in Thee.

For naught can hurt me, shade or shine,
Nor evil thing touch me, or mine,
Since Thou, with tenderness divine,
Dost care for me.

Selected.

THE GREAT MOTHER.

BY M. F. BUTTS.

Busiest of mothers, putting all her wondrous realm in order;
Setting wild-rose beds by the breaking sea, pinks in the garden border;
Filling her spreading fields with happy hordes that hide among the grasses,
And look out shyly, with a welcome sweet, when a flower-lover passes;

Bidding the cowslips bloom in yellow bands across the meadow reaches;
Cutting deep scallops for the branching oaks, and ovals for the beeches;
Bending, in mother softness, smiles and tears, o'er budding peach and cherry,
Till rose and snow dispute the garden place; painting the crude strawberry;

Breathing sweet balm into the wild grapes' flower; loosening the wood-fern's curls;
Mixing rare nectar for the clover cells, and fitting daisy whorls;
Match-mating 'mong the robins, watching close, with tenderest inspection,
If suits of red or gray, if songs or nests, need motherly correction,

Unwinding, with a tender touch, cocoons, that wings may find their heaven;
Pouring in many a chill and earthy mold her life's electric leaven;
Looks the great mother with impartial care into the lowest room
Of her vast house,—fills up the glow-worm's lamp, refits the spider's loom;

Lights from her smile the tiny firefly's spark; makes pollen-flour for bees;
And hollows little caves for squirrel homes 'mong her old forest trees.
Upon her beauteous breast, if thou wilt lay thy weary head, O brother!—
Dearer to her than all—thou, too, shalt feel the love of the great mother.

—*S. S. Times.*

For "The Friend."

New England Yearly Meeting [Conservative.]

Our New England Yearly Meeting, (smaller body) met at Westerly, R. I., commencing with a Select Meeting on Seventh-day, the 15th of Sixth Month last. Public Meetings for Worship were held on both fore and afternoons on First-day, the 16th. Meetings for Business occupied the two following days; and the Yearly Meeting closed with a Meeting for Worship on the Fourth-day, the 19th.

While we were very few in numbers and felt weak, we had the cheering company of several beloved Friends from other Yearly Meetings, the weight and unity of whose spirits in the life and love of the Gospel were made precious to our hearts on those cementing occasions, when the feeling was comparable to that of "ointment poured forth." The sweet spring of the ministry was found to be still open to some, for the refreshing of all whose hearts were prepared to receive it.

Epistles were received from the four Yearly Meetings with whom we usually correspond, and answers returned, as also one prepared and addressed to that of Canada, and being taken there by several of our members, was cordially received and united with, and a reply returned to us by the same hands; so that now, for the first time, the six Conservative (Smaller body), Yearly Meetings, are all united by correspondence—a consummation, which it is sincerely to be hoped, may prove as lasting and beneficial to all, as it has been ardently desired by some.

[A communication from a Friend who was in attendance, says that the Meetings for Worship held on First-day, "were precious meetings, which the dear Master condescended to own." It also states that John W. Foster and Job Gidley acted as Clerk and Assistant, and that the business was transacted with harmony, "there not being a single jar in any of its proceedings."]

The Religious Condition of the Eastern Jew.

Among the more than half a million immigrants that last year crowded our shores there was an entirely new element, consisting of more than forty thousand souls, namely, the Jews from Southern Russia, Roumania, Eastern Austria, and the Balkan districts in general. The Israelites of Western Europe and of America are not the typical representatives that have been truest to the historic ideals of this peculiar people. To a greater or less extent, the emancipation of the Jews in the West, and their participation in the affairs of State and society have compelled them to make a compromise with modern thought and modern life. As a class the Western Jews are "reformed" or liberal. To all such change and departure from the landmarks of the fathers, the Oriental Jew is the most determined enemy. He lives, moves, and has his being in the forms of his traditional ancestral religion. Post-biblical Judaism as developed into ritualistic minutiæ by the Talmudic doctors and their mighty codex are his ideals. He lives in the past and is personified conservatism.

This stagnation and petrifaction of religious formalism has developed a number of peculiarities that are as instructive as they are interesting. One of the strangest outgrowths has been the spread of wonder-working rabbis throughout the East, each with its own constituency and host of faithful ones. The most prominent one of this class is he of Sadagora, in the Bukowina district of Galicia, who is at the head of the *Chasidim* or Pious party. His adherents come to him for council, and help and bring him offerings from as far east as China and as far south as Africa. They ascribe special efficacy to his prayers, and he is believed to have power to perform miracles. His title is "Rebbe," and his annual "Peter's Pence" amounts to about two hundred thousand dollars. The present Jewish Pope at Sadagora is Israel Friedmann, and he is consulted even by Christians at times. The recent efforts of Baron Hirsch to establish with his many millions, schools of various kinds in the Jewish districts of Eastern Europe, in which Jew and Christian should receive instruction in useful arts and knowledge on the same conditions, brought to light the strong opposition of the leaders of Oriental Judaism to new thought and new ideas. The *Chasidim* party made an effort to dissuade the Baron from pushing his scheme. When this failed, the orthodox rabbis of Galicia—the most thickly settled Jewish province of Austria—sent one of their principal men, Rabbi Rokeah, to Vienna, to prevail upon the Government to refuse the imperial sanction.

This action is essentially of the same kind and indicative of the same attitude of heart and mind as that of the Rabbis of Jerusalem last year. They forbade the poverty-stricken Jewish colonists of Syria from cultivating their land this year, because it is a *Shemitta* or Sabbatical year. The proclamation to this effect, signed by Samuel Salvant and Rabbi I. L. Diskin, as Chief Rabbis, declares that this being the year 5649, "there can be no permission found for sowing, plowing, reaping or planting, with the exception of what is necessary for the preservation of fruit trees. We entertain the joyous hopes that the observance of this Divine commaud will bring special blessings, and deem it superfluous to point to the punishment in case of neglect of the observance."

The Jerusalem rabbis in general are the most pronounced advocates of Oriental Judaism. They have taken a firm stand even against the efforts of the *Alliance Israelite*, and of the private charitable enterprise of wealthy Western Jews, such as Montefiore, the Rothschilds, and others, to ameliorate the lamentable condition of the Palestinian Jew by the founding of institutions of various kinds, the establishment of schools on a rational basis, &c. The rabbis in the sacred city demanded the control of these enterprises as they control the thousands of dollars that are annually sent up by the Jewish Diaspora to the brethren in Jerusalem, and by virtue of which the latter are practically religious beggars, living on the charitable sentiment of their people. When the Western man would not yield, the rabbis simply pronounced excommunication on all who would send their children to these schools; and this completely crippled the schools. The rabbis demand schools after the manner of the *Cheder* in Eastern Europe, where the mechanical study of the Talmud is the beginning, middle and end of all wisdom.

But it seems that not even this intellectual and religious petrifaction of centuries will be able to resist all influences from without. Indeed, the beginnings of the disintegration process are at hand. It is well known that no less than three Christward movements independent of each other have arisen among these people in the last five or six years: the principal one at Kishineff, under Rabinowitch; a second in Hungary, and a third in Tomsk. In all these the central thought is that a false line of development was entered upon when Talmudism began in Israel, and that Christianity and the New Testament

are the correct and normal complement and fulfilment of the Old Testament and its religion. Just to what extent this conviction, of equal importance for Christian missions and for civilization, has spread in the East, it is of course impossible to say. But the single fact that of Delitzsch's Hebrew Version of the New Testament fully seventy-five thousand have found readers among this people, is evidence enough that they are doing some thinking of which they formerly knew nothing. There can be no mistake about it, that a new leaven has been introduced into this seemingly impenetrable lump. What the harvest shall be only future developments can tell. The beginnings are certainly auspicious.—*The Independent.*

Natural History, Science, &c.

Electrical Phenomena.—Some of the recent numbers of *Nature* contain several descriptions of travellers, who, on the summits of mountains have found themselves in a highly electrified atmosphere. One of these was F. G. Smith, who with his party was overtaken by stormy weather as he ascended the Lingard Mountain. When they reached the summit snow was falling, but the "otherwise death-like stillness of the spot was broken by a strange, intermittent noise, resembling the rattling of hailstones against the panes of a window. It proceeded from a flagstaff, and was due to the passage of a continuous electrical discharge from the cloud in which the summit was wrapped."

After a time the party held their alpenstocks point upward in the air, and at once each became conscious of an electrical discharge passing through him.

Daniel Pidgeon describes a similar experience when crossing the divide separating Central City from Idaho Springs, Colorado. "It was raining, but without lightning, as we neared the divide, when I felt a tickling sensation on the back of my hands. Presuming that a discharge was taking place between our bodies and the cloud, I tried to increase its intensity by holding my wet umbrella, point upwards, above the wagon. This at once produced distinct sensations in the hand and arm."

Force of Waves.—Thomas Stevenson, an eminent English engineer, carried out a series of experiments to determine the force with which the ocean waves beat against the walls of a lighthouse. The greatest force at the Skerryvore Rock Lighthouse, registered by his apparatus, was 6,083 pounds to a square foot, or nearly 2¾ tons.

Derelict Ships.— Chambers's Journal in an article on ships that have been deserted by their crews and left to float on the ocean, mentions one of iron that was abandoned in flames, owing to the spontaneous combustion of her cargo of coal, on the 15th of Tenth Month, 1876, about 1,900 miles from the Marquesas Islands, which her crew reached in open boats in 25 days. The burning vessel drifted westward to Tahiti, a distance of over 2,400 miles, and was towed into port by a French war-ship on the 9th of Sixth Month, 1877, nearly eight months after her abandonment. Her coal cargo continued burning until Fifth Month, 1878, when she was repaired.

Cunning Reynard.—A funny fox-chase is reported in this county, writes a New York *Sun* correspondent from Lancaster, Pa. At Landis Valley a fox had been started and thirty-five hounds and a half dozen cross-country riders were in lively pursuit. The trail led among the fields and over the hills for several miles, and then took the hounds to the turnpike. There, in the middle of the pike, the scent was lost. The dogs manœuvred and beat about here, there and everywhere, but the trail could not be found. A teamster, on his way to town with a load of hay, had passed the spot where the trail was lost in the pike only a minute before the hounds burst on the road in full cry. The teamster stopped on seeing the pack and the riders following them to watch the result of the manœuvring.

"Which way did he go?" shouted one of the hunters.

"Dunno!" the teamster shouted back. "Didn't see him."

After watching the dogs and the hunters for a few minutes the teamster went on. The hunters unanimously declared that there had never before been such an inexplicable loss of a fox's trail, and had to give up the chase. After going a mile or so, as he tells the story, the teamster with the hay stopped his horses to talk with an acquaintance he met on the road, and, as they were talking, a fox jumped out of the hay at the rear end, landed in the road and trotted leisurely away.

A Bright Bird.—He was an English starling, and was owned by a barber. A starling can be taught to speak, and to speak very well too. This one had been taught to answer certain questions, so that a dialogue like this could be carried on:

"Who are you?"
"I'm Joe."
"Where are you from?"
"From Pimlico."
"Who is your master?"
"The barber."
"What brought you here?"
"Bad company."

Now it came to pass one day that the starling escaped from the cage and flew away to enjoy his liberty. The barber was in despair. Joe was the life of the shop; many a customer came attracted by the fame of the bird, and the barber saw his receipts falling off. Then too, he loved the bird which had proved so apt a pupil. But all efforts to find the stray bird were in vain.

Meantime Joe had been enjoying life on his own account. A few days passed on very pleasantly, and then alas! he fell into the snare of the fowler, literally.

A man lived a few miles from the barber's home, who made the snaring of birds his business. Some of these birds he stuffed and sold. Others again were sold to the hotels near by, to be served up in delicate tid-bits to fastidious guests.

Much to his surprise, Joe found himself one day in the fowler's net, in company with a large number of birds as frightened as himself. The fowler began drawing out the birds one after another, and wringing their necks. Joe saw that his turn was coming, and something must be done. It was clear that the fowler would not ask questions, so Joe piped out:

"I'm Joe!"
"Hey! what's that?" cried the fowler.
"I'm Joe," repeated the bird.
"Are you?" said the astonished fowler. "What brings you here?"
"Bad company," said Joe promptly.

It is needless to say Joe's neck was not wrung, and that he was soon restored to his rejoicing master, the barber.—*Sunday-school Advocate.*

Items.

New York Yearly Meeting.—The general Yearly Meeting opened on Fifth Mo. 31st, at Glen Falls. The men and women met in joint session. One of the Quarterly Meetings asked some advice in regard to the minute adopted in 1885, which advised that meetings should not admit or endorse the services of ministers whose teaching on the ordinances was contrary to our views. The subject was referred to a committee, who subsequently reported that the doctrine of New York Yearly Meeting respecting ordinances is clearly set forth in the articles of faith contained in its Discipline. These articles are legally binding on all the members. The report recommended that where any in the station of minister or elder teach in public or private in favor of the so-called ordinances, or be baptized with water, or partake of the outward communion of bread and wine—that their names be removed from the record of the ministers and elders. The epistle to Ohio [the Binns' Meeting] mentioned that ministers from that Yearly Meeting, holding unsound views, had been travelling in their midst, and asked that something should be done respecting it.

It was concluded to meet next year at Poughkeepsie.

Welsh Tithe War.—During the past eighteen months some of the Welsh farmers, tired of waiting for legislation which is always promised but which never comes, have been taking the bull by the horns, and have sought to solve the problem of disendowment for themselves. Were it not for the state of Ireland, the Tithe war in Wales would have been a very prominent feature in the British history of 1887 and 1888. Not since the famous Chartist riots has Wales been in such a state of agitation and excitement; and the Tithe sales have been attended by as much commotion as the evictions in the west of Ireland. The Welsh Tithe War is the result of the action of stress of circumstances upon a long-standing sentiment. The sentiment is the rankling sense of injustice which a nation of Nonconformists feels under the domination of an alien Church. The Dissenting farmer had long been complaining that a tithe of the produce of his labor should go to the support of an institution to which he could not conscientiously belong, and which did its best to suppress and stifle the religious cause to which he gave his voluntary support. This had been his feeling all along; but as long as he was prosperous enough to be able to pay tithes without much trouble he was loth to take part in any active revolt. Agricultural depression, however, came on, and the shoe began to pinch. At last paying tithes to support an alien institution out of the reduced income brought on by low prices and bad harvests, became too much for the equanimity of the bucolic mind. In the Vale of Cluyd, in the County of Denbigh, a number of farmers refused to pay tithes unless they obtained a reduction of twenty-five per cent. The clergy were obstinate and the farmers determined. Distraints, auctions, riots followed, until the revenues of Mother Church had at last to be collected under the grim protection of a squadron of military.

Now it is important that the position of those Welsh and English farmers, who object to pay tithes, be correctly understood. It is true that the demonstration against their payment has been brought forth by agricultural depression; but it is not so much to the absolute payment of tithes that the Dissenting farmer objects, as to their payment for the maintenance of a Church whose ministrations are not in accord with his religious views. In fact, the non-payment of tithes is not the thing agitated for, but their nationalization. That is the position which English Liberationists now occupy. The charge brought by the Church party against the Nonconformists of a desire to share in the spoils of a robed Establishment is altogether unfounded. The Dissenting farmer simply demands that the money be used for *bona-fide* national purposes, such as education, for instance. The State Church, he maintains, has ceased to be national; it is as sectarian in its character as any other religious denomination. And he protests against paying out of his hard-won earnings to support a denomination which he cannot join.—*The Independent.*

Law and Order Society of Philadelphia.—This society was organized in 1881. Its object, as declared by its constitution, was "to secure by all proper means the enforcement of the laws against Sunday traffic of whatever nature and character the same may be, and of all such laws and ordinances as may from time to time exist in this Commonwealth relating to the liquor traffic."

The Report for the year ending Second Mo. 7th, 1889, is an encouraging document.

Disarmament.—A new journal, bearing the title of *Le Desarmement*, has appeared in Paris. It is published under the auspices of the Church of Rome. Its conductors say:

"Men of Europe! In view of the fact that at the present time, the nations of old Europe have for their frontiers, lines of soldiers, and that multitudes of men, without clearly knowing why, are preparing for mutual destruction, we think the hour is come when we should proclaim the unrecognized rights of humanity. Just as if no account were taken of the wishes of the populations, it is said, with truth, that an imprudent remark, any incident whatever, a word, or a mere nothing, may transform fertile plains into a human slaughter-house. In this way millions of men would, under compulsion, and without explanation, be sent to death like cattle. Do we live, then, still in the terrible times when, for the satisfaction of two or three ambitious chiefs, their unhappy subjects were required to massacre each other?

"Is the will of the mass of the people sovereign or not? Either the three hundred millions of men who inhabit Europe have the hearts of slaves, or war will cease. If they do not desire war, yet it takes place, then war is made by them, in spite of them, and against them.

"*Le Desarmement*, organ of the popular will, always demanding universal Peace, will declare everywhere, without distinction of country, these signal truths, that there may be wars which are glorious for the great, but never for the humble; that the wretches who let loose this plague hold mankind in contempt, and that the men who suffer it are by that very fact to be dispised; thus if cannon-shot is the last word of kings, then simultaneous disarmament is the last word of the people.

"The question then arises whether we are pursuing a chimera, and whether disarmament is a utopia? That is an objection constantly thrown in our teeth. We reply that as war is as detestable as it is stupid, the real utopia is to regard it as eternal. Nations, as they develop, end always, after more or less successful efforts, in getting rid of that which does not deserve to exist. The day, then, will come when the guns in our arsenals will share the lot of those in front of the Hospital of the Invalids. Our sons will find them in museums as they find other curiosities of the savage life. It is a question of time, but it will come. The car of civilization moves slowly sometimes, but it never goes back."

Toleration and Liberty.—There is a wide difference between religious toleration and religious liberty. The one is a concession, the other a right; the one is a matter of expediency, the other a principle; the one is a gift of man, the other a gift of God.

Toleration implies more or less censure or disapproval. We tolerate or endure what we dislike, but cannot prevent. The most despotic governments are tolerant toward subjects who are too numerous or to useful to be killed or exiled. Russia tolerates Romanists, Protestants, Jews and Mohammedans; Turkey tolerates "Christian dogs," and likes them to prey upon each other; but woe to him in either country who apostatizes from the State religion, or attempts to induce any member of the same to apostasy. "Toleration is first sought and granted as a favor, then demanded and conceded as a right, and at last spurned as an insult." In a free country nobody wants to be tolerated for his religious opinions or sacred convictions.—*Philip Schaff in The Independent.*

A Danger.—The danger of false tenderness in the training of children was finely illustrated at one time in this manner: A person who was greatly interested in entomology secured, at great pains, a fine specimen of an emperor moth in the larva state. Day by day he watched the little creature as he wove about him his cocoon, which is very singular in shape, much resembling a flask. Presently the time drew near for it to emerge from its wrappings, and spread its large wings of exceeding beauty. On reaching the narrow aperture of the neck of the flask, the pity of the person watching it was so awakened to see the struggle necessary to get through that he cut the cords, thus making the passage easier. But, alas! his false tenderness destroyed all the brilliant colors for which this species of moth is noted. The severe pressure was the very thing needed to cause the flow of fluids which created the marvelous hues. Its wings were small, dull in color, and the whole developement was imperfect. How often we see a similar result in character when parents, thinking to help a child over some hard place, rob him of strength of purpose and other qualities essential to the highest attainments in mental and spiritual life.—*Selected.*

British Rule in India.—The change in the internal condition of India effected by the British Government, is depicted by the Maharajah of Gwalior, who contrasts the present with the condition more than half a century ago, in his commendation of the success of the British Indian Government in bringing peace and security to India. "Within fifty years," says he, "when Mahrattas went from time to time from Gwalior to the Deccan, small bodies were not safe. The departure was an epoch in the year. Their friends parted from them knowing that they had to set out on a journey of danger—perils through Thugs, robbers, spoliation and blackmail levied on them by the States through which they must pass; these things men not old still speak of. Now all pass to and fro without danger or hindrance—the poorest traveller feels as safe as the richest—for you make as much effort to protect the poor as the rich. I never put myself on the mail-cart, unattended and perhaps unknown, without appreciating the strength of your rule. It is a substance—I leave Gwalior without apprehension, and my absence occasions no distrust."

THE FRIEND.

SEVENTH MONTH 13, 1889.

CANADA YEARLY MEETING [*Conservative.*]

A valued friend writes of this meeting, recently held, that it "was marked by peculiar evidence of Divine favor, greatly comforting and strengthening Friends generally."

From another person the following details have been received:—

Canada Yearly Meeting was held at Pickering from the 20th to the 25th day inclusive, of Sixth Month. The representatives from the Quarterly Meetings were present except two. The following ministers from elsewhere were present:—Daniel T. Dye, from Iowa; Gilbert Weaver, from Ohio, and James McLaughlin, from New York State, with a number of other visiting Friends.

Epistles were received from, and answers returned to, the following Yearly Meetings:—Iowa, Kansas, Western and Ohio, also one from New England Yearly Meeting, held at Westerly, which, after seeking Divine counsel, was unanimously received, and replied to.

The reading of these epistles portray the deep trials through which they, like us, have passed in the maintenance of the Truth as it is in Jesus; they also prove that they have sought and found the Divine source of all comfort and consolation, the same Almighty protecting hand, and we felt encouraged thereby, and by the deep sympathy and love to which they bear record.

The name of the Quarterly Meeting of Pelham was changed to Norwich, as being more appropriate.

Geo. Rorke and Arnoldi Haight were chosen as the Clerk and Assistant, respectively. Adam Spencer, who so long acted as Clerk to the meeting, lies precariously ill at home; and two Friends were deputed to carry a message of love and condolence from this meeting.

Amicable arrangements having been made with the separating body of Friends with regard to the Yearly Meeting property, Friends agreeing to pay $2,000 to satisfy their claim, the representative meeting was directed to secure the property to the trustees of the Yearly Meeting. Seven hundred copies of the minutes were ordered to be printed, to contain the usual subjects, together with a calendar of our own subordinate meetings, and of the Yearly Meetings with whom we correspond.

The committee on First-day schools reported, and a concern arose for their establishment, diligent support, and careful supervision; that they may be conducted strictly in accord with the views of Gospel truth as held by Friends.

The Treasurer made a report, and $100 was directed to be raised to meet the current year's expenses, also one-third of the money required for the settlement of the Yearly Meeting property claim. Monthly Meetings were directed to furnish statistics of losses to property, real or personal, in their respective meetings, and report the same to the clerk of the representative meeting, assigning the reasons therefor.

Our younger Friends remark that few of them ever attended a more favored meeting. These were found in goodly numbers, making it the largest meeting since the separation. Streams of a living Gospel ministry flowed abundantly; but words fail to express the holy feeling of solemnity, the tendering spirit of Grace, the refreshing springs of Divine life with which the Lord Jesus, the Shepherd and Bishop of our souls refreshed his heritage. Such a sensible overshadowing of Divine mercy was seldom experienced. Especially was this the case with a Youths' Meeting, held on Second-day evening. Fathers and children united in thanksgiving and praise, in the one universal Divine language of the Spirit, and seemed unwilling to part, so sweet had been the communion. We were reminded, that if true and faithful to our Lord and Saviour, who had brought us and redeemed us by his own most precious blood, so as to be his disciples indeed, keeping his commandments, hearkening and obedient to his inspeaking word, that these blessed seasons of drinking of the streams of life, would, according to his promise, be time and again granted as refreshing rills in our course Zionward.

The meetings for Divine worship held on First-day were largely attended by those not in membership with us. The Gospel was preached

with baptizing power; the glad tidings of salvation, through a once crucified but now risen Lord and Saviour, who ever liveth to make intercession for us, and hath promised to be with and walk among his people who love Him, even to the end of the world; the all sufficiency of Divine Grace, as Christ, the true Light that lighteth every man that cometh into the world, to convict and convert the sinner, regenerate and redeem from sin, and to purify unto himself a peculiar people by a living faith that bringeth forth works of righteousness by love, and to sanctify the sons of Levi that they may offer spiritual sacrifices acceptable to God by Jesus Christ, was largely dwelt on; also that He, the Great Head of the Church alone calls, qualifies and equips his messengers whom he commissions to publish his Word, and that no human qualifications, nor wisdom obtained through men or books, exercised by the will of man, can effectually supersede Christ's ministry. Lengthy and solemn were the meetings, and his people rejoiced that our Lord had been mindful of us, had satisfied his poor with bread, and had not sent the hungry empty away. For all which undeserved mercies songs of thankfulness and praise were the clothing of our souls.

SUMMARY OF EVENTS.

UNITED STATES.—The Constitutional Convention of North Dakota met in Bismarck on the 4th instant, and organized by electing F. B. Fancher, Republican, permanent chairman.

The South Dakota Constitutional Convention met on the 4th inst. in Sioux Falls. Judge Edgerton, Republican, was chosen chairman. Greetings were telegraphed to the Constitutional Conventions of North Dakota, Washington and Montana.

The Washington Territory Constitutional Convention was called to order by the Territorial Secretary on the 4th inst., in Olympia. Only three delegates were absent.

The Constitutional Convention of Montana met in Helena on the 5th instant, and organized by electing Democratic officers, including W. A. Clark as President.

William Walter Phelps, of New Jersey, the most prominent and active member from the United States of the recent Samoan Convention, has been appointed by President Harrison to be Envoy Extraordinary and Minister Plenipotentiary to Germany.

A giant mortgage has recently been filed, covering every dollar's worth of property owned by the Chicago, Milwaukee and St. Paul Railway Company, except lands. The mortgage is in favor of the United States Trust Company of New York, and is for the sum of $150,000,000. The mortgage is executed for the purpose of carrying out the funding scheme of the company. The plan is to make the trust company sole ereditor, in order to secure a lower rate of interest.

A telegram from Fort Worth, Texas, reports a very heavy rainfall and a great flood in the Brazos and Trinity rivers. Great damage has been done to railroads and other property, the aggregate loss being estimated at $2,000,000. Four lives are reported lost.

Ten blocks of the best portion of Ellensburgh, Washington Territory, were destroyed by fire on the night of the 4th inst., and nearly 100 families were rendered homeless and destitute. All the leading hotels, the Nash Opera House block, the City Hall, the Board of Trade building and a number of stores were destroyed, and the loss is estimated at nearly $2,000,000. It is believed the conflagration was started by fireworks.

A passenger train on the Norfolk and Western Railroad was wrecked by a washout near Flaxton's switch, about 30 miles above Lynchburg, Virginia, early on the morning of the 2d instant. The water at the washout was about eight feet deep, and the engine dashed into this, carrying with it eight cars. The rushing of the water in the locomotive exploded the boiler, and the woodwork of the coaches was set on fire. There is no means of ascertaining the exact number of those who were killed, on account of the fire, but the names of 17 of them have been learned.

Deaths in this city last week numbered 422, a decrease of 1 as compared with the previous week, and of 71 as compared with the corresponding period last year. Of the foregoing 214 were males and 208 females: 182 were under one year of age: 77 died of cholera infantum; 39 of consumption; 29 of marasmus; 22 of inflammation of the brain; 19 of convulsions; 18 of inflammation of the stomach and bowels; 18 of diseases of the heart; 16 of old age; 15 of pneumonia; 15 of inanition and 10 of debility.

Markets, &c.—U. S. 4½'s, 107; 4's, 128½; currency 6's, 118 a 129.

Cotton was in small supply and firm, at 11⅜ cts. per pound for middling uplands.

Feed.—Winter bran, choice $14; do., fair to good, $12.50 a $13.50.

Flour and Meal.—Western and Pennsylvania super, $2.35 a $2.80; do., do., extras, $2.90 a $3.25; No. 2 winter family, $3.35 a $3.75; Pennsylvania family, $4.00 a $4.25; Pennsylvania roller process, $4.25 a $4.75; Ohio, clear, $4.25 a $4.60; do., straight, $4.65 a $4.90; Indiana, clear, $4.25 a $4.60; do., straight, $4.65 a $4.90; St. Louis and Southern Illinois, clear, $4.25 a $4.60; do. do., straight, $4.65 a $4.90; winter patent, fair to choice, $5.00 a $5.50; Minnesota, clear, $3.50 a $4.25; do., straight, $4.50 a $5.40; do., patent, $5.75 a $6.25.

Grain.—No. 2 red wheat, 84½ a 85 cts.
No. 2 mixed corn, 42½ a 43 cts.
No. 2 white oats, 33⅜ a 33⅝ cts.

Beef cattle.—Extra, 4¾ a 5 cts.; good, 4½ a 4¾ cts.; medium, 4⅛ a 4⅜ cts.; common, 3½ a 4 cts.; fat cows, 2¼ a 3¼ cts.

Sheep.—Extra, 5½ cts.; good, 5 a 5¼ cts.; medium, 4¼ a 4⅜ cts.; common, 3¼ a 4 cts.; culls, 2 a 3 cts.

Lambs were in fair request at 4 a 7¾ cts.

Hogs.—Western, light, 6½ a 6⅝ cts; western, heavy, 6 a 6¼ cts.; State, light, 5¾ a 6 cts.; State, heavy, 5 a 5½ cts.

FOREIGN.—Thomas P. Gill and Joseph R. Cox, Nationalist members of Parliament, were arrested in London on the 7th inst. They were taken to Drogheda on a charge of conspiracy. On the 9th instant they were dismissed by the Court.

The Shah of Persia, now on a visit to England, has been quartered in Windsor Palace.

A despatch received in London from Cairo, dated the 3rd instant, says: An engagement has taken place at Arquin between a force of Egyptian troops, under command of Colonel Wodehouse, and a body of Dervishes. The Dervishes were defeated, and fled. Their loss was 500 killed or wounded.

Nearly seven-eighths of the population of Zanzibar are slaves. Some owners have 1,000. A negro boy costs about $20, a strong workman about $100 or $120, a young negress from $50 to $100; Abyssinian women from $200 to $500; while the women from Jeddiah, in Arabia, bring fancy prices.

The 22d of Ninth Month is fixed for the general elections in France. Exciting times are expected.

On the 3rd instant an explosion of fire-damp occurred in a coal-pit at St. Etienne, France. Three hundred miners were entombed, of which number it is believed 185 perished. Money for the relief of sufferers is arriving from various directions.

The *Berliner Tageblatt* says that England, Germany, France, Portugal, Belgium, the Congo State and Italy, are making arrangements for a conference to settle the limits of their respective settlements in Africa.

Berlin, Seventh Month 8th.—Emperor William's Norwegian trip has nearly had a fatal termination. While the Emperor and his party were viewing the Buar glacier, a great mass of the ice became displaced, and a fragment struck the Emperor on the shoulder, dashing him violently to the ground. Full particulars of the accident have not been received, but it is known that the Emperor's injuries are not at all serious.

NOTICES.

WESTTOWN BOARDING SCHOOL.—Friends wishing to enter their children for the Fall and Winter Term, commencing Ninth Month 3rd, 1889, will please make immediate application to

J. G. WILLIAMS, *Sup't*,
Westtown P. O., Penna.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the Committee on Admissions will be held in the Committee-room, Fourth and Arch Sts., on Seventh-day the 27th inst., at 10 A. M.

JNO. W. BIDDLE, *Clerk.*

FRIENDS' LIBRARY.—The Library will be open during the Seventh and Eighth months, on Fifth-days, from 4 to 6 P. M.

DIED, at his residence, near Viola, Linn Co., Iowa, on the evening of Tenth Mo. 11th, 1888, LINDLEY SHAW, aged 36 years, 4 months and 15 days, a member of Hopewell Particular and Springville Monthly Meeting of Friends. He was firmly attached to the principles and doctrines of our Society, and was favored with many tendering visitations of Divine love in childhood and early youth. These he was favored to close in with, giving him much comfort in after life, and particularly when prostrated on a bed of suffering. He spoke of having borne much ridicule in younger years on account of his faithful testimony to plainness, but said the reward of peace had been his; also said he desired that young parents might see more clearly the necessity of dressing their children plainly. On being taken sick he felt that it was very uncertain about his recovery, and was very anxious that he be found ready when the call came; said he had missed his way in involving himself so deeply in business as to require too much hurry and exertion in order to meet his obligations, which had a tendency to draw away from the pure life within. It was a great trial for him to part with his family, but we believe he was favored to leave them all to Him who careth for the sparrows. On the morning of the day of his death, he supplicated fervently for different members of the family, and on his own behalf, which prayer seemed lost in praises for the Light which had been granted him. He then calmly gave orders concerning his funeral, and wished it held at the house. His sufferings were very severe, through all of which he was preserved in a remarkable degree of patience, his countenance often lighting up with a heavenly smile, the recollection of which leaves a pleasant savor in the minds of his family and friends, and they trust that through great mercy he has entered into rest.

——, on Fifth Mo. 9th, 1889, at his home near Richmond, Virginia, JOHN B. CRENSHAW, a minister of Richmond Particular and Cedar Creek Monthly Meeting, aged 69 years. Often desiring that he might "die in the harness," his wish was gratified, as he was in meeting serving his Master when the solemn summons came. One slight, and one severe stroke of paralysis, some months previous, had weakened him, and warned him his time of departure might be near at hand; yet he made a great effort to keep up and especially to attend meeting. He had been a recorded minister forty-five years. He was much interested in the welfare of the colored people in and about Richmond, and during the war of the rebellion had frequent occasion to intercede with the Confederate authorities on behalf of Friends from Virginia and North Carolina, confined in prisons for their refusal to take part in the war. In a community where Friends are few, and their distinguishing doctrines and testimonies not generally understood, he was concerned to uphold these in the various public engagements into which he felt led, and had the reward of peace therein.

——, in Westerly, R. I., the 26th of Fifth Mo. 1889, LYDIA H. FOSTER, wife of John W. Foster, aged 62 years. She was an esteemed member of South Kingstown Monthly Meeting of Friends, and when in health, a diligent attender of meetings, not omitting those held in the middle of the week. From early life she was concerned to seek first the Kingdom of Heaven, and the righteousness thereof, and was faithful in maintaining not only the doctrines but the testimonies of Friends, being willing to bear the cross and to despise the shame. She was of a tender spirit and full of love and charity for others; frugal and industrious in her habits, and a most affectionate wife and mother—endeavoring often to impress upon her children the importance of innocent and Godly lives, often reading to them the Holy Scriptures, as well as the history and biography of the Society of Friends, and the lives of other pious authors. Her illness was long and severe. In the Tenth Month, 1884, it assumed an alarming character, and she was a great sufferer for nearly five years, her brain becoming seriously affected. About six months before her close, consumption set in and hastened her death. The last days of her life were remarkably calm and patient—all her fears about her soul were entirely relieved. Peace, sweet peace, was the clothing of her mind, and she more than once said she felt happy and longed to be at rest. At the close she passed away without a struggle, and we reverently believe has been permitted to join those who came out of great tribulation, and who washed their robes and made them white in the blood of the Lamb.

——, Sixth Mo. 17th, 1889, J. MORTON ALBERTSON, in his 64th year, a member of Gwynedd Monthly Meeting.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 180.

REPROOF.

In one of the numbers of the *Christian Advocate*, C. C. McCabe calls the attention of Christians to the Scripture command, "Thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him." He remarks, "how it would diminish profanity, for instance, if every time a man should swear on the streets, on the cars, or in depots, he should be sure to call up some witness for Jesus;" and he mentions a case in which he says, "I knew John H. Vincent to reprove a swearer so powerfully, and yet so tenderly, that he not only subdued him, but melted him to tears. It was in a railway station. The room was full of passengers waiting for a belated train. A man, probably slightly intoxicated, was shocking everybody with his profanity. Suddenly Dr. Vincent began to sing:—

'Jesus, Lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high!
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last!'

"The song ceased. Perfect silence reigned. The swearer was reproved. After a time he came to Dr. Vincent and said:

"'Could I see you a moment outside?'

"They went out together.

"'How came you,' said he, 'to sing that hymn just now?'

"The doctor replied:

"'I heard you swearing, and I thought I would let you know there was somebody there who loved the name of Jesus.'

"'That's very strange,' said the man. 'My sister when she was dying sung that very hymn, and she made me promise to meet her in heaven. Could you pray for me?'

"Down in the snow they knelt together, and the doctor prayed for the penitent man, and asked that he might have grace and strength to keep his vow.

"The train came. They were separated, to meet no more, in all probability, till they meet in eternity.

"Disciple of Jesus, stand up for your Master. Bear his reproach. Confess his name before men. The hour is rapidly approaching when a glance of recognition from Jesus will be more to you than all the wealth and honor of this world. And He has said, If ye confess me before men, I will confess you before my Father and his angels."

This incident is an interesting illustration of faithfulness in reproving sin; and the concluding remarks as to being willing to "bear the reproach of Christ," and to "confess his name before men," are worthy of being kept in remembrance; yet in their practical application, it is needful to be on our guard, that we do not enter upon services which are really not required of us; for in so doing we may injure rather than help the good cause, and that we do not imitate the methods of action, which may be appropriate enough in others, but are not adapted to our training or views. He who is fervent in spirit to serve the Lord, and watchful to do his duty as it presents, is not likely to go far astray in these matters. He will be sensible of the gentle drawings of the Lord into such services as it is the Divine will he should perform; and if his own will is sufficiently humbled, will be strengthened to perform them in such a manner as to bring peace and comfort to him.

The Louisville *Observer* relates the following anecdote, in which a reproof was administered in a manner which reminds one of the proverb, "Answer a fool according to his folly, lest he be wise in his own conceit."

"A certain infidel, who was a blacksmith, was in the habit, when a Christian came to his shop, of asking some one of the workmen if they had ever heard about Brother So-and-so, and what they had done? They would say no, what was it? Then he would begin to tell what some Christian brother or deacon or minister had done, and then laugh and say, 'That is one of their fine Christians we hear so much about.'

"An old gentleman—an eminent Christian—one day went in the shop, and the infidel soon began about what some Christians had done, and seemed to have a good time over it. The old deacon stood a few moments and listened, and then quickly asked the infidel if he had read the story in the Bible about the rich man and Lazarus?

"'Yes, many a time, and what of it?'

"'Well, you remember about the dogs, how they came and licked the sores of Lazarus?'

"'Yes, and what of that?'

"'Well,' said the deacon, 'do you know you just remind me of those dogs, content merely to lick the Christians' sores.'

"The blacksmith grew suddenly pensive, and hasn't had much to say about failing Christians since."

Simond, in his travels in Switzerland, describes an interview between Claude Gay and the celebrated Voltaire, in which the humble Quaker administered a well deserved reproof to the witty infidel. Claude was a native of Lyons in France, educated by his parents in the Roman Catholic faith, but who became convinced of the principles held by Friends by reading *Barclay's Apology*. He died at an advanced age in England in 1786. He was an approved minister in our Society, and paid several religious visits to various parts of England, the Channel Islands, Holland, France, Germany, and Switzerland. He was remarkable for his industry and humility and often travelled on foot. He was a simple hearted Christian, but no scholar. In one of his visits to Switzerland, he remained for some time at Geneva, and excited some attention by his moderation, good sense and simplicity. Voltaire heard of him, his curiosity was excited, and he desired to meet with him. Simond's narrative is as follows:—

"The Quaker felt great reluctance, but suffered himself at last to be carried to Ferney, Voltaire having promised beforehand to his friends that he would say nothing that could give offense. At first, he was delighted with the tall, straight, handsome Quaker, his broad-brimmed hat, plain drab suit of clothes, and the mild and serene expression of his countenance, and the dinner promised to go off very well; yet he soon took notice of the great sobriety of his guest, and made jokes, to which he received grave and modest answers. The patriarchs and the first inhabitants of the earth were next alluded to; by and by he began to sneer at the historical proofs of revelation; but Claude was not to be driven away from his grounds; and while examining these proofs, and arguing upon them rationally, he overlooked the light attacks of his adversary when not to the point, appeared insensible to his sarcasms and his wit, and remained always cool and always serious. Voltaire's vivacity at last turned to downright anger; his eyes flashed fire whenever they met the benign and placid countenance of the Quaker; and the dispute at last went so far that the latter getting up said: 'Friend Voltaire, perhaps thou may come to understand these matters rightly; in the meantime, finding I can do thee no good, I leave thee, and so fare thee well.' So saying, he went away on foot back again to Geneva, leaving the whole company in consternation. Voltaire retired immediately to his own room."

The infamous Judge Jeffries, who sat on the bench during the reign of Charles the Second of England and was notorious for his brutality and tyranny, once drew upon himself an unintentional reproof or warning.

In the latter part of the seventeenth century, some young men of Newcastle-on-Tyne, who had formed an association for their mutual improvement, were maliciously accused before Judge Jeffries of guilty and dangerous fanaticism. Among them was one who had been taken in his working apparel, which added to the general meanness of his appearance. The Judge singled out this man, whose name was Verner. "Can you read, sirrah?" cried Jeffries. "Yes, my lord," was the reply. "Reach him the book," returned the Judge; and the clerk immediately handed over a Latin Testament. The

young man opened it at the seventh chapter of the Gospel of Matthew, and began to read from the first verse, "*Ne judicate, ne judicamini,*" etc. "Construe it," thundered out Jeffries. "Judge not, lest ye be judged; for with that judgment ye judge, ye shall be judged; and with that measure ye mete, it shall be measured to you again." This extraordinary and applicable quotation reduced the unhappy wretch who sat on the bench to silence. Although the young men were sent to prison, where they were confined nearly a year, they were ultimately released.

In Baxendale's Collection of Anecdotes, there is a story told of a woman who sent to her minister for advice, and she said, "Dear sir, my life is very miserable." "Well," said the minister, "what would ye have me to do?" "Ah!" said she, "My husband and I don't agree. We quarrel very often. He comes in sometimes tired and ill-tempered, and I fire up. Then we go to it tooth and nail." "Very well," said the minister, "I can cure that." "Oh! can you, sir? I am so delighted, for I do love my husband when a's come and gone," said she. "It's a certain cure," said the minister, "and will work a charm." "Oh! I am so happy to hear it," said she. "Well," continued the minister, "When your husband comes in from his work fractious and quarrelsome, and says a sharp thing to you, what do you do?" "*Oh! I answer back, of course.*" "Very well," says the minister; "the singular charm is this: whenever your husband comes in and commences to speak sharply, the first thing you do is to run to the pump, fill your mouth with water and keep it in for ten minutes." Well, the woman came back to the minister in three or four weeks, and she said, "The Lord bless you, sir, for that's the most wonderful charm I ever heard of!" He might have reproved her for want of patience and forbearance under her husband's sharp speeches, but the plan he advised her to follow gave her time to cool her rising temper, and accomplished his object. It reminds one of the quick tempered deacon, who had a pair of unruly oxen. Of course, the more irritated he became, the less fitted he was to control them. He finally adopted the method when things went wrong, of singing a psalm to his oxen, and he remarked that it had a surprising effect in quieting them!

J. W.

From "The Christian Advocate."

Algiers.

Ascending to the great height upon which the magnificent Catholic Church of Notre Dame d'Afrique stands, a peak of Mount Bon-Zarea, we commanded a splendid view of the sea and city. In the church we beheld an immense *black* virgin. The Virgin Mary has been subjected to remarkable treatment. Here we found her one of the blackest of Negroes. In most other cities she is as white as the fairest lily that ever bloomed. In one we saw her in the form of a gilded statue fifteen yards high. She was intended to be elevated to a great height, but in the position which she occupies appears larger than some of the women exhibited as giantesses. It is claimed that *this* Virgin appeared to some native of Africa in the form of a great black woman. This inscription surrounds the altar: "*Notre dame d'Afrique, priez pour nous et pour les Mussulmans*"—(Our Lady of Africa, pray for us and for the Moslems). If one wishes to know precisely how the Archangel Michael looks, he need only to go to this church, for there is a statue of that wondrous being, made of solid silver, valued at twenty thousand dollars. The place is also famous for a ceremony which is said to have no parallel elsewhere. It is performed every Sunday afternoon about half past three. When vespers have been concluded the clergy chant the regular prayers for the dead, and then go in procession to the point which overhangs the sea, and there perform over that greatest of sepulchres all the ceremonies which the Roman Catholic Church appoints for ordinary funerals. A fine monument has been erected, on which is an inscription, the translation of which I give:

S. Em. C. Cardinal Charles Martial Allemand-Lavigerie,

Archbishop of Algiers and of Carthage, Primate of Africa,

has been kind enough to accord in perpetuity

one hundred days of indulgence to all those who will recite here one *pater* and one *ave*

for the sailors who have perished on the sea, or those who find themselves in peril of death.

The Pope, Leo XIIIth, has accorded full indulgence to those who will recite these prayers on Sunday.

From this point began a walk of nine miles, ascending to the loftiest summit in the vicinity of Algiers. The route was by an old and now disused Arab road.

After we had been walking about three-quarters of an hour, absorbed in the enchanting prospects visible on every side, a formidable voice was heard demanding in the French language where we were going. It came from the mouth of a Moor of most distinguished appearance, apparently sixty-five years of age, who stood in front of a fine old moorish mansion. Our guide informed him that we were ascending to the observatory. He responded: "I have bought the property and broken up the road. You must go back." Our courier, perceiving from the excellence of his French that he was an educated man, began to use blandishments, informed him that we were Americans, would not have presumed to trespass upon his property, and supposed that the road was open, whereupon his bronze features relaxed into a smile that lighted up his countenance like warm sunshine on a wintry day. He allowed us to pass, taking great pains to send us by a path which led us as far as possible from his house. On reaching an elevated point, at some distance, we were able to see the roof of the extensive structure, and the indications, drawn from the decoration of his person and the solidity of the exterior of the edifice, of the elegance within, were strengthened.

Turning aside and traversing the route we reached the famous, or infamous, point of observation whence in old times the piratical Algeriues scrutinized the sea for their prey—merchant vessels peacefully traversing the Mediterranean. Nor were those times so very long since. Less than a hundred years ago Algiers was the terror of the civilized world. European powers obeyed the orders of the Dey, who exacted annual tributes from all consuls, and, whenever he needed money, declared war on some commercial nation. Spain, Holland, Venice, Denmark, Portugal, and Naples were obliged to purchase peace, and even our own country, in 1795, had to do the same, at a cost of seven hundred and twenty-one thousand dollars, and the further agreement to pay a tribute annually of twenty-two thousand dollars, besides the annual gifts of the consuls.

Immediately after the Revolution Algiers declared war on the United States. In a few years it captured thirteen prizes and made slaves of more than a hundred American citizens. It was after this that the great price just mentioned was paid, partly as a ransom for these captives, and partly in presents. In 1812 it declared war against the United States, and began to capture vessels, when the President begged the Dey to negotiate another ransom. He refused, affirming that "he considered *American* slaves as beyond price." In May, 1815, the United States sent a squadron to Algiers to demand a modification of all treaties. Captains Decatur and Bainbridge happened to arrive when the Algerian vessels were away, and secured what was demanded. A couple of years later Great Britain compelled the Dey to abolish Christian slavery forever, to liberate all slaves then in his dominion, and to pay back all money received by him for the redemption of slaves, the result of which was the liberation of three thousand and three European Christians. But the old spirit was there, and not till the French conquered Algeria, in which they did not succeed until after long struggles, was this organized piracy brought to an end.

Here we were in sight of the port whence they sailed, and of the estates built by the produce of their piracy. From this elevated view-point they could see more than sixty miles, and with their trained eyes probably eighty. Their faster cruisers were always in readiness, and woe to the unsuspecting merchant vessel that was becalmed upon the Mediterranean off Algiers, where expert rowers, in the darkness of the night, could sally forth, plunder, kill or enslave.

The Observatory occupies a still more commanding site. The buildings are not completed, but are being constructed by the French with their usual regard to the needs of science. It is said that no observatory in the world is more favorably situated, being a thousand feet above the level of the sea.

We continued still higher to Bon-Zarea. This is a small European village, but the native village, about two-thirds of a mile to the left, was the object of interest to us. There, situated in inclosures of prickly pears of great size, are several "*koubbas*" (tombs of saints), the most noted of which is that of *Sidi Naaman*, of alleged miraculous powers. This place is distinguished for dwarf-palms of such extraordinary height as to make them a difficult problem to botanists—like some of the dwarf trees of our own country, which occasionally, from causes which cannot be ascertained, shoot up to the full size. The apex of the elevation is occupied by an Arab cemetery. The stones, masonry and monuments almost hidden beneath old trees, vines, and shrubs, present a picture of crystallized antiquity, the whole surrounded by as sparkling a scene as this mundane sphere can exhibit.

Thence in a walk of six miles we returned by a longer but level winding road to the suburb of *Bab-el-Oued*. The French Alpine Club had shortened our journey by constructing a steep but not difficult foot-path down the mountain side.

Struck with the beards worn by the priests whom we saw in the Roman Catholic churches, streets, and funeral processions, we inquired and found that as among Arabs the beard is the sign of manhood (the Arab swearing by the beard), the Roman Catholic Church compels its priests *in Africa* to wear beards. If they are transferred from France to Algeria, they must not shave

if they return permanently to France, they must do so. Noticing years ago in the paintiugs of bishops aud priests in the galleries of Europe that they were often represented with beards, I asked a Roman Catholic priest occupyiug a conspicuous position in the United States how the requirement that priests should wear shaveu faces, originated. He frankly replied that he could not state; that some claimed that it was an order issued by a pope who could uot raise a beard. Be that as it may, the rule is relaxed by dispensation iu special cases, and by wholesale where the Church cau gain by it.

One of the ancient fortifications now commanding the towu was built by the Moors on the spot where Charles V. had his camp during his unsuccessful assault upou Algiers. Here the French general received the capitulation of the Dey. Many are the traditions exhibiting the blood-thirsty spirit of those despotic rulers. Once the Dey returning looked at the wall where executions took place, and saying, "That wall is *hungry*," ordered that every prisoner except such as he chose to favor should be executed for his amusement the next morning.

The Jews are very powerful in Algeria, both in Oran and Algiers. They own the best building sites aud buildings, keep the largest shops and stores, and make the great bulk of the population tributary to them. In Oran the Moors hate them so that, if the French troops were withdrawu, they would probably make short work with them. Many are men of the greatest finaucial and general ability, and not a few of high character.

I have already spoken of the magnificent villas purchased from the Moors or erected in the Moorish style by foreigners who escape the rigors of severe climes by spending the winters in Algiers. Among these one of the most beautiful is that occupied by Sir Peter Coates, a name known over the world, and especially in the United States, for almost every spool of thread bears it. To Sir Peter I had a letter of introduction from his old and dear friend, Dr. William M. Taylor, of the Brooklyn Tabernacle. On presentiug it I was received as though a relative of the family, and every possible courtesy exhibited. It was not the privilege of seeing the interior of so fine a residence, nor of gazing upon a prospect of surpassing loveliness, nor of witnessing the perfection of detail and the happy combination of beauty and utility in all the arrangements, uor the luxuriant growth of vegetation of nature left to itself, or where its profusion is trained and pruned by art, that we most highly estimated—one need not now leave the United States to enjoy these things—but it was the reception of such honest, downright, bounteous, Scotch, Christian hospitality. Sir Peter is just past his eightieth year, but his eye is not dim, and his natural force is not materially abated. At his table I met Dr. Simpson, who was a delegate to the Evangelical Alliance when it assembled in the city of New York. He spoke of many whom he then met, some still living, and others deceased, paid a tributc to the spontaneous and affluent genius of Beecher, deploring the shadows which gathered about him toward the last, the classic eloquence and scholarship of Storrs, and vigor and fearlessness of Crosby, and asked after many, of whom the answer had to be—"Passed away."

Sir Peter's residence is at Paisley, Scotland, where his great works are, but at Pawtucket, R. I., the house employs thousands of workmen. The entire establishments give occupation to about ten thousand persons. Sir Peter is a Presbyterian, and has built a church not far from his gronnds. Dr. Simpson was ministering for the winter. I learned from the latter that Sir Peter's muuificeuce in the support of education, philanthropy, and public welfare, led to his being knighted by the Queen a few years ago. The conversation of our venerable but sprightly host and his old friend and winter pastor, rendered vivacious by the younger members of the family and visitors, had upon the travelers, who sat at his table during the long winter (summer) evening, an effect which deposited in the memory a permanent sense of delight.

J. M. B.

Extracts from the Memoranda and Letters of Ann Watkins.

(Continued from page 395.)

The foundation of all true religion is the work of the Spirit of God in the human heart. He strikes at the root of all sins, shews unto man his thought, teaches him his sinful and undone condition by nature, and the need he has of redeeming grace. Brought to see his helpless and ruined condition, his spiritual eye is opened to "behold the Lamb of God which taketh away the sin of the world." The condemnation for sin is heavy, and he is bowed under the weight of the Lord's judgements. In this state of weakness and humiliation he is lead to abhor sin and to cleave with trembling to the ransom offered him. Light dawns upon his soul as the dawuing of the morning. Light is brought forth and the King's highway is opened before through the midst of the path of judgmeut. If he be a wise son he moves onward under the teaching and leadings of his Heavenly Guide; and faith, that heavenly gift, that precious treasure, is begotten in his heart, so that in humble confidence he receives the lesson, "In Me is thy strength." Step by step is he led onward, reproved, encouraged, counselled, and instructed. The light of the moon gives place to the light of the sun, and the light of the sun becomes as the light of seven days. He finds in his Saviour a Healer of breaches, and a Restorer of paths to walk in.

Who can fathom the redeeming
Act of Universal Love?
Human thought, though ever teeming,
Yet would insufficient prove.

We hold this truth in a mystery, whilst we have the indubitable evidence by and through the faith imparted to us. According to our measure of this precious gift we feel a unity with all the living in the Church of Christ. By the same holy help, for which we wait and watch with all perseverance, we are taught to sympathize with the visited and the afflicted, and truc prayer not unfrequently arises iu our hearts for those that are disobedieut and out of the way. We are often brought low, but with patience we desire to cleave still closer to the dear Redeemer, conscious that such dispensations are needful for our discipline, to whatever end they may refer. "When He hath tried me He shall bring me forth as gold." For I am persuaded that neither heights, nor depths, uor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate me from the love of God, which is in Christ Jesus my Lord; and that he is able to keep that which I have committed unto Him against that day, as into the hands of a faithful Creator.

My father's death was an event of deep sorrow to us all. I felt it deeply; a shade appeared to be cast over all my earthly hopes, my spirit sank within me, and I abandoned myself to a state bordering on despair; I did not, however, quite let go the hold I felt of the mercy of God in Christ Jesus but my state was comparable to a bark tossed on the sea of time. But how often are the severest trials designed as blessings! I had leaned too much on that arm which no longer could protect; I had sheltered myself under that wing which no longer could befriend; and I felt that my only friend was in God. My relatives were kind to me, and whilst on a visit to them, though clinging to some of the tenets of my profession, I entered a little into their gay pursuits, but the Eye of everlasting Love was upon me, so that for some time I halted as between two opinions. He who had led me about and instructed me was now pleased to visit me more powerfully in order to bring me more fully off from the spirit of this world and its vain allurements, and so attractive was the messenger of mercy that my heart and soul were often filled with awe and reverence, and I felt compelled, as it were, at seasons to bow to the gracious visitations of the Holy Spirit.

I marvel at the forbearance and goodness of God towards fallen man. He follows through a course of weakness, and when the convictions of his spirit are yielded to, the evil tendencies of our nature give way, and his life and power are raised in us.

I was now taught that a knowledge of the Holy Scriptures and a being built up in a profession, or form of Godliness, would avail nothing in the day of Christ. I had been earnest in the study of the sacred record, had read and considered the lives and actions of good men, had made myself acquainted with the doctrines and practices of our religious Society, had embraced them as my own, and was in the habit of strenuously defending them; but with all this, I felt an aching void within my heart, which led me almost to despair. Is there no hope for me? I would exclaim. Is there not a God to defend my cause? Oh, that I were as nothing, and had never seen light! It pleased Infinite Wisdom thus to deal with me and eventually to break the rock in pieces. Then were my tears (literally) my meat day aud night. The anguish of my soul and the agony of my heart is more than human language can describe. I thought I was destined to eternal vengeance, the object of Almighty wrath. I tried to read my Bible, but could not; I sought comfort on every hand, but in vain; until at length the dawn of the morning was seen. I was brought to the feet of my Saviour, made willing to receive Him into my heart, aud to take up my cross and follow Him according to his own declaration, blessed language, which was opened instructively to my spiritual ear, "If any man will come after Me, let him deny himself, and take up his daily cross, and follow Me." I was taught by my unerring Guide the preeepts of my every-day life. I found that there were many things to be put away, much to overcome, which can only be done through the aid of his Holy Spirit; that the work was not mine but his, and that only as I closed in with and followed the convictions of heavenly love, only so far could I availingly contend with the world, the flesh and the devil; that, in order to this end, I had need of the waiting state, of a dwelling inward with God, that my help, my strength, my ability, might be availingly from Him alone. The tendencies of the natural mind are very strong and would interfere with this work of the Spirit, but as there is a looking to Jesus in his inward and spiritual appearance, so will He be found to be strength in weakness, riches in poverty, and a very present help in the hour of need.

I believe I must mention one or two incidents which very much strengthened my best interests,

In a sea of trouble, both inwardly and outwardly, I felt as one that had no helper, when a woman Friend came to our town to pay family visits. I had a reverent regard for the ministry, believing that in it there was an immediate communication between the soul and her Maker; it was enough for my poor tried mind that my state was open to the great Searcher of hearts, and I could not endure the thought of its being laid open to a fellow mortal. The sense of anguish so increased upon me that it was almost more than I could bear. Whilst I was passing through this tried situation, intelligence was conveyed to me that the Friend was taken ill, and that her visits were suspended for the present. During this interval, one night as I was tossed in spirit, I was inwardly arrested by a calming influence, and a ray of Divine Light shone round about me. My mind immediately reverted to the visit of the Friend, and I involuntarily enquired, "Comest thou peaceably?" The answer was, "Peaceably;" and I soon after fell asleep. The desire arose to see the Friend, and information was given that she would come and breakfast with us. After breakfast, the Scriptures were read as usual, and my step-mother and myself were left alone with the Friend. Mark my astonishment when she addressed me at considerable length, and with a pertinency and clearness that I could not mistake. Inclining to a married life, when she ceased I said in my heart, "Thou hath satisfied me on all points but one"; and as if she immediately recognized the question (although not a word passed between us), she addressed me in the following significant language: "He setteth the solitary in families, for the eye of the Lord is upon them that fear Him, upon them that hope in His mercy." Thus closed this remarkable interview, and my mind received a stay not to be forgotten.

I was [during this part of my experience] often looking for something outward to answer the inward witness. I once attended a public meeting, under feelings of an acute character, and was very much struck with the way in which the speaker was led. Instead of addressing the assembly in general terms, he made use of the singular number, and spoke very aptly to my condition; but perhaps I should not have so received it, believing that God hath fashioned our hearts alike, and that the bread of his table is wholesome and salutary for the many, or for the few, if the circumstances in which I was placed, and upon which I not infrequently dwelt, had not brought home the address to me in particular, "Are thy parents gone to heaven which in faith thou verily believest they are," etc.

I scarcely need say that I rejoiced in spirit, and wondered at the marvellous dealings of my Heavenly Father with me.

(To be continued.)

Words written are judged by the eye. Words spoken are judged by the ear. The eye has only the word itself to judge from. The ear has the tone of voice as a more important element of judgment than even the word itself. As a means of influencing the reason, the written word has its advantages. As a means of swaying the feelings, it is the spoken word that has chief power. In the ordinary intercourse of life it is not so much what is said, as how it is said, that settles the question of what is meant by the speaker. The slightest difference in tone may make the greatest difference in meaning. And the only way for us to have the right tone in our voices, is to have the right feeling back of the tone.

Selected.

THE PHILISTINES.

BY MARGARET E. SANGSTER.

Turning the leaves of the Bible,
And walking in Canaan's land,
In the days of the olden story,
The days of the Lord's right hand,
We find how the chosen people,
By the Philistines girt around,
Were now in furious battle,
And now as captives bound.

And again, in sinful languor
To the Philistines lent an ear;
And bowed in the groves of Baal,—
To Ashtaroth bent in fear,
Forgetting the great Jehovah,
Who out of Egypt's coast;—
With arm that was strong and mighty,
Forth brought the ransomed host.

Turning the Bible pages,—
With something like disdain
We cry, "How weak these Hebrews,
And the thoughts of their hearts how vain!
How little they knew of loving,
And how faint their trust in God!
No wonder He smote their folly,
The Philistines his rod."

But softly Conscience whispers,
As alone we sit and muse:
"Have ye never chosen the evil,
When the good was yours to choose?
Have ye never stood and listened
To the charm of the tempter's call?
Have ye never yielded your freedom,
To be of sin the thrall!"

And lo! as she speaks, the blushes
Come hot to our cheeks, and fast;
For oh! the shame of the present,
Oh! The mistakes of the past.
And "The Philistines are upon us!"
How often must we cry,
When not our words, but our actions,
Our blessed Lord deny.

Turning the leaves of the Bible,
We take ourselves to prayer!
There is peace at the throne of mercy,
There are strength and safety there.
No other king can help us,
But the King whose own right hand,
From the Philistines defended,
His people in Canaan's land.

Selected.

LIVE IT DOWN.

"Has your life a bitter sorrow?
Live it down.
Think about a bright to-morrow,
Live it down.
You will find it never pays
Just to sit, wet-eyed, and gaze
On the grave of vanished days;
Live it down.

"Is disgrace your galling burden?
Live it down.
You can win a brave heart's guerdon;
Live it down.
Make your life so free of blame,
That the luster of your fame
Shall hide all the olden shame;
Live it down.

"Has your heart a secret trouble?
Live it down.
Useless griefs will make it double,
Live it down.
Do not water it with tears—
Do not feed it with your fears—
Do not nurse it through the years—
Live it down.

"Have you made some awful error?
Live it down.
Do not hide your face in terror;
Live it down.
Look the world square in the eyes;
Go ahead as one who tries
To be honored, ere he dies;
Live it down."

THANKSGIVING.

BY ELLA CUMMINS HATCH.

For barn and store-house filled with garnered grain:
For flocks that crowd the meadow and the plain;
For blessing us in basket and in store;
For all these mercies, and for how much more,
We thank Thee, Lord.

For tender hearts to feel for other's woes;
For all the peace and joy Thy love bestows;
For sympathy to help the fallen rise;
For faith that ever points to brighter skies;
We thank Thee, Lord.

For lonely griefs with which our hearts are stirred;
For days of waiting, and for hopes deferred;
For fruits that turned to ashes at our lips;
For stars that rose to darken in eclipse;
We thank Thee, Lord.

For sending us Thine only Son to save
A ruined race from death beyond the grave;
For strength to gladly work till life be o'er,
When standing side by side on yon bright shore,
We'll thank Thee, Lord.

—*Episcopal Recorder.*

For "The Friend."

Count Tolstoi.

"When I read," says W. D. Howells, "that Count Leon Tolstoi was born on the 28th of August, 1828, in Yasnaya Polyana, a village near Inla, in the government of Inla, I have a sense of lunar remoteness in him. It is as if these geographical expressions were descriptive of localities in the ungazetteered regions of the moon, and yet this far-fetched Russian nobleman is precisely the human being with whom at this moment I find myself in the greatest intimacy, not because I know him, but because I know myself through him; because he has written more faithfully of the life common to all men, the universal life which is the most personal life, than any other author whom I have read."

Briefly, we may trace Count Tolstoi's as follows: Born of a noble family, he early evinced remarkable powers of mind, and thoughtfulness on the serious problems of life.

After studying Oriental languages and law at the University of Kazan, he entered the army and served during the Crimean war. Returning from the siege of Sebastopol thoroughly sickened with the horrors of war, he engaged in literary pursuits amid the dissipated society of St. Petersburg.

Here were begun his series of works that were translated into every European language, and established his reputation as one of the leading *literati* of the age.

Flattered and fawned upon by society, prosperous, and blessed with a happy domestic life, he might now have been considered a successful man in every worldly sense; but the Master had other designs for him, and was leading him into paths that he had not known.

Concerning this part of his life, he writes: "In order to obtain the fame and money for which I wrote, I was obliged to hide what was good, and bow down before what was evil. How often while writing have I cudgelled my brains to conceal under the mask of pleasantry or indifference those yearnings for something better which formed the real problem of my life. I had moments of perplexity, of a stoppage, as it were, of life, as if I did not know how I was to live, what I was to do. During their continuance, the same questions always presented themselves to me: why? and what after? what is life?

"It was long before I could believe that

human learning had no clear answer whatever to these questions."

He turned to the earnest study of science and the ancient philosophies, and finally in despair thought of suicide, and this he was prevented from only by the thought that there might yet be some clue to the mystery of life that he had not yet discovered.

But He who has promised that none of the wrestling ones shall seek his face in vain, was at last pleased to manifest himself to him, and grant him an increase of that faith which was the keynote of the higher life he sought.

He was led away from the hollow life of the nobility, and joined the orthodox Greek Church. "Then," he writes, "I began to study the life of the (common) people, and I became convinced that a true faith was among them, that their faith was to them a necessary thing, and alone gave them a meaning in life, and a possibility of living."

Retiring from St. Petersburg to his country estates, he has since lived the life of lowly usefulness, which he believes the true Christian life.

His time is taken up in teaching the peasants in their schools, in writing for the education and amelioration of the people, in spending and being spent in every good work; not omitting, however, to labor with his own hands at the trade of shoemaking, in accordance with his theory that manual labor is the duty of all. Who can say that from the nobleman's humble life of later years has not spread a wider influence than from his more brilliant work of twenty years ago?

"His conviction is," says a prominent writer, "that Jesus Christ came into the world to teach men how to live in it; and that he meant literally what he said when he forbade us luxury, war, litigation and hypocrisy. It is a sorrowful comment on our Christianity that this frank acceptance of Christ's message seems eccentric and even mad to the world. We have come to think that the right will accomplish itself spectacularly, splendidly; but Tolstoi makes us know that it can never do so. He teaches such of us as will hear him that the right is the sum of each man's poor little personal effort to do right, and that the success of this effort means daily, hourly, self-renunciation, self-abasement, the sinking of one's pride in absolute squalor before duty. This is not pleasant, the heroic ideal of righteousness is more picturesque, more attractive, but is not this the truth?"

Speaking of Tolstoi's views as applied to practical life, a current magazine says, "they have been tried by the Quakers and the Moravians, in whom they produced a high type of rather colorless and unpicturesque goodness. If these sects are now evanescent, the world is undoubtedly better for their past existence."

His views on war, oaths, and many other points certainly bear a close analogy to our own, and a study of his character cannot but induce the belief that the same Spirit has led him to their adoption, which guided our predecessors. May we not desire that a greater measure of this may lead him to understand the "way more perfectly," and lead out of the literalness which still characterizes some of his beliefs; while we honor the courage with which he has been true to his convictions, an example we may well emulate. A. E. M.

Wherever the love of Truth prevails, it opens our hearts in a degree of its own nature towards one another.—*Lydia Lancaster.*

For "The Friend."

Crucified with Christ.

Christ's body of flesh was crucified for us, on the cross, that we might live in the spirit but be crucified in the flesh. He bore the cross for us, and we must have our fleshly nature crucified by bearing the cross for Him. Paul, who had been at one time in the persecuting and fleshly nature, says, "I am crucified with Christ, nevertheless I live;" but he had first to die daily to the fleshly nature, and then he could live spiritually, and say, "the life that I now live," though yet in the flesh, "I live by the faith of the Son of God, who loved me, and gave himself for me," that I no longer should live after the gratification of the fleshly nature, but after the life of Him who gave his life for me.

For if we live after the gratifications of the fleshly nature, which is enmity against God and godliness, we keep that fleshly nature alive which ought to be crucified; but if we, through the assistance of Christ's spirit, do mortify or crucify the evil deeds of the body of flesh, we shall live spiritually. Now the words *mortify* or *crucify*, if I understand them, mean a slow and gradual death, like Paul meant when he said, "I die daily," but if we are crucified with Christ, as Paul says he was, we grow in grace, and in the knowledge of Him who was crucified on the cross, that we, through his death, might live both now and forever—the body of death being crucified and out of the way. But the death of the cross was an agonizing one, and if we would live with Him we must also suffer with Him: not only have the fleshly nature crucified in us, but suffer reproach and scorn like He did, and be willing to go down with Him in baptism and death; that like as He was raised from the dead by the glory of the Father, we also might walk with Him in newness of life. So let us, as the apostle says, lay aside every carnal weight and every besetting sin—for I believe we all have besetting sins or hindering weights, which must be laid aside or crucified on the cross before we can run the race that is set before us, so as to finish our course with joy.

But we must not look too much outward for help, but to Jesus, who was the author of our faith, that He might be the finisher of it also, who for the joy that was set before Him endured the cross and the contradiction of sinners. So let us not become weary or faint in our minds, for whom the Lord loveth He chasteneth. But we must abide the day of his coming, when He comes as a refiner and crucifier; for all the ferocious, beastly animal nature must be crucified—for "no lion shall be there, nor any ravenous beast shall go up thereon. It shall not be found there." Because all the ravenous, beastly nature that destroyed the innocent life of the Lamb, must be crucified upon the cross and taken out of the way. Then the ransomed of the Lord can return to Zion through this high and holy way; for we all have like sheep gone astray. But if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins; and the death and sufferings of Christ will be in vain, as far as we are concerned. But we have need of patience, that after we have done the will of God we might receive the promise: for the just shall live by faith; and if any man draw back, my soul shall have no pleasure in him.

While I thus write, I remember with true sympathy such as have had a true zeal for God and have run well for a time, but have suffered their own wills and attainments to lead them forward ahead of their true Guide, and thus made shipwreck of faith and a good conscience without seeming to know it. The Jews crucified Christ outwardly, and we may crucify Him to ourselves afresh, and by denying Him to be the Life and Light of men, may substitute a human life and light to fill the lack of the Divine; and thus in our mock worship and professed devotion, put Him to open shame. So we must do his will and not our own, or we shall crucify the Divine life in us, and still go on in our own strength and call for mercy. But it is not every one that saith unto Him, "Lord, Lord," that shall enter into the kingdom of heaven, but he that doeth the will of God and not his own. For the foolish virgins could after their lamps had gone out, go boldly forward, after the door was shut, saying, "Lord, Lord, open to us;" but the answer was, "I know you not." So if we want an entrance to the heavenly kingdom we must keep our lamps trimmed and burning to the end, or until the old man is crucified with Christ and the body of sin destroyed, that we henceforth should not serve sin. For the lust of the flesh, the lust of the eyes, and the pride of life would be taken out of the way, or nailed to the cross. But Paul sums up the whole matter where he says, "they that are Christ's have crucified the flesh with the affections and lusts." So he says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." He knew that he had been crucified with Christ, and that he was a new creature—the old persecuting spirit had passed away, and all things had become new, and all things of God. And if we know these things by experience, like he did, happy are we if we do them. For "to him that knoweth to do good and doeth it not, to him it is sin." Brethren, the time is short and eternity long. D. H.

Dublin, Ind., Sixth Month 4th, 1889.

Sewing-machines.—Whether or not the invention of the sewing-machine has really benefitted woman is sometimes doubted. That it has been and is a great boon to many women is certainly true. But it has multiplied the demand on feminine industry indefinitely. Where once women were content with a plain hem on a garment, now they must have ruffles and puffs, and insertings and tucks, until not only is the seamstress oppressed with the toil, but the laundress as well.

In the hands of a really sensible woman, the sewing-machine is an invaluable assistant. It does her work with more ease and rapidity, possibly with greater perfection, than she can do it by hand. In an hour or two with it she can make a garment that without it would occupy her an entire day, and if she makes the garment as plainly and simply with the machine as she would without it, she has saved time that may be invested in intellectual and social culture, in studies in literature and art, in enterprises of benevolence and charity.

The great problem in these days is to combine comfort with simplicity. We are in great danger of consuming all our vigor and vitality and time and resources of every description in mere living, and that not always of the noblest kind. If we can make sewing-machines and all other helps of that kind *helps*, and not occasions of increased labor; servants, not masters; we shall attain a result extremely desirable, but difficult of realization. *Selected.*

For "The Friend."

A Visit to Mineral Hill, &c.

Having accepted the kind offer of a friend to take me to Mineral Hill, one of the serpentine deposits in Delaware County, on the west side of Ridley Creek, near Media, I took the cars to that place on the afternoon of Fifth Month 4th, and was joined at the depot by my friend. After a short drive, we found ourselves at a quarry of serpentine which had been opened in the side of the hill. The rock is rather soft in its texture; and advantage is taken of this peculiarity to cut by means of a strong, circular saw narrow and deep grooves in the exposed surface of the rock, so that the stone can be detached in blocks of a uniform thickness, equal to the distance between the adjoining grooves. On some of the loose masses of stone, and on the numerous fragments lying around, the size of the saw-curfs showed that the stone readily yielded to the steel teeth of the circular saw.

Most of the stone of this quarry was of a pale shade of yellowish green color; but in some parts of it were to be found specimens of a much darker hue. Disseminated through the serpentine were to be seen dark steel-colored crystals with a metallic lustre, which I supposed to be a compound of the metals chrome and iron, which is frequently associated with serpentine. Indeed, it is from the serpentine ridges that our supply of chrome is chiefly, if not altogether, obtained. In them it is often found in veins in a massive form.

At two places in this hill veins of feldspar had been worked to a small extent. The first one of these which we visited had furnished specimens of the variety called "Moonstone," in which an irridescent play of colors is visible when the light falls on it at certain angles. We examined a pile of the refuse material, without securing any good specimens; but I was interested in noticing the numerous layers of the feldspar, with sheets of quartz between them. Some of the pieces we picked up had sixteen such layers in the space of an inch in thickness.

At the second feldspar opening, we obtained specimens of green-colored feldspar.

Some of the feldspar from this hill had been shipped to the potteries at Trenton, but was found to contain too much iron to be adapted for use there; and the feldspar veins appear to have lain for some time unworked.

The banks about the serpentine quarry were gay with flowers. I was pleased again to meet with patches of the large flowered Chickweed (*Cerastium oblongifolium*), which grows abundantly on the serpentine rocks, but is rarely met with elsewhere in this part of the country. In striking contrast with these were the flame-colored flowers of the Mountain Pink (*Phlox subulata*), a plant whose stems clothed with small awl-shaped leaves, creep over the surface of the ground, sending up numerous short branches, each crowned with a cluster of bright, pink flowers, with a dark-purple centre. We found they had attracted the notice of some of the inmates of the Asylum for Feeble-Minded Persons, located near by, for several of them with whom we met had gathered bunches of this charming little plant.

Several weeks after the visit above described, an opportunity presented for visiting the serpentine quarries known as the Brinton quarries, in Chester Co., about 3 miles south of West Chester. A large amount of building stone has been shipped from here. When first quarried, the stone is soft and easily worked, and before shipment is dressed with the hammer, and roughly squared, so as to be ready for laying in walls. The rock near the surface is much intersected by cleavage planes, so that it can be mostly detached without blasting. But here, as elsewhere, in serpentine deposits, the rock becomes more solid in the deeper parts of the quarry. The quarrymen stated that the stone hardened as it dried by exposure to the air. Whether this is a mechanical effect of the evaporation of the moisture or whether any chemical change takes place in its composition, is a question I am unable to answer.

Serpentine is composed of silica and magnesia in nearly equal parts, combiued with a smaller portion of water. It is supposed by most geologists to have been formed from other rocks by the action of percolating waters, which held certain salts in solution. The abundance of magnesia which it contains furnishes an easy explanation for the presence of the carbonate of magnesia which generally accompanies it. At Brinton's quarry we found this in a massive form, in small pieces, of soft, white material. Its absorbent power is so great, that when applied to the lips or tongue, it absorbs moisture so rapidly as to adhere to the surface touched. We also found it in the form of delicate needle-shaped crystals, radiating from a common centre, arranged in groups on flat surfaces of the serpentine.

This quarry also furnishes specimens of beautifully crystallized green talc, in flat plates like mica; but the mineral is much softer, with a soapy or greasy feeling. We observed also considerable quantities of a black mica, partially decomposed, so that it was not easy to obtain desirable specimens.

We found here what I had often seen in other serpentine deposits, plates of silica, which had been formed in the mass of serpentine, and from which the surrounding serpentine had been wasted away by the weather, leaving the silica in the form of cellular quartz.

Several of the plants that in Chester County are common on the serpentine ridges, were noticed as we crossed the fields near the quarries, such as the long leaved Chickweed and the Mountain Pink. I was pleased also to meet with an old acquaintance in a small kind of Milkweed, which grows in clusters with very narrow and short leaves. The flowers (which were not yet expanded), are of a greenish-white color, tinged with purple. It is known to botanists as *Asclepias verticillata*. J. W.

Natural History, Science, &c.

The School of Forestry at Dehra Doon, India.—In a long valley of the same name, which lies at the foot of the Himalaya range, between the great rivers of Irimna and Ganges, lies the town of Dehra Doon. It is rather a straggling town, like most similar Indian stations, but centrally situated and surrounded by gardens is found the Forrest School. The school was first started in 1878, by the exertions of the Inspector General of Forests. At present the Director is assisted by a professor of forestry, and a professor of geology and chemistry, while other officers, attached to the school for the management of the adjacent forests, teach mathematics, forest law, forest entomology and surveying.

Attached to the school is a well-equipped museum, containing a magnificent collection of accurately named Indian woods; an herbarium, a chemical laboratory, and a meteorological observatory, while the forests of three districts are attached to the school as a training ground, in which the young students may learn, by personal and actual experience, the conduct of forest operations in the field.

The forests attached to the school circle consist of those of Dehra Doon, Saharanpore, and Iaunsar Forest Divisions. The two former contain chiefly forests of the Sál-tree (*Shorea robusta*), the chief gregarious tree of India, and the most valuable timber for building purposes after teak. They occupy respectively the northern and southern slopes of the Siwalik Range, and are carefully managed as training forests. The Dehra Doon forests had, till about some twenty years ago, been very badly treated, so that at present the older portion of the stock consists chiefly of trees which are crooked and unsound, the good and sound ones having previously been all cut out to provide sleepers for the railways. The present working plan provides for a temporary rotation of twenty years, during which (1) all the old, unsound, crooked Sál-trees which can be cut without letting in too much light, are removed; and (2) all trees of the less valuable kinds that are not required for shade are cut away. These operations have now been carried on for a few years past with the most beneficial results, for the ground is being rapidly covered with good and straight saplings and coppice shoots of Sál. The forest operations, the selection of the trees to be cut, and their marking and enumeration, are all done by the students themselves, so that in this way they obtain a valuable amount of practical experience.—*Nature.*

A Triple Star.—Seeliger, of Munich, has recently published an interesting paper on the well-known triple star, Zeta Cancri. This consists of a close pair of stars about a second apart, each of about the fifth magnitude, accompanied by a third star of nearly the same size at a distance five or six times as great. The two stars of the close pair revolve right-handedly around their common center of gravity in about fifty-nine years, while the more distant star also moves around the pair in the same direction and at a rate which would take it completely round in about 700 years. More than twenty years ago Struve and other observers noted unmistakable irregularities in the motion of this third star; and Seeliger shows that they can be explained only by supposing that it has a *dark* companion, nearly as massive as itself, though invisible, and that the two revolve around their common center in about twenty years. The whole system is really a *quadruple* one, much like that of the well-known Epsilon Lyræ, but one of the four stars that compose it is sensibly non-luminous. Readers will recall the companion of Sirius and the as yet undiscovered partner that is waltzing with Procyon and causing it to move in an orbit only to be explained by the existence of such an unseen associate.—*The Independent.*

Killing Birds by Electricity.—The Zoölogical Society of France has warned the French Government that a great ornithological calamity is impending. The Department of the Bouches du Rhone has hitherto been one of the chief landing-places for swallows coming from Africa. Engines for killing them, formed of wires connected with electrical batteries, have been laid in hundreds along the coast. When fatigued by their sea-flight, the birds perch on the wires and are struck dead. The bodies are then prepared for the milliner and thousands of them are shipped to Paris. This has been going on for some years, but this spring the swallows have

not lauded on the low-lying coast, but have gone further west or east, and to other parts of Europe. There are places, says the Zoölogical Society's petition, where once numerous they are not to be found, although there has been no falling off of gnats and other flying insects on which they live.—*Nature.*

Items.

Animal Worship.—Zoolatry is one of the deeply rooted institutions in Iudia. The Hindus believe that there are eighty-four lakhs of different species of animals through which any man may pass—even a flea may contain the soul of some person who was a sage or saint.

Among the jungle tribes tiger worship is common. A tiger may attack one in these tribes and he will make no resistance. He may carry away his children and he will not resist. So tigers live on the best and are only exterminated by foreigners, and the animal conquest in India is as far behind as the human. In many places women go to snake holes and place their offeriugs of milk and eggs with invocations and prayers.

The monkey is also a deity, inverting the order of modern development by natural selection. In India the monkey is the most select. He is a deity, and man has departed from the nobility of his ancestor, and if he would get back into deity he must rise to the condition of the monkey—the monkey worship, like tiger worship, was afterward adopted by the Brahmins.

Some animals are worshipped for their *usefulness.* This applies especially to the cow and bull. Great religious changes have taken place among the Hindus. One of the most remarkable is the feeling with regard to the cow. In Vedic times the *Gomedha,* or cow sacrifice, was common. When a person died, a cow was killed to accompany him. The flesh of the cow was freely eaten.

At present the idea of eating beef is so horrible to Hindus that some never mention the word in the vernacular, and frequently there have been serious riots on account of the slaughter of cows. Among the Sikhs it was considered a greater crime to kill a cow than to kill a daughter.

The cow, valuable for its milk, is the animal which receives most worship in India. There is an annual ceremony in her honor. The prayer is sometimes offered: "O, mother, be gracious to us. Bless us with a rich harvest. Let our lands bring forth an increase. We are thy humble servants."

Every object that benefits the Hindu and helps to provide him with a livelihood becomes for the time being his *fetich* or god. On particular days the farmer prays to his plough, the fisher to his net, the writer adores his pen, the banker his account books, the carpenter his tools, the woman her basket and other articles that assist her in her household labors. The Thugs, who murdered travellers in the name of the goddess Kali, worshipped the pickaxe which they carried for the speedy burial of their victims.—*Dr. Mutchmore in The Presbyterian.*

Indians going with Shows.—In a letter to the Secretary of the Interior, Indian Commissioner Oberly says:

"I desire to say that I am strongly opposed to taking Indians from their reservations for exhibition purposes.

"The effect of travelling all over the country, among and associating with the class of people usually accompanying shows, circuses, and exhibitions, attended by all the immoral and unchristianizing surroundings incident to such a life, is not only most demoralizing to the Indian, but it creates a roaming and unsettled disposition and educates him in a manner entirely foreign and antagonistic to that which has been and now is the policy of the Government, as well as the aim of all the good Christian people who are doing so much for the welfare and benefit of the Indian.

"In such associations and with such surroundings and influences, the Indian sees and learns all the bad, degrading, and immoral, and very little of the good and elevating ways of his pale-faced brother. His interests—moral, Christian, and financial—would be much better subserved by remaining upon his reservation and endeavoring to make a home for himself and family, and by sending his children to school and thereby preparing them for citizenship, and all the privileges, cares, and responsibilities incident thereto."

Amish-Mennonite Conference.—At a Conference held in La Grange, Indiana, on the 16th of Fifth Month, "the danger of covetousness and other evils in connection with life insurance, along with the want of trust in God which it fosters, were presented in a way that showed the Conference to be positively opposed to life insurance. It was decided that it is advisable to guard against taking members of secret organizations into the church. It was advised that the brethren should not hold secular offices, for the reason that we are called to a higher calling. Only a few offices, such as Christians need—school-director or road-master should be held at all by the brethren."—*Herald of Truth.*

PRESIDENT PORTER, of Yale, said, in substance, that the chief advantage of the college curriculum is, that it trains a young man to do what he ought to do, when he ought to do it, whether he wants to do it or not. Any course of training for a young person that fails to accomplish thus much, is part of a sadly imperfect system. There are few, if any children who do not need to be trained to apply themselves earnestly to occupations which they dislike.

THE FRIEND.

SEVENTH MONTH 20, 1889.

The *Christian Worker* of Chicago, which represents the views of the more progressive element in the Society of Friends in the Western States, in its issue for Fifth Month, 23d, had an article on the position of Philadelphia Yearly Meeting; in which its editor expresses the hope that the efforts being put forth by that body, through its committees, etc., may meet with success, and that "some hearts will catch the Divine fire, that conviction will come, and that Christ will be sought for salvation." In this hope we can all unite.

The *Worker* imagines a scene in which "forty or fifty bright, intelligent persons should rise up, and with tears and emotion express their desires to be saved;" and then at a meeting of these with "the committee and other workers at a chosen place, as they prayed and counselled together, peace should come to their souls, and they could rise and testify with full hearts, that their burden of sin was gone, and Christ was exceedingly precious to them." It thinks that if we do not witness such scenes "the fault will be with the church, and not with God."

The reading of the article above referred to conveys the impression that sensational scenes, such as he has imagined, are so associated in the mind of its writer with the work of Divine Grace, that he cannot fully appreciate the more quiet, but effectual work of the Spirit of Christ in convincing of sin and leading to patient submission to the refining operations of the baptism of Christ, unless it is accompanied with some such outward manifestations. But these outward manifestations are not a decisive proof of the inward work of Grace, from which they are supposed to proceed. They may arise, and we believe often do, from nervous sympathy, and the excitement which skilful preachers are able to produce in a crowded assembly. They may pass away with the excitement, and leave the nominal convert no further advanced in his spiritual progress than he was before.

We have received from a correspondent in Kansas a communication respecting this editorial. In the letter accompanying it, the writer says, "the concern under it all is, that Philadelphia Friends may continue to bear an unflinching testimony for the truth and right, and against error and wrong; and also to attend promptly and fully to every opening in the life, to extend the work of the Gospel at home and abroad."

The substance of the communication is as follows:

"Every tree is to be known by its fruit. Men do not gather grapes of thistles, nor figs of brambles. No corrupt tree can bring forth good fruit, neither doth a good tree bring forth corrupt fruit." The tree and its fruit must be alike.

Such were the teachings of "Him who taught as never man taught, as one having authority, and not as the scribes."

"Whatsoever a man soweth that shall he also reap," was not spoken of grain and other seeds *alone,* but in illustration of agencies and influences which shape and develop individual character.

There are many thousands of persons now living who can and do witness that a wonderful change has been wrought in the Society of Friends within their recollection. Results can only come from causes. Seeds produce plants. Whatsoever a man, a community, or a religious society may *sow,* that is what will be gathered.

In the gathering period of the Society's formation, unmistakable evidences were given that the great Seed Sower had sowed the *good* seed abundantly in the hearts of many persons—some of one outward profession and some of another; the effect of which was that very soon there were gathered a great company of believers out of all orders and religions, into one fellowship and communion; not a compromise body of divergent views and conflicting practices; but under the teaching of that anointing that taught the apostles they were in the unity of that faith once delivered to the saints, and in the bond of peace—having come to the True Teacher they all spake the same thing—as did the Primitive Christians, all walked by the same rule. Thus they were brought together, not without preaching, but by the power of the *quickening word:* the blood of Christ being *sprinkled upon their hearts.*

Being thus brought out of and "off from" all forms of liturgy, they bore testimony against what were called the sacraments—various fasts and feasts, bread and wine, and water-baptism as an ordinance; against priests' and minister's wages, against the culture and practice of "all kinds" of music; against oaths and war, against the use of words expressive of false relations and flattering titles; against taking off the hat in honor of any potentate, king or court; against using the plural pronoun to one person; against needless apparel. These and more, were testimonies that they were led to bear.

They asserted their unfaltering belief in the universal light of Christ in every man sufficient for salvation, if followed faithfully; which doctrine has been styled the "root of the goodly tree of doctrine," out of which branched or grew many views and practices which were peculiar to themselves, because rejected by others. Their experience led them in their religious assemblies to gather into solemn silence and reverential waiting for the anointing of the Holy Spirit, which *alone* was able to give them a good thought—a feeling of reverence and devotion, either for individual improvement or for vocal utterance, without which they felt all speaking to be *speaking into the air,* and could neither edify the hearer nor glorify the great Head of his Church. They asserted it to be a duty to seek for Divine direction in their secular employments; in that connection many interesting incidents are on record.

In support of the doctrines and testimonies thus promulgated by the early Friends they suffered much persecution in various ways; yet in the midst of all these sufferings and afflictions in patience and in meekness possessed they their souls, counting it all joy that they were found worthy to suffer such things for the sake of the meek and lowly One.

As stated in the forepart of this article, a "great change" has come over the Society of Friends in

these our days. No one can deny that in truth—no parley of words is needed on this point. Suffice it to say, that in the present day many of the members, ministers and all, conform to the common customs of the world at large in the use of unscriptural language; just such language as early Friends renounced and set up a testimony against. The care of the early Friends against falling in with changing fashions of dress, and the use of ornamental decorations in apparel is no longer observed by many; but instead, the maxim of the worldly-minded devotee to the world's ways has been adopted in many parts of the Society, in practice, "As well be out of the world as to be out of the fashion." The changes made in religious meetings and in matters of faith and practice are *equally* noticeable, if not more so. New York Yearly has ten meetings supplied with "pastors," who are entirely supported, as are the ministers of denominations who do not hesitate to say they *hire* their ministers, to wit: by the members of their respective "charges," in money or its equivalent. Iowa Yearly has a much larger number of "supported" ministers, and all or *nearly* all of the other larger Yearly Meetings, have a greater or less number of "supported pastors," and in many places there are *partly supported pastors*. Many by reading and "special study" prepare their sermons "before hand." Quite a number of meetings are provided with organs for use in the worship commanded to be in spirit. The study of vocal and instrumental music has been given a place with the things useful and necessary. The central doctrine set up at the first has been set aside,—to wit, "In silence to wait for the anointing."

Philadelphia Yearly Meeting stands very much alone among the larger [Yearly Meetings] in a faithful support and defense of what may properly be called the *original doctrines, views, practices and testimonies* of Friends; and in extending from time to time a warning against the insidiousness of this modern movement. In a late number, the *Christian Worker* has been pleased to characterize these "originals" as *The Rubbish of Formalism and Superstition*. The *Christian Worker* must stand condemned for advocating a return to doctrines, views and practices out of which the Spirit led those whose name it claims to bear.

It was by giving heed to the inshining of the light of Christ, by obedience to the engrafted word, that Friends were gathered to be a peculiar people, zealous of the good works wrought in them by the Holy Spirit, and by which they were bound together in full fellowship; and it is that and *that alone*, that can *now* bring back true and abiding harmony and peace to our divided and scattered Society, and give it the exalted place it once occupied. *This* is that which *ought* to be a source of joy in all the borders of Society, and the cause of rejoicing in Heaven. May we remember from whence we have fallen, and return to our first love, &c., before our candlestick is removed out of his place, is the prayer of one who feels lowly.

SUMMARY OF EVENTS.

UNITED STATES.—The State Department has sent out circulars explaining the purpose by the Congress of the Three Americas, to be held in Washington next autumn. These circulars state in substance that "it is proposed by a Congress of Representatives of all the American Governments to improve commercial relations between the different countries, to establish a system of arbitration in international disputes, and to adopt a uniform monetary system. These are the leading subjects of the Convention, and will also, doubtless, be those that will develop the greatest amount of discussion."

General Crook, speaking of the outlook of the Sioux Commission, said recently they had been in the reservation 38 days, and had secured nearly 2600 signatures, and only about 1500 more were needed. Of the 2100 Indians who have not yet signed, only a few hundred are reported hostile.

The population of the city of St. Paul, Minnesota, according to a directory census, is 193,347, a gain of 81,815 since the local census of 1875.

A despatch to the *Public Ledger* from Findley, Ohio, dated the 15th instant, states that the manager of the American Aluminum Company, Fred. J. Seymour, died in that city on the 12th instant, and the secret of making aluminum died with him. He was the inventor of processes by which this valuable metal could be profitably extracted from common clay, and had put his inventions into practical use. A company had been formed and large quantities of the metal were extracted and sold at remunerative prices. Seymour's death came as the result of a paralytic stroke, from which he never recovered consciousness, so that on his death-bed he had no opportunity of revealing the all-important part of the process, which was known only to him.

On the 9th instant, heavy rains caused a flood at Johnstown, Fulton County, New York, and three large dams were swept away. Nine bridges were carried along by the torrent, and a number of people standing on one of them were thrown into the water. Four persons were drowned. Three factories and some other buildings were also destroyed.

On the night of the 11th instant, a cloud burst occurred on the Santa Fe Road, a few miles above Albuquerque, New Mexico, and all trains were delayed. The tracks for several miles were washed away, and two bridges are gone. Steel rails were twisted into all sorts of shapes. Just before the burst occurred a violent storm raged in the mountains and rain descended in torrents.

Heavy rains on the morning of the 15th instant, did great damage to farm property in the Lebanon and Schuylkill valleys, in this State. At Avon, Myerstown and Lebanon, the lower floors of a number of houses were flooded. Many fields were submerged, and crops which had been cut and left lying were washed away. Much damage was done in the northern portion of Lancaster County by storms on the two previous nights.

The death rate in New York City last week was 1187, the heaviest for the year. The increase was in children under five years.

Deaths in this city last week numbered 607, an increase of 185 over the previous week, and of 158 over the corresponding period of last year. Of the whole number, 272 were under 1 year of age: 323 were males and 284 females: 128 died of cholera infantum; 53 of marasmus; 50 of consumption; 32 of diseases of the heart; 28 of convulsions; 25 of inflammation of the stomach and bowels; 25 of inflammation of the brain; 20 of inanition; 16 of old age; 16 of debility; 13 of congestion of the brain; 12 of pneumonia; 11 of typhoid fever, and 11 of peritonitis.

Markets, &c.—U. S. 4½'s, 107; 4's, 128½; currency 6's, 118 a 130.

Cotton was quiet but firm, at 11½ cts. per pound for middling uplands.

Feed.—Winter bran, choice $13.50 a $13.75; do., fair to good, $12.50 a $13.00.

Flour and Meal.—Western and Pennsylvania super, $2.35 a $2.80; do., do., extras, $2.90 a $3.25; No. 2 winter family, $3.35 a $3.75; Pennsylvania family, $4.00 a $4.25; Pennsylvania roller process, $4.25 a $4.75; Ohio, clear, $4.25 a $4.60; do., straight, $4.65 a $4.90; Indiana, clear, $4.25 a $4.60; do., straight, $4.65 a $4.90; St. Louis and Southern Illinois, clear, $4.25 a $4.60; do. do., straight, $4.65 a $4.90; winter patent, fair to choice, $5.00 a $5.50; Minnesota, clear, $3.50 a $4.25; do., straight, $4.50 a $5.50; do., patent, $5.75 a $6.25.

Grain.—No. 2 red wheat, 84 a 85 cts.
No. 2 mixed corn, 42 a 42⅜ cts.
No. 2 white oats, 33½ a 33¾ cts.

Beef cattle.—Extra, 4½ a 4¾ cts.; good, 4¼ a 4⅜ cts.; medium, 4 a 4⅛ cts.; common, 3½ a 3⅞ cts.; fat cows, 2¼ a 3¼ cts.

Sheep.—Extra, 5¼ cts.; good, 4¾ a 5 cts.; medium, 4 a 4½ cts.; common, 3 a 3¾ cts.; culls, 2 a 2¾ cts.

Lambs, 4 a 7½ cts.

Hogs.—Good light western, 6⅜ a 6½ cts; heavy, 250 to 300 pounds, 6 a 6¼ cts.; extra heavy western sows, 350 pounds, 5¾ cts.

FOREIGN.—C. S. Parnell authorizes the announcement that the Irish party will immediately form a Tenants' Defence League for protection against the landlord syndicate. Conventions will be summoned throughout Ireland. It is reported that Gladstone and Morley have approved the Tenant's Defence League. Parnell will be President of the League. The main object is to raise a fund for the purpose of giving legal assistance to tenants against combining landlords, and not to divert rent from the proper channels.

The yield of gold in Queensland during the past half year amounted to 390,000 ounces. This is an increase of 166,000 ounces over the preceding half year.

The Portuguese Directors of the company whose concession to build the Delagoa Bay Railway was cancelled by Portugal have formally protested to the Government against the cancellation of the concession. A general meeting of the parties interested in the road will be held in Lisbon shortly, at which the English shareholders will be present.

Thirty-seven more bodies have been taken from the coal pit at St. Etienne, in which an explosion occurred recently.

The Paris *Siecle* says the elections for members of the Chamber of Deputies will be held in Eighth Month instead of in Ninth Month, as previously announced.

Violent storms, accompanied by whirlwinds, prevailed throughout Austria-Hungary on the 15th inst. Heavy losses of life and property are reported. Many bridges were destroyed, and railway traffic is seriously interrupted.

The Government of Russia has totally suppressed the Lutheran Church in their domain. One half of the town of Djarkend, in Semiretchinsk, has been destroyed by an earthquake.

There is prospect of not a little trouble before the Nicaragua Canal Company. Costa Rica threatens an immediate invasion of Nicaragua, unless heavy indemnity be paid for carrying the canal in San Juan River for sixty miles along the Costa Rican boundary. This land claimed by Costa Rica has once been decided by treaty to belong to Nicaragua, but this treaty will be violated. Menocal obtained from Costa Rica, only a few months ago, a concession to carry the canal along the river, but the new war party gained power and repudiated the agreement. Costa Rica has a much larger army than Nicaragua, and the troops have recently been equipped with the best guns from Europe. Managua is greatly excited, as troops have been massed on the Costa Rican frontier, and an immediate advance is feared.

RECEIPTS.

Received from Mary Ann Haines, N. J., $2, vol. 63; from Lydia T. King, Pa., $8, being $2 each for herself, Thomas Evans, Joseph E. Mickle, and Lydia K. Edge, vol. 63.

Remittances received after Third-day will not appear in the Receipts until the following week.

NOTICES.

BOARDING SCHOOL FOR INDIAN CHILDREN AT TUNESASSA.—A Friend and his wife wanted to take charge of the institution and farm, as Superintendent and Matron.

Friends who may feel a call to this service, address
Aaron P. Dewees, Chester, Penna.
Ephraim Smith, 1110 Pine Street, Phila.

WESTTOWN BOARDING SCHOOL.—Friends wishing to enter their children for the Fall and Winter Term, commencing Ninth Month 3rd, 1889, will please make immediate application to

J. G. WILLIAMS, *Sup't*,
Westtown P. O., Penna.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the Committee on Admissions will be held in the Committee-room, Fourth and Arch Sts., on Seventh-day the 27th inst., at 10 A. M.

JNO. W. BIDDLE, *Clerk.*

MARRIED, at Friends' Meeting-house, West Grove, Penna., on the 16th of Fifth Month, 1889, ALFRED H. MOON, of Fallsington, Bucks Co., Pa., to BEULAH T. EVANS, daughter of Owen and Lydia T. Evans, of West Grove, Chester Co., Pa.

DIED, in Philadelphia, Second Month 20th, 1889, "in resignation to the Divine will," JOSEPH B. COOPER, in the 61st year of his age, a member of Newton Particular and Haddonfield Monthly Meeting of Friends, of Camden Co., New Jersey.

——, at his residence, near Salem, Ohio, the 22nd of Fifth Month, 1889, JOHN FRENCH, a member of Salem Monthly Meeting of Friends, Ohio, aged 66 years, 8 months and 2 days. His patient and cheerful resignation through a long period of declining health, and his calm and peaceful close, leave to his bereaved family and friends the comforting assurance that through Divine love and mercy he has been safely gathered into everlasting rest and peace.

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No. 422 Walnut Street.

THE FRIEND.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 181.

In a previous number of this series of articles, mention was made of a young man who was on trial before Judge Jeffreys, having repeated to him the warning given by our Saviour: "Judge not that ye be not judged; for with what judgment ye judge, ye shall be judged." Some notice of the history of Judge Jeffreys will show the appropriateness of this warning.

He was the descendant of a Welsh family of good repute, and was born in 1648. He studied law, and being a man of unusual talents, rapidly rose in his profession, and at the early age of 35 was made Chief Justice of England by Charles the Second, and two years afterwards became Lord Chancellor, under his successor, James the Second. His legal decisions, where no motives of personal or State policy interfered with his judgment, are quoted with respect; but he was always unscrupulous, and finally became notoriously corrupt, and attained to a "bad eminence" for haughtiness and brutality, and a determination to make every consideration of justice yield to the policy of the government, which has probably never been reached by any other British Judge.

Those who are familiar with the early history of the Society of Friends, and have read the records of their persecutions, know very well that they often received but little justice or law in the courts before which they were brought; that the Judges were exceedingly arbitrary in their conduct; that witnesses were browbeaten, and juries threatened if they hesitated to bring in such verdicts as the Judges wished. The life of George Jeffreys, and his proceedings on the bench, in cases with which Friends had no connection, show that such conduct was not unusual in those days. Indeed, the political animosities in the Seventeenth century were carried to a most unreasonable and even blood-thirsty degree of violence; and the effect of these was often increased by the hatred and intolerance growing out of differences in religious views. Some degree of allowance must therefore be made for Jeffreys by those who read the accounts of his proceedings, for there are few or none who are altogether unaffected by the feelings prevalent in the circle in which they move, yet after making all proper allowance, there remains such an amount of violence, brutality, cruelty and corruption attached to his name, as fully justify the appellation of *infamous*.

The Church of England at that time was very bitter towards dissenters, and a prosecution was instituted against the celebrated Non-Conformist preacher and writer, Richard Baxter, as being a seditious libeller of the Church of England bishops, for expounding some passages in the New Testament rather too strongly against the Roman religion. The spirit in which the trial before Jeffreys was conducted may be seen in the reply of the Judge to a request from Baxter for more time to prepare his defense. "I will not give him a minute's more time to save his life. Yonder stands Oates in the pillory, and says he suffers for the truth; and so says Baxter; but if Baxter did but stand on the other side of the pillory with him, I would say, two of the greatest rogues and rascals in the kingdom stood there." When the trial came on, the Judge grossly abused the counsel for the prisoner, who endeavored to show that the offensive words did not refer to the English bishops; and when one of them was about to read some of the text to prove his position, the Judge exclaimed, "You shan't draw me into a conventicle with your annotations, nor your snivelling parson neither." When Baxter himself proposed to make some remarks, Jeffreys broke out, "Richard! Richard! dost thou think we'll hear thee poison the court? Richard, thou art an old fellow, an old knave; thou hast written books enough to load a cart. Hadst thou been whipt out of thy writing trade 40 years ago, it had been happy."

This is not an excessive specimen of the manner in which the proper functions of a Judge were often laid aside by this arbitrary man, who thus wielded the power placed in him to procure the conviction of those he disliked from the juries, to whom of right the decision belonged. Baxter was found guilty and sentenced to pay a fine of £500; but through the kindness of Lord Powis, his fine was remitted.

That which more than any other act of his life loaded George Jeffreys with popular odium, and has rendered his character a stench in the nostrils of subsequent generations, was his conduct in the trials of the unfortunate persons in the west of England who had sided with the Duke of Monmouth in his attempt to wrest the throne of England from his uncle, James the Second. The invasion of the Duke had been promptly put down, with much bloodshed and great cruelty; and many of those who had favored his cause had been arrested and imprisoned. To punish these, a special commission was issued by the Crown, at the head of which Jeffreys was placed. One of the first persons placed on trial was Lady Alice Lisle, who was charged with having fed and lodged two persons who had fled from the rebel army after the defeat at Marston Moor. In her defence she stated that she had no knowledge of whence the persons came, but had relieved their wants as an ordinary act of Christian charity. The jury hesitated, under the circumstances, to bring her in guilty of treason, and Jeffreys was beside himself with fury. He stormed, cursed and swore, and so frightened one of the witnesses who was a Presbyterian, that he at last stood silent. "Was there ever such a villain on the face of the earth," exclaimed the Judge; "of all the witnesses that ever I met with, I never saw thy fellow. A Turk is a saint to such a fellow as this." No wonder the poor witness faltered out, "I cannot tell what to say, my lord." With much hesitation, and after a vehement expostulation from Jeffreys, a verdict of guilty was extorted from the jury, and in a few days Lady Alice was beheaded.

There were many hundreds of prisoners, and to try them all would have been a very tedious affair, so many were induced to plead guilty in hope of pardon, which was held out to them, especially when they saw but little hope of acquittal when tried before a Judge of whom witnesses and juries were in such fear. The details are too revolting to publish; but the number of persons hung by Jeffreys in this "Bloody Assizes," as it is well termed, was 320! The number transported was 841, many of whom were sold as slaves for a term of ten years in the West India Islands.

By law, a subject attainted of treason forfeits all his substance. The Chief Justice rapidly accumulated a fortune out of the plunder of the wealthier class of his political opponents. One of these named Edmund Pridaux, lay for some time in jail, there being no sufficient evidence to convict him of any criminal act. At length, overcome by fear of the gallows, he consented to pay £15,000 for his release. Jeffreys received the bribe, and with it bought an estate to which the people gave the name Aceldama, from that accursed field which was purchased with the price of innocent blood.

But a time was rapidly approaching when the fate of Jeffreys furnished an illustration of the observation of the Psalmist: "I have seen the wicked in great power and spreading himself like a green bay-tree: yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found." His power was of but short duration. About four years after he received the great seal of England as Lord Chancellor, his monarch, James the Second, fled from London, terrified by the hostile approach of his son-in-law, William of Orange; and having so far alienated the affections of the people that he could not rely on popular support. This was on the 11th of Twelfth Month, 1688. Jeffreys, who well knew that he would receive no mercy at the hands of an exasperated populace, left his home and hid in a small house, from which he hoped to escape beyond the sea, disguised as a sailor or collier. But he was detected and conveyed to the Tower under a strong guard, necessary to protect him from the violence of the mob. So sensible was he of the danger he was in, that as the crowd pressed about the coach in which he was carried, with whips and halters, he exclaimed, "For the Lord's sake, keep them off! For the Lord's sake, keep them off!"

The prison was at that time a house of refuge

for him. One evidence of the intensity of the odium he had excited, was a petition of more than a thousand "widows and fatherless children" of those whose husbands and fathers he had caused to be executed and banished, praying the authorities that he might be brought down to the West of England and delivered up to their tender mercies! Indeed, one historian states, that the hatred of which he was the object, is without a parallel in English history. "The people, where he was concerned, were as cruel as himself, and exulted in his misery as he had been accustomed to exult in the misery of convicts listening to the sentence of death." No wonder that he soon broke down under such a load of public abhorrence. He endured intense suffering from attacks of pain, of which the surgeons were unable to relieve him; and his disease was aggravated by the excessive use of brandy, to which he had been long addicted. After about four months' imprisonment, he died, without having been brought to trial, whilst yet comparatively young, being in his 41st year; perhaps more to be pitied than any one of those whom he had sentenced to death. The estate of £12,000 a year which he had accumulated by the most dishonorable means was soon squandered, and some of the family servants lived long enough to hear of its total waste and dispersion. So that a blast instead of a blessing rested on his ungodly gains.

The career of this remarkable man evidences the truth of the Scripture proverb: "Though hand join in hand, the wicked shall not be unpunished." J. W.

From The British Friend.

The Bishops' Palaces.

An interesting suggestion appears in a recent issue of *The Rock*, the organ of the Evangelical Church party. It is a proposal that the Bishops of the Church of England should give up their palaces, live in some populous town of their diocese, and devote the proceeds of the large sums thus saved to the augmentation of the stipends of poor curates and clergymen with insufficient livings, or to the elevation of the masses.

And to show that this is no mere dream, the names of several bishops are given among whom that of the late Bishop of Manchester and the present Bishop of Ripon are mentioned, who, if they were not compelled to live in their palaces, would only have liked to have dispensed with all the grandeur which surrounds them under their present conditions, and go down among the people and make themselves acquainted with the privations, and temptations, and hard lot and thorny path of the poor. Such men as those do not need the reminder that this was what their Lord and Master did when He was on the earth; neither can they be ignorant that what they gave up in the matter of "houses and lands" would be made up to them even in this life "an hundred fold."

Those who know anything of the working-classes can testify that there is no greater stumbling block in the way of the acceptance of Christianity by the masses, than the apparent and often real inconsistency between Christ's humble and self-denying walk on earth and that of his preachers and followers in the present day. If there *are* difficulties, legal and otherwise, in the way of such a desirable renunciation of worldly state, the sooner they are removed the better for both bishops and their flocks. J. L.

Extracts from the Memoranda and Letters of Ann Watkins.

(Continued from page 404.)

To her Sister S—— K——.

Darlington, Tenth Month 4th, 1844.

It did me good to be present at the Quarterly Meeting; it would have afforded thee comfort too, my beloved sister. We had a large attendance. Dougan and Asenath Clark were present; the former was engaged very prophetically to express his belief that the spirit of Antichrist would have his seat amongst us; charging the right-minded to beware of wolves in sheep's clothing, for such, as the ministers of satan, would transform themselves as angels of light. A very awful covering seemed to rest upon us, I thought. Celia Wilcox was engaged in very close testimony in our meeting for discipline respecting the superfluity and costliness of apparel. Ann Conning, too, was led in a similar strain. A. C. also strengthened the hands of these by some very weighty remarks; she said she believed there were some who would very soon see it their duty to set an example of moderation, both in their dress and their style of living; she said she had no eye to anyone in particular, but she left it with us as a legacy of love, believing the time was approaching when we should be separated to see each other's face again no more. A. C. was very beautifully led in testimony in the meeting for worship, also in prayer. Oh my dear sister, for Mothers in Israel! How often do I think I should value the kind care and advice of some experienced friend! I much hope I shall find one in my dear W. I have found one in thee, my beloved sister, but I speak as regards my present location. There are many able ones amongst us in a public capacity, but there are none to visit me in my low estate. I have now occasionally spoken in meetings for eight years, believing it was required of me, and I am now ready to conclude the distance of my friends arises from a wish to discountenance such appearances. I do not think anyone around me is aware of the deep mental suffering that is permitted, for I endeavor to be cheerful and to hide my distress. Desire for me, my beloved sister, that I may rise above all unnecessary anxiety about my spiritual and temporal well-being, and also that I may be favoured with a stay in this day of conflict.

I was married on the 9th of Tenth Month, 1845; my husband's family meeting for the first time in their lives at the wedding. The opportunity was a solemn one, and the prayer for Divine assistance was impressively dwelt upon. My dear husband brought me the same evening to a small, neat, and comfortable home in the village of Eydon, Northamptonshire. He was a country shopkeeper, was much respected, and had a satisfactory prospect, but was not at all adapted for business, being of a literary turn of mind, easy, and good-natured. He was strict in his views of integrity and uprightness in trade. We paid ready money for our private expenditure, and were economical, drawing in as we found it needful; but the state of the times and the potato disease, which about that time made its appearance, combined to our disadvantage.

[In 1849, William Watkins had the offer of a commission agency in Belgium for ten years, which, by the advice of his friends, he accepted. Of her feelings with regard to this change, A. W. writes:—

I had no inclination for this movement, and great were my conflicts. I was plunged into sorrow, but submitting our cause to the Lord, was favored eventually to feel quietness as a canopy to cover my mind. Just before we left, two dear Friends came to our village in the work of the ministry. A public meeting was convened on their behalf. We waited upon Mary Hillier, a respectable inhabitant of our village living in a state of comfortable independence, and invited her to the meeting. She responded to the invitation. It was a remarkable meeting. "The shout of a King was heard in the camp." We believe that that individual was visited and, through redeeming mercy, gathered home to her everlasting rest. (She died about two weeks afterwards.) We lodged one or both of the dear Friends, and the next morning after breakfast we had a very precious opportunity. The woman Friend was led to address me with much power, commencing with the words, "Thou shalt not die, my sister, but live and declare the works of God." They took their leave in much sympathy and tenderness.

The visit and address of this Friend were very helpful and cheering to Ann Watkins, she being at that time so cast down at the prospect of leaving the country and her friends that she thought she should not live to return to them again.]

And now the way being cleared, it was needful for us to be in earnest in making our arrangements. At the end of the Fourth Month, or early part of the Fifth Month, 1850, I took our two dear children to our sister's, at Banbury, while my husband sold his business and the bulky part of the furniture. We were soon ready, and having spent a week in London, went by way of Dover to Calais, where we lodged one night. The people were very kind to us, having very recently accommodated John Yeardley and his wife. Our landlady told us, that a few weeks prior to our coming, "Tew gude people had stayed with them. They had gude bukes, they were priests." What a precious influence do upright people spread around them!

In the morning we left Calais for Lille, and after dinner proceeded to the frontier town of Belgium, where we had to pass through the Custom House. I stood within the building, with my child in my arms, feeling the loneliness of our situation. I felt myself as a stranger in a strange land, a heretic worth nothing more than the beasts that perish. The sense was truly humiliating. We passed on in an unusually long train to Bruges; the number of priests was amazing, I think there were from 500 to 600. There were a number of extra carriages supplied on their account, as the centenary festival was about to be held at Bruges. I was frightened lest my children should offend them in their play, but one that sat next to me assured me that he liked little children. A sense of spiritual darkness almost overwhelmed me, and, worn out and tired, I longed for a resting place. I sought for patience and it was mercifully granted.

At length we reaches Bruges. All conveyances were engaged, and we had to walk to our quarters. This was a great tax to my wearied frame, and when we arrived at the hotel, there was no room for us. I was forcibly reminded of the situation of Joseph and Mary. Feeling very much exhausted I obtained the sympathy of the landlady and I and my two young children waited there whilst my husband, aided by a commissionaire, went to procure a resting place for the night. We met with some rather rough accommodation, but were, I believe, thankful to be so far helped.

In the morning we left our apartments, and proceeded forth to find a breakfast. We came to a tidy, neat public house, where we had a good breakfast of eggs and bread and butter, but coffee,

not tea, was to be had in this part of the world. before night we found comfortable apartments at the Albion Library, Pierre Street. We were unable to meet with a suitable house, and we remained here six weeks. We could not obtain our goods from the Custom House, without paying double duty, my husband not being a householder. so that I was sometimes almost at my wits end, to provide clothing, etc., and rose sometimes at two o'clock in the morning, for the purpose of working in the cool of the day. We were reduced to many straits, in a variety of ways, and our faith was tried to a hair's breadth. We tried to select a house day after day, but in vain. Meanwhile my husband was acquiring information in the way of business, and becoming acquainted with the manners and customs of the people.

My husband and I took some walks alone, but we were much annoyed. In one street, the women were particularly disagreeable, coming out of their houses, and by loud laughing and odd gestures shewing their contempt.

(To be continued.)

For "The Friend."

A Visit to Absecon.

On the 8th of Sixth Month I accompanied a friend on a ride in the vicinity of Absecon, which is a small town on the New Jersey coast, opposite Atlantic City.

Our visit was not so fruitful in plants as it might have been later in the year, yet it was not without interest. The most showy of the wild flowers was the common or broad-leaved Laurel, (*Kalmia latifolia*) whose smooth and glossy dark evergreen leaves contrast well with the masses of white and pink bloom which adorn its branches. The buds and flowers are remarkable for their angular outline and for having ten small pouches, marked on the outside by projecting points, each of which contains the anther of one of the two stamens, whose slender and long threads start from the base of the flower. As the bud expands and opens, additional strain is brought on these filaments, until finally they force the anthers from their resting places with a sudden jerk, which scatters the pollen over the pistils in the centre, and thus insures the maturing of the seed.

We saw also an abundance of the sheep-laurel (*Kalmia angustifolia*), or narrow leaved Laurel, a much smaller shrub than the other, with clusters of very pretty bright red flowers, similar in shape to those of its larger cousin, and having the same arrangement of pouches to contain the anthers. The plant is thought to be poisonous to sheep, whence comes one of its popular names, *Lamb-kill.*

In places by the road-side we saw two kinds of grape vines, one the common Fox grape (*Vitis labrusca*), whose leaves are thickly clothed on the under side with a rusty, woolly lining. This is the parent of the Isabella, Catawba, Concord and other cultivated varieties. The other was the Summer Grape (*Vitis æstivalis*).

Our road led us past a piece of salt meadow, and it was interesting to note to how large an extent the grasses which occupy the ground in our interior meadows had disappeared and their place was taken by different species of rush (*Juncus*).

In one place the sandy shore of a bay was thickly covered with a dense growth of a small yellow clover (*Trifolium procumbens*), while close by it, but on more elevated ground, two other species were growing—the White and Red clover.

Seeing a wagon loading with some dark substance that had been discharged on a wharf from a small vessel; I drew near to examine and found the owner was shovelling into his wagon some muscles which had been dredged or gathered with oyster tongs, from the mouth of the bay. These are largely used in that neighborhood for manuring corn, and command a price of four cents a bushel from those who gather them to sell. The muscles were young and small ones, and were fastened together by the threads which they spin, so that probably 100 or more would be tied into a bundle. There must have been many thousands in the wagon load. J. W.

A Letter Wrote by Elizabeth Webb to her Children in Chester County, in Pennsylvania. Dated at Newport on Road Island, the 24th of the Sixth Month, 1724.

My tender and motherly love is to you all, and my prayers are to your Heavenly Father that He will be pleased to take you under his care and keeping, and grant unto you all a day of visitation, by his grace and his good Spirit; which I verily believe He will, and it will enlighten your understandings and shew unto each of you the vanity of your own minds; and will draw you by cords of Divine love to seek after salvation—which comes by Jesus Christ only and alone. And God almighty hath sent his Spirit into some of your hearts already, whereby He hath begotten desires in you at times after the knowledge of himself, who is the way to the Kingdom of Heaven, the Truth and the Life. And there is none comes into the Kingdom of God but by Him.

Therefore, my dear children, as you are believers in his first coming or outward appearance, according to the record of the Scriptures of Truth, which I exhort you to read often, so have a near and dear regard to his Holy Spirit in your own hearts,—which will incline your hearts to love and fear God, and to learn to know Him who is the Father of your spirits and your great Benefactor, both as to soul and body,—for it is He that hath fed us all our life long, and it is in Him that we live, move, and have our being; although there are very few that consider it as they ought. So great reverence is due to almighty God upon this account.

But O, the great love of God in the redemption and salvation of the souls of the children of men, is so stupendous, that it is beyond my capacity to set it forth as it is—and yet He hath condescended so low as to reach forth his hand of love to little children, and will yet do it in and for all them that will love Him, to lead them gently on as a tender Father, and feed their souls with the milk and honey of his Divine Word—as my soul witnessed in my young and tender years, even in such raptures of Divine love that it was many times more to me than my outward food or anything else this world can afford; but Oh, my dear children, partakers of my frail nature, let me tell you that flesh and blood is very apt to grow uneasy under the yoak of Jesus Christ, although his yoak is easy unto the obedient souls; and his burden is light when the old man is mortified, and when the creature hath learned obedience of Him who is meek and lowly in heart. They do then find sweet peace and rest to their souls—even in resignation to the will of God—as our Lord and Saviour taught both by precept and practice. For, as He came not to do his own will, but the will of Him that sent Him, so He leads all his followers in the same way.

And now, my dear children, although I have nothing of my own to boast of, except it be weakness and infirmities, under the sense of which my soul hath mourned many times, yet I, as a tender mother, shew you the way by which my Saviour hath led my soul to rest and peace with Him; which is by the highway of the Holy Cross of our Lord Jesus Christ. The preaching of which was formerly to the Jews a stumbling block, and unto the wise Greeks foolishness; but unto as many as believed both Jews and Greeks, the power of God, and the wisdom of God. I believe it was so to those that walked in the way of self-denial, and loved that spirit that leads in the midst of the paths of judgment, that gives to those that love it to inherit substance. For, my dear children, the lesson that I have learned is, to give up my heart to God, and to resign up my will to his will in all things, and to love Him above all things, and in all states to be content. Believing that all things shall work together for good to those that fear and love God. And as the heart and mind, will and affections are given up to almighty God, which is but a reasonable duty, the Holy Spirit doth work in the creature to will and to do, according to his own good will and Heavenly pleasure: and his will and work is the mortification of the old man with his deeds and the sanctification of the inner man, or hidden man of the heart, and then He gives unto the soul the oyl of joy for mourning, the garment of praise for the spirit of heaviness and the esteem of such as are willing and obedient, as plants of his own right hand planting: and this is the Lord's doing, and it is marvelous in our eyes. For which the souls of all those that love Him are filled with praises to Him that liveth forever and forever.

And my dear children, although you are young in years, yet often remember your latter end; and pray earnestly to Almighty God that He will sanctify your souls, and redeem your minds and affections out of the things of this low world and set them on things that are above; and that the Lord may be your portion and the lot of your inheritance; and then you will have cause to say, the lines are fallen for us in very pleasant places, we have a goodly heritage, etc., and then if we should never see each other again in this world, we shall meet again (after a short though troublesome life) in the paradisical joyful life of Divine love that shall never have an end; where are the souls of those that have gone through many tribulations, and have known their garments washed and made white in the blood of the lamb of God, who taketh away all their sins. These behold the ineffable glory of God, and sing a new song, even the song of Moses, and the song of the Lamb, that none can learn but those that are redeemed from the earth.

Oh, my dear children, this redemption, this salvation that comes by Jesus Christ is very valuable, it is the only pearl of great price, indeed, for which a wise man would give up his all to purchase it. And when he has bought it, by giving up his heart to God for it, Oh, then the care and watchfulness that there is need of in the keeping of it; that no worldly Delilah steal away the heart again from the Lord. For we have many enemies while here. Even the flesh, the world and the evil spirit. Therefore our best friend, Jesus Christ, exhorteth all to watch and pray lest (saith He) ye enter into temptation.

And so my dear children, although I love you nearly and dearly, yet the love of God, the father of your spirits far exceeds my love. Therefore, into his Holy hand I commit and commend you all with my own soul, advising you to

love Him and fear to offend Him; for He is just in all his ways, and equal in all his doings; and although at the sins of ignorance He winketh, yet if any sin after he or she hath received the knowledge of his mind and will, that soul must be redeemed through judgment, and the baptism of the Holy Ghost and fire, which is the spiritual baptism of our Lord and Saviour Jesus Christ. Whose fan is in his hand, and He will thoroughly purge his floor and will gather his wheat into his garner, but the chaff He will burn with unquenchable fire. Take notice of the word unquenchable, for our God is a consuming fire to all the works and workers of iniquity. It is unavoidably so, for there is nothing that is of an impure nature that shall enter the Heavenly Kingdom (and take notice) that God Almighty is no respecter of persons, no, not of Moses that meek man, when he was provoked to speak unadvisedly, he suffered for it, which may teach us patience. Nor yet David, the man after God's own heart, when he looked out and saw the beautiful woman, etc. He suffered great judgment and troubles for his great offence. But this is the comfort of all that love the just and righteous judgments of God, viz: that in the midst of judgments He remembers mercies, as in the type. Even under the law, his mercy seat was set above his judgment seat, which causeth many to sing songs of prayer and thanksgiving to Him, both here and hereafter, even to all eternity. Which that it may be our lot and portion, together with all our friends and acquaintance, is the earnest breathings of my soul.

This I send as a token of my good will to you, and good desires for you, and remain, your tender mother, ELIZABETH WEBB.

P. S.—Remember my dear love to all our friends and neighbors, as you have opportunity, and be kindly affectionate one to another and to all people. Remembering that God is love, and he that dwelleth in love, dwelleth in God, and God dwelleth in him. Also Jesus Christ, our Lord and Saviour is the Son of God's love, and he that hath the Son of God hath eternal life in him. But he that hath not the Son hath not (this) life, but the wrath of God abideth on him. So my dear children watch and be sober. Hope to the end. Gather yourselves together and read this in the same love that I have written it, and the Lord Jesus be with you all to the end of your days here, and redeem you to himself.

The Helpless State Church.

As time advances the absurdity of a State Church is constantly becoming clearer. Looked at abstractly, the very existence of such an absurdity in the midst of the light and liberty of this late century appears an impossibility. There is really no ground for the excrescence. The origin of it lies far back in the ages, when Constantine, claiming to be Pontifex Maximus, assumed the headship of the Church and controlled its destinies. The later emperors, whether pygmies or giants, sustained the same ridiculous relationship, and appointed bishops and other ecclesiastics.

When one examines into the fundamental qualities of the State Church, the enormity of the great wrong becomes at once apparent. For example, the clergy are paid out of the State treasury. The principle of choice is shattered into hopeless fragments. A pastor may be absolutely worthless, but the parishioner has no resort. He must pay tithes for his pastor's pay, just as he pays his house or road or poll tax. He is not free; he must pay or emigrate. The Church may be a mere shell; he must pay, whether rich or poor, for the perpetuating of the shell.

Again, there is small place left for the Divine call. Multitudes of the clergy in a State Church are simply educated for the Church, and drop into livings because they were owned by remote ancestors. The parish goes with the oaks and the sheep, and the clerical care is determined by the caprice of some rich, titled, and gouty owner. That supreme call to the pastoral office is hardly thought of. It is not taught as an essential. The man becomes a preacher just as he becomes an advocate or a physician. It is only when there is no State Church that the great ordainment of the Divine call asserts itself in all its majesty.

But the most serious infirmity is the helplessness of the State Church against the ingrowth of skepticism. When Colenso, Bishop of Natal, left his real calling as a maker of arithmetics, and entered the more hazardous domain of attacking the writings of Moses, his open skepticism became a serious question for the ecclesiastical authorities in London to handle. He was tried for his vagaries, but it was all a farce. The mighty State Church was powerless to defend its own creed. There was much protesting against the writers of the "Essays and the Reviews," but Oxford learning was stronger than the State Church whip. But suppose the State Church itself is heretical, what then? The spiritual interests of the whole land is at the mercy of the unbelieving machinery.

The most notable present illustration of the defenseless condition of the State Church which we have recently seen, can be found in Germany. Bremen, with its one hundred thousand people, has long been a Hanse or free city. But its clergy are paid out of the general treasury, so that the conditions are quite the same as though the support came from Berlin.

Now for about twenty years there has been a pastor of one of the large churches there who is an outright infidel. The *Reformirte Kirchenzeitung* publishes extracts from some of his printed sermons which are simply outrageous. His name is Schwalb, and here are some of his utterances: "Yes; we do not agree with the confessions of the Protestant Church." "We do not believe in the great, holy, venerable things held before us, and which we are told that we, as Christians and Protestants, must believe." "We do not believe in the impregnability of the Bible." "We do not believe in the Trinity." "We do not believe in the God-man." "We do not believe in the sinless man Jesus." "We do not believe in the Scriptural miracles." "We do not believe in your facts of redemption; and so far we are totally at variance with the Reformation."

Think of such expressions in a Christian pulpit! Imagine such words spoken in the city made memorable by the labors of the saintly Menken! But how can the matter be helped? All over Germany there are skeptics in the pulpits, and the State pays for their support.

This is the possible plight of all State Churches. To do away with them is one of the problems of the future. Our own Methodist Church in Germany is doing a marvellous service in preparing the people for a change from bondage to freedom. The voluntary principle of Church allegiance and support is the great ecclesiastical lesson which the United States is now teaching to the world. We are not discouraged by what we see abroad. One by one the burdens on the conscience will be removed. We must believe that the time will come when intelligent men in all churches, where the Church is dragged at the chariot-wheels of the political machine, will unite in relegating the entire system of State Churchism to the same museum of antiquities where the implements of mediæval torture and other memorials of darker days belong. We trust the bright day for such a clearing process will soon dawn upon all the world.—*Christian Advocate.*

THANKSGIVING SONG.

BY ANNIE D. REYNOLDS.

Year after year God's goodness, failing never,
Scatters rich blessings on our earthly way;
Year after year his love, abiding ever,
Still leads us safely on from day to day.

The sun, moon, stars, the seasons ever changing,
Tell of God's watchful care and sovereign power;
Each flower that blooms and every sweet bird singing
Proclaims his providential love each hour.

God's promise, ages old, is still unbroken,
And will not fail till time itself be past;
Year after year, so long as earth remaineth,
Seed-time and harvest, cold and heat shall last.

The golden sheaves and fruits of autumn glowing
Tell how the sower's days of toil are blest;
We plant and water, but God gives the increase,
And patient working crowns with peaceful rest.

From forest, field, and mine, our land so fertile
To industry and toil yields wealth each year;
Success attends the faithful workman's efforts,
And honest labor makes reward more dear.

Our nation's bulwarks, liberty and justice;
Her fairest treasures, happy homes and hearts;
We value more than kingly wealth or glory
The quiet blessings gentle Peace imparts.

Year after year our lives should e'er be showing
Our gratitude to God for all his love;
Day after day our hearts should keep "Thanksgiving,"
And endless praise send up to heaven above.

And if sometimes a cloud should o'er us darken,
And life's bright gold seem turning to alloy,
We still must trust our Father, and remember
That "they who sow in tears shall reap in joy."

Dear Lord, when Thou dost with Thine angel reapers
Come to this earth to seek a harvest fair,
Like ears of golden grain, well-filled and ripened,
A place in heaven's garner may we share.

Christian Advocate.

A WORKER'S PRAYER.

"For I have received of the Lord that which also I delivered unto you."—1 Cor. ii. 23.

Lord, *speak to me*, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

O *lead me*, Lord, that I may lead
The wandering and the wavering feet;
O *feed me*, Lord, that I may feed
Thy hungering ones with manna sweet.

O *strengthen me*, that while I stand
Firm on the Rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers in the troubled sea.

O *teach me*, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

O give thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee,
To weary ones in needful hour.

O *fill me* with Thy fulness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

O *use me*, Lord, use even me,
Just as Thou wilt, and when, and where;
Until Thy blessed face I see
Thy rest, Thy joy, Thy glory share.

—*Frances Ridley Havergal.*

SELECTED.

DISSATISFACTION.

A man in his carriage was riding along,
A gayly dressed wife by his side,
In satin and laces; she looked like a queen,
And he like a king in his pride.

A woodsawyer stood in the street as they passed;
The carriage and couple he eyed,
And said, as he worked with a saw on a log,
"I wish I was rich and could ride."

The man in the carriage remarked to his wife,
"One thing I would give if I could—
I'd give all my wealth for the strength and the health
Of the man that saweth the wood."

A pretty young maid with a bundle of work,
Whose face as the morning was fair,
Went tripping along with a smile of delight,
While humming a love-breathing air.

She looked on the carriage—the lady she saw
Arrayed in apparel so fine,
And said in a whisper, "I wish from my heart
Those satins and laces were mine."

The lady looked out on the maid with her work,
So fair in her calico dress,
And said, "I'd relinquish position and wealth,
Her beauty and youth to possess."

Thus, in this world, whatever our lot,
Our minds and our time we employ
In longing and sighing for what we have not,
Ungrateful for what we enjoy.

We welcome the pleasures for which we have sighed;
The heart has a void in it still,
Growing deeper and wider the longer we live,
That nothing but Jesus can fill.

FOR "THE FRIEND."

The whole tenor of the editorial of THE FRIEND of Seventh Mo. 6th, in relation to the late Prohibition campaign, was probably a relief to many, and a desire is felt to commend it to the notice of Friends. "To engage in acts for the moral improvement of *others*, partakes of the nature of a religious duty," is a sound axiom, and to wait for Divine authority to move therein has always been recognized by the Society of Friends. To depart from this safe ground will, it is apprehended, be attended with danger to our welfare and standing in the Truth. It is a relief that the campaign is over, and the review of its result is not so discouraging as would at first sight appear. The vote in this State for "Fisk," the Prohibition candidate for President last autumn, was 20,758; that for prohibiting the sale of liquors, last month, was 296,617: showing a gain of some 275,000 for the cause of Temperance in the short space of about eight months, surely this is animating rather than discouraging.

Our late beloved friend, James Emlen, near the close of his long and useful life, expressed his belief, that the love of our Heavenly Father was boundless and extended the world over." Whilst it is important to bear this great lesson in mind, so as to embrace every right opening to labor for the improvement and elevation of the whole human family, it does seem desirable that we all, having done what we thought was right in the present instance, will accept the situation, and endeavor now to look closely into the state of our own vineyards, and to labor there for the removal of all that is impure; and then, when we can, with Best Help seek to repair the gates, and build up the broken down walls of our own religious heritage. The fields are already white unto harvest—the laborers, true spiritually-minded laborers—few.

Our young people have claims upon our notice; a kindly recognition, the handing of a volume illustrative of the doctrines and testimonies of Friends, or a narrative of the life and work of some departed worthy, may be blest to both giver and receiver. W. S. T.

Seventh Mo. 10th, 1889.

Dr. Lasserre at Trafalgar.

BY WILLIAM WRIGHT.

The readers of the *Sunday School Times* were interested, a few months ago, in reading the marvellous story of Henry Lasserre, who has given to the people of France a fascinating version of the four Gospels. The following incident in his father's life (now made public for the first time) will shed new lustre on the name of Lasserre.

On the 21st of October, 1805, the English fleet encountered the United French and Spanish squadrons in the battle of Trafalgar. During the progress of that battle, a furious storm arose, and continued to rage when the cannon had ceased to roar.

The Berwick, a French frigate, on which Dr. Lasserre was surgeon-major, had been seriously damaged in the combat. The captain and second in command had been killed. The frigate had been pierced through and through like a sponge, and at the close of the engagement the cry arose from the survivors, "The ship is sinking!"

Dr. Lasserre had been busy for many hours in cutting off shattered arms and legs, and in dressing the wounds of the victims that lay around him, when suddenly he heard, above the groans of the wounded and the sound of the storm, the wild cry, "The ship is sinking! Every man to the pumps!"

The united efforts of the diminished crew were unavailing, and the vessel began [illegible] however, does not to settle down. A great ship, go to the bottom suddenly like a scallop-shell. The water increased in spite of the pumping, but increased slowly. The storm raged tempestuously, though as yet it had not reached its greatest force.

The defeat of the united French and Spanish squadrons was complete, and the Berwick, whose masts were broken, could no longer manœuvre, and stood almost alone in front of the British fleet. The condition of the shattered sinking ship became desperate. Suddenly the cry rose again above the sound of the hurricane, "Launch all the boats!"

Of the frigate's boats there were scarcely two that remained seaworthy. These were launched, but it was painfully evident that they could not accommodate the entire crew. It was necessary to make a selection, and those who were able forced their way into the boats. They called on Dr. Lasserre to accompany them. He replied:

"I am captain of the wounded, and I wish either to be saved with them or to perish with them."

"How absurd! how mad!" they cried impatiently.

"Either take my wounded, whom I cannot leave, and will not leave, or go without me," he responded.

The wounded men were crowded between decks, and it would have been utterly impossible to have had them embarked under the circumstances.

Dr. Lasserre, having voluntarily made the sacrifice of his life, remained on the sinking ship. The two boats departed without him; but they were suddenly swamped by the tempest, and the entire effective crew of the Berwick perished.

About an hour after the crew had abandoned the Berwick, Dr. Lasserre was standing on the deck, looking out on the wild, sweltering sea, when suddenly he saw an English pinnace, manned by five English sailors, bounding over the waves towards him. The commander of the pinnace called for the doctor.

"I am the doctor," replied Lasserre.

"Very good," said the English captain. "We offer you your safety if you will come aboard our ship."

"I accept your offer gratefully," said Lasserre, but on one condition,—that all my wounded shall be removed to your ship before me."

"Impossible!" said the English captain. "You see we are caught in a hurricane, and we have no time to make a number of trans-shipments. It is impossible."

The English sailors prepared to take Lasserre by force, but he cried, "I shall throw myself into the sea if you attempt to seize me."

The doctor in the English ship had been killed by a shell, and the wounded were lying without surgical aid.

"I wish to go with you," cried Lasserre, as he prepared to plunge, "but you must first take my wounded."

When threats proved of no avail, the captain accepted Lasserre's conditions. The English sailors boarded the sinking vessel, and by the help of the doctor proceeded to remove the wounded. But the little pinnace was too small to take all on board, and it had to make four voyages before all the wounded Frenchmen were safely conveyed aboard the English ship.

As the removal proceeded, the storm increased in violence, and the difficulty of getting the men from the one ship to the other increased [illegible] and endurance. At last Lasserre saw every one of his men safely removed, and himself alone on the foundering ship. When narrating the story in after years, he always spoke of the overwhelming desire to live that possessed him as he saw the last boat-load of his men move off from him, and found himself alone on the foundering ship. He stood on the deck, over which the waves surged and swept. He watched the last cargo deposited in the English vessel, and the little pinnace coming towards him, now on the crest of some mountain wave, now in the trough of the sea, and, fearing lest it might be dashed against the sinking Berwick, he flung himself into the sea, and swam with all his might toward the returning boat. A strong English hand seized him, and drew him into the boat, which sped like an arrow to the English vessel.

The story of Lasserre's devotion to his wounded had preceded him, and the English received him with a ringing cheer. The captain pressed his hand in silence. The officers placed dry clothes at his service, several pressing upon him their own top-coats, as they vied with each other in acts of kindness. While receiving the hearty English welcome, Dr. Lasserre noticed a sudden sensation among the officers. He turned his eyes in the direction in which they were looking. The broken masts of the Berwick were disappearing beneath the waves.

Dr. Lasserre attended to the wounded English sailors with as much skill and tenderness as he had shown to his own wounded countrymen. The English in return loaded him with presents and set him free at Gibraltar, with one companion, who was liberated for his sake. Lasserre and his companion marched on foot through the length of Spain, and reached France and home long after they had been given up as lost.—*S. S. Times.*

A Dreaded Task.

A task never grows smaller or lighter by sitting down and lamenting that it must be done; and there is an old maxim that teaches us that a thing "once begun is half done."

A farmer friend of mine had a boy of fourteen years, named Billy, who is like a good many other boys of my acquaintance. His heart is heavy, and a cloud immediately overspreads his mental horizon when he is asked to make himself useful.

"Billy," said Mr. H—, one day when I was out to the farm, "why don't you go to work on that little patch of potatoes?"

"Aw," whined Billy, "there's so many of them taters, I'll *never* get them hoed."

"You won't if you don't begin soon."

"I hate to begin."

"How are you ever going to do the work if you don't begin."

"Well, I'll begin pretty soon."

His father walked away, and I heard Billy exclaim, in a tone indicating great mental distress, "*Plague on* them old taters! It makes me sick to think about them."

"Why do you think about them then?" I said, laughingly.

"I've *got to*," he replied dolefully, with a sorrowful shake of the head. "I've been thinking about them ever since I got up this morning."

"How long, now Billy, will it really take to hoe them?"

"Well, at least an hour."

"And you have been distressed about it ever since you got up?"

"Well, I *hate* to hoe taters."

"And you've been up a little more than five

"Well, I, I—" Billy began to grin, took up his hoe, and said, "I never thought of that!"

And the potatoes were hoed in just forty minutes. He doubles a task who dreads it.—*Golden Days.*

Natural History, Science, &c.

Fashions in Leather.—Kangaroo leather is one of fashion's favorites, according to the New York *Sun*. It was first used in the manufacture of shoes about twelve years ago, since which time it has gradually grown in favor. As it has won public favor entirely by its merits, it will doubtless retain its popularity for some years. It has the virtue of being both durable and very easy to the foot. Its strength is so great as to defy the power of ordinary men to tear. The kangaroo was first hunted for sport. The Australian considered that his visiting English cousin had not "done" the country if he returned without enjoying the excitement of a kangaroo hunt. The kangaroo is now hunted for profit, the hide being worth, delivered at the seaports of Australia, from 75 to 85 cents a pound. As shooting injures the hide the killing is usually done by clubbing.

During 1888 upward of 750,000 kangaroo hides were imported into the United States. Add to this the number of hides consumed in Europe, and it seems no wonder that the Australian government is now discussing the advisability of limiting the annual slaughter of kangaroos.

Patent leather is one of the things of fashion's fancy. The better grades of patent leather shoes are made from patent calf. It may be surprising to many to learn that no patent calf is make in this country, but it is all imported from Germany and France. Some few years ago the tanners here spent considerable money in trying to make a patent calf that would compare favorably in quality with the imported article, but were unable to do it. Patent leather and patent calf must not be confounded. Of the former, large quantities are made here, it being tanned from cowhide, while the latter is from calf-skin. Small calf-skins of fine fibre are selected. During the process of tanning they are stretched, else the japan would soon crack. The process of laying the japan followed in Germany and France is a secret the American tanner has not yet learned. A first quality patent calf, if not exposed to sudden change of temperature, will wear quite as well as the ordinary calf. The quality may be judged by the brilliancy of the jet black. If the japan has a bluish cast depend upon it the quality is not first-class, and let not the smoothest tongued shoe salesman deceive you.

Cordovan has taken the place of alligator for wear in wet weather. This, too, is largely imported from Germany. It is made from certain parts of the horse hide, and is a very durable leather. It is impervious to water, and has a very smooth surface. It is not imported in sides, as are most kinds of leathers, but comes blocked to the shape of the vamp. Unlike calf, it does not stretch in wearing, but retains the shape of the last until the shoe is worn out. A few years ago it was very expensive, but recently the tanners have conquered many of the difficulties in preparing the hide, and, with reduced cost, it is now quite popular.

Perfumes in the East.—To a Western mind, the idea of pouring costly perfume on the head of one to whom it was desired to show honor is perhaps the very last that would have occurred. But perfumes have a much more important place in the domestic economy of the East than among ourselves. It has often been remarked that the Teutonic and Sclavonic races are more indifferent to scents than any others. The poorest Orientals spend money for the gratification of the olfactory nerves. The woman who goes to market with a few piasters to supply her family needs for the week would think her purchases incomplete unless she had spent a para (the sixth of a cent) on some tuberoses or other powerfully scented flowers. The men one meets in the street have a flower in their fingers, at which they are continually sniffing. The Jews have a pretty custom which I have noticed whenever I have been at a synagogue. The worship over, some one at the door hands a fresh citron or lemon to his neighbor, who passes it on, and each one, as he takes it, smells it, and says, "Blessed be Jehovah, who gives us all things good, even pleasant smells for our noses." While the Orientals remark on the olfactory obtuseness of the Westerners, the latter may retort, as is said of Cologne, that the ordinary odors and filth of Eastern cities are so offensive that perfumes are absolutely necessary to counteract them. When it is said that the woman broke her alabaster box, what is evidently meant is the seal by which the lid was secured and the perfume prevented from evaporating. We see similar boxes, only made of richly colored glass instead of alabaster, at the present day in the bazaars of Damascus, containing the attar of roses for which that city is celebrated, and which are very elaborately sealed. The manufacture of perfumes and unguents is an important industry in Damascus and many other Eastern cities. But spikenard is not among these. It is still the most costly of all perfumes in Syria, being imported only from India, where the aromatic plant, called by botanists *Nardostachys jatamansi*, is found in Nepal by the upper waters of the Ganges. It is curious that the first mention of the Ganges by ancient writers is as the river by the banks of which spikenard is obtained, and at the same time they add that it is a mountain plant. We may well conceive the costliness of an unguent brought in those days by Arabian merchants from such an immense distance.—*H. B. Tristram, Canon of Durham, in Sunday-School Times.*

A Tame Gibbon.—A writer in *Chambers's Journal* describes a black Gibbon which he purchased and kept as a pet in the south of China. He says, "When I fastened my purchase to the copying-press I took no account of the length of the animal's arms, and I was therefore not a little surprised when a black hand took possession of a red and blue pencil, and a black mouth began to eat it. Nature is said, in her beneficence to instruct the lower animals what to eat and what to avoid. An animal in captivity must, however, be treated differently, and must not be allowed to do as it likes. So I proceeded to recover the stolen article. Though my new pet did not mind being touched, though he would jump into your lap and make himself at home, he strongly objected to part with anything which he had once got hold of, and a good deal of diplomacy had to be used before I possessed myself of the pencil.

"Scarcely was this fun at an end, before some black fingers were dipped into the ink; and when the ink was removed out of reach, the gum bottle was next turned over, the gum being particularly appreciated.

"At the last post at which I was stationed, the lower windows of my dwelling house were provided with iron bars, as a protection against thieves. I could attach Sam to them at meal-times, thus keeping him out of mischief. If we sat down and began eating before he was served, the most noisy protests were made; and when the saucer of rice was put down, there was no one courageous enough to recover the empty saucer. The point was often settled by Sam himself, who having finished his rice, would throw the saucer into the air a few times, catching it very cleverly, and then hurl it away from him.

"One very noticeable feature about Sam was his extreme jealousy. If I stroked the cat in his presence, he used to get in a paroxysm of rage and make great efforts to bite me. When a guest came to luncheon, he was so angry at the intrusion that he often had to be removed. He had a singular objection to anything being removed by the servants.

"Sitting up, Sam measured 16½ inches; but his arms are 23 inches long. He is jet black all over, has fur as thick as many animals which live in cold climes. He has a good voice. When I take him his bread and milk at half-past six every morning, he shows his gratitude in a queer way; prostrating himself, he makes what no doubt are eloquent speeches in his own language. After he has spoken some time, he takes hold of my hand and hugs it. Until he has gone through this performance he will not touch his food. Though his diet should consist of rice and fruit only, he often has bread and jam. I never give Sam tea. Tea makes such animals nervous.

"If Sam breaks loose in the summer, he helps himself liberally to bananas. If his rope gives way in winter, he makes his way to the drawing room, there he warms himself, and having done this, he jumps on the sofa, pulls an anti-macassar over him and goes to sleep.

The young Gibbon does not put his mouth to the water when he wants to drink; he dips his *left* hand into it, and sucks the back of his fingers

As he grows older he dips his head into the water and sucks the fluid up in the same way as a native horse. What the gibbon lives on in his native wilds it is impossible to say; but he evidently has a predilection for spider's webs. My pet clears away all webs within his reach, and not liking to leave the owners of them homeless he devours them too.

"During the 27 months which Sam has now spent with me, he has been my constant companion. At the office he constitutes himself my special guardian, making strong protests against any one approaching my desk. On the way to the office he swoops down on any fruit that may be within range. If he captures a pear or an apple, he returns with it to the Sedan chair in great triumph. I am so well known here, that itinerant fruit venders know where to apply for compensation for thefts committed. There is no ill-feeling created; indeed, there are roars of laughter when the 'black monkey,' as they term Sam, makes a good seizure. I have to keep a string of 'cash' at the office to pay for Sam's depredations."

Items.

Ministerial Titles.—Leonard Woolsey Bacon, in the *Forum* for Sixth Month, writing upon "Semi-Lunar Fardels," says: "Here is a curious paradox—that the one set of men to whom this sort of distinction is forbidden, under the command, 'Be ye not called Rabbi,' should be the only set of men in America to seek it, and make much of it, and ostentatiously parade it. The lawyer who should put LL. D. on his tin sign, on his briefs, or at the head of his note paper, would soon find his life made a burden by the wags of the profession. It is only the Christian minister who, being tapped on the one cheek with this accolade, promptly turns the other also. It is well understood that ministers as a class do very much like this kind of thing; and faithfully doing to others as they would that these should do to them, are punctilious in bandying complimentary titles among themselves. Such as are disused by the good taste and self-respect of more secular men."

As L. W. Bacon is one generally addressed as "Reverend Dr.," this criticism of an evil custom must be regarded as a very candid one on his part.

New England Yearly Meeting—held at Portland.—The printed Minutes state that the sittings of this body commenced on Sixth-day, Sixth Month 14th. William O. Newhall was appointed to act as Clerk. The Committee appointed last year in reference to the establishment of a Conference of Yearly Meetings, with delegated powers to meet at stated periods, reported that they were united in the judgment that way does not open at present to join in such a conference. This report was satisfactory to both the men and women's Yearly Meetings. The statistical report gave the whole number of members 4463, being 18 more than the year before. The number of births during the year had been 30, and of deaths 90. The committee having charge of the Mosher Fund, reported that their income was about $500 per annum. The larger part of this had been spent in circulating the *Friends' Review* and *Christian Worker*. A proposition received from Indiana in regard to the formation of a "Central Missionary Board" was referred to next Yearly Meeting.

On Seventh-day, the answers to the Queries showed considerable deficiency in the attendance of meetings. In 42 instances they had not been held. There were some exceptions to the maintenance of our testimonies against war and oaths. The average number of scholars at Providence Boarding School during the past year was 84 boys and 76 girls, of whom 19 were day scholars. The proportion of these who are members of the Society is not stated.

The Freedmen's Normal Institute at Mayville, Tenn., had been more fully attended than usual. Ninety of these were in the Normal class.

The statistics of the Yearly Meeting on ministry and oversight, give the whole number of ministers as 117—of elders 251, and of "associate members," 190—in all 558.

A Protest in the Church of England.—A protest has been signed by nearly 9,000 persons in the diocese of London, against some things which have been introduced into St. Paul's Cathedral in that city. It says:

"1. The Central Committee of the Union of Clerical and Lay Associations have observed with deep alarm and regret, that a reredos has recently been erected behind the communion table in St. Paul's Cathedral; on which appear the figures of our Saviour on the cross—so sculptured as to resemble a large crucifix—and of the Virgin Mary with the infant Jesus in her arms, known in the Church of Rome as the Madonna and Child.

"2. The Committee believe that the erection of these in the most conspicuous part of the great metropolitan church is of very doubtful legality; that it is a public contradiction of the teaching of the Homily on the peril of idolatry; that it approaches perilously near, if it does not actually constitute a direct and open breach of the second commandment, which is read as binding and obligatory every Lord's day; and that grave dishonor is done to the one Mediator by the position of prominence given to the Virgin Mary, placed, as she is, between the crucified and risen Lord.

"3. Past history provides ample and significant record of the disastrous results of admitting carved images into churches. Incitement is furnished for the promulgation of Romish doctrine. A new and formidable hindrance is created to Christian mission work, especially among Jews and Mohammedans, who entertain the strongest repugnance to the presence of images in places of worship. The consciences of many loyal churchmen are grievously wounded. The apprehension gains ground that 'What begins in decoration may end in idolatry.' Incalculable injury is inflicted on the Protestant character of the National Church.

"4. The Committee therefore most solemnly and sorrowfully protest against this unhappy innovation; all the more as they have reason to believe that its intrusion has already shaken the confidence in the government of the Church of many loyal and devoted members. In the judgment of the Committee the figures ought to be removed."

Drunkenness a Sin.—In the midst of the discussions on Temperance, High License, Prohibition, &c., it should not be forgotten that the drunkard is a sinner, amenable to the penalties of Divine and human law. The saloon is to be condemned, and so are the customers of the saloon. The State of Minnesota has clear convictions on this subject, and has embodied them in a law which has just gone into operation. It provides that "whoever becomes intoxicated by voluntarily drinking intoxicating liquors, shall be deemed guilty of the crime of drunkenness, and upon conviction thereof shall be punished as follows: For the first offence, by a fine of not less than ten dollars nor more than forty dollars, or by imprisonment for not less than ten, nor more than forty, days; for the second offence, by imprisonment for not less than thirty, nor more than sixty days, or by a fine of not less than twenty dollars nor more than fifty dollars; for the third and all subsequent offences, by imprisonment of not less than sixty days nor more than ninety days."

THE FRIEND.

SEVENTH MONTH 27, 1889.

Since the decision of Philadelphia Yearly Meeting, at its sitting in the Fourth Month, to continue for another year its Committee appointed to visit subordinate meetings and members, and for other religious services, that committee have not been idle. Although fewer meetings for those not Friends have been held than during the same length of time in the winter months, yet there have been more of such opportunities for the religious awakening of the community, and for the spread of sound sentiments, than during the same period in last year. A number of our own meetings have been visited by portions of the committee—among others the meetings of Muncy and Exeter Monthly Meetings.

On First-day afternoon, Seventh Month 7th, an appointed meeting for the general public was held in Friends' house at Haddonfield, N. J., which was graciously owned by the solemnizing presence of the Head of the Church, we believe to the comfort and encouragement of many. In the vocal services, full testimony was borne to the Divinity and offices of our Lord and Saviour, Jesus Christ; to the inspired origin of the Holy Scriptures; and to the necessity of experiencing the *new birth*, through submission to the transforming power of the Spirit of Christ, "the Grace of God, which bringeth salvation, and which hath appeared unto all men." This Grace teacheth man to deny all ungodliness, and to keep in restraint the lusts of the flesh—those natural appetites, which are useful if kept in proper subjection, but which must not be indulged beyond their proper limit.

We were reminded of the humble form in which the Saviour—He who had all power in heaven and in earth—appeared among men; and how He selected for his disciples poor fishermen, men who depended for their support on their daily labor; and the command of the Lord through the prophet Jeremiah was revived, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving-kindness, judgment and righteousness in the earth."

The Church of Christ is not confined to any one denomination, or to any part of the earth,—but includes all those who are brought into a state of grace through the work of the Spirit, for "in every nation, he that feareth God and worketh righteousness is accepted of Him."

Much wholesome exhortation was given by different Friends who took part in the vocal services, tending to stir up the audience to individual watchfulness over themselves, and the maintenance of a lively zeal for the promotion of righteousness in the community. And near the close of the meeting thanks were returned to the Lord for the favors received.

We believe it was a profitable and relieving meeting—and one that was held to the honor of Truth.

In the year 1776, London Yearly Meeting appointed a Committee to make a general visit to the meetings throughout Great Britain. Dr. John Fothergill was a member of it, and he addressed an epistle to his fellow-members, a part of which is as follows:—

"Let it be your care, in this service, to look to that Arm of Power which gathered us to be a people; . . and be it your chief care, in much brotherly love, to strengthen the weak and bring back the scattered, and, by an awful labor, to awaken them to a sense of the holy principle of light, life and grace, to an obedience to it, to a knowledge of its blessed effects; this is the one thing needful; and, oh! that they may wrestle and prevail, as Jacob did, and obtain the blessing for yourselves, and for the whole heritage of God."

The wrestling in Spirit to which J. Fothergill exhorted his friends in that day, seems to be an

essential requisite for the producing of much good fruits. If there is not maintained a lively exercise and concern for the religious welfare of those who are visited, it is not likely that the labors of a committee will have much effect.

SUMMARY OF EVENTS.

UNITED STATES.—From despatches from Indian Territory it is learned that the proposed sale of the Cherokee strip to the United States is likely to fail. The United States Commissioners, Wilson, Hartranft and Fairchild, were expected to reach Tahlequah on the 25th, and Chief Mayes will doubtless call a special session of the Cherokee Legislature to consider their proposition and also the offer of the live stock company, which now holds the strip under a lease which they want extended for ten years. The Cherokees claim to hold a Government patent for the strip, and say they must have a big price if they sell.

Judge Foster, of the U. S. Court, at Topeka, Kansas, has decided that no officer of Oklahoma has legal authority to arrest or imprison offenders against the law, inasmuch as that country is under the jurisdiction of no court.

The Territorial Convention of Oklahoma, in session at Guthrie, adjourned on the 20th instant until Eighth Month 30th, after appointing committees on organic law, the judiciary, legislature, etc. It was decided to partition the Territory into twelve counties, and for two of these the names recommended were Cleveland and Harrison.

The Illinois State Board of Agriculture estimates that there will be 127,000,000 bushels of oats harvested in that State this year and 4,072,000 bushels of rye. An average yield of oats is estimated at 33 bushels to the acre on an acreage of 3,500,000 acres.

According to a despatch from Grafton, the wheat crop of Dakota is 30,000,000 bushels short. The greatest detriment to a successful crop has been the exceedingly dry season, and it is said that only along the streams will there be any crops at all.

Professor Hastings, of the Sheffield School of Yale College, after numerous experiments in combining lenses, has succeeded in reducing the chromatic aberration about one-third. This will make every telescope from ten to thirty per cent more powerful. It makes the error so small, with the use of two lenses only, that the keenest eye, it is said, cannot detect it.

Dubuque, Iowa, is just recovering from an invasion by Mormon flies. The pests gathered about the gas and electric lights in great swarms and people were compelled to abandon the streets. The flies came from the sand beds along the river, and are sometimes called sand flies. They are about an inch long with broad wings. It is said that in many places along the street they were three inches in depth where they had fallen dead. The stench was unbearable, and the health authorities employed several wagons in removing them.

Last week's shipments of iron ore from the Lake Superior mines aggregated 260,194 gross tons, of which total 59,282 tons went from Marquette, 111,047 from Escanaba, 2,617 from St. Ignace, 49,687 from Ashland and 37,561 from two harbors. The shipments to date for the season foot up 2,858,838 tons, this being 1,350,373 tons in excess of the quantity that had been sent forward by water at this stage in the season a year ago.

The statement has been made that with the recent sudden death of Frederick J. Seymour, Superintendent of the American Aluminum Company, Findley O., the secret of extracting aluminum from common clay perished. R. Beames, of Greenville, N. J., however, contradicts it and says that the secret is known to four persons, at least, one of whom is himself.

A telegram from Parkersburg, West Virginia, says of the flood in Little Kanawha Valley, on the night of the 18th inst., the scene of the greatest disaster was on Pond Creek, Jackson County, and Tucker Creek, Wirt County. The two streams head together, and a cloud burst must have occurred near the watershed. Pond Creek rose 25 feet in an hour. The water spread from hill to hill, and carried all before it. Four men took refuge in Thomas's Mill. The mill was washed away, and Edward Boss was drowned. Thomas Black and his newly-wedded wife were washed from their home and perished. Thomas Hughes, his wife, and children fled from their homes, but the water overtook them, and none escaped but Hughes. On Tucker Creek seven lives are reported lost. The loss to property will run up in the millions.

Deaths in this city last week numbered 536, a decrease of 71 as compared with the previous week, and an increase of 80 over the corresponding period of last year. Of the whole number 249 were males and 287 females: 224 were children under one year of age: 98 died of cholera infantum; 45 of consumption; 41 of marasmus; 28 of inflammation of the stomach and bowels; 23 of inanition; 21 of convulsions; 19 of diseases of the heart; 18 of pneumonia; 18 of old age; 17 of inflammation of the brain; 17 of typhoid fever, 17 of debility; 15 of cancer; 10 of paralysis; 10 from casualties and 8 were drowned.

Markets, &c.—U. S. 4½'s, 107; 4's, 128½; currency 6's, 118 a 130.

Cotton was in limited request from spinners, but firm under small supplies. Middling uplands quoted at 11½ cts. per pound.

Feed.—Winter bran, choice and fancy, $13.75 a $14.50; do., common to good, $12.25 a $13.25.

Flour and Meal.—Western and Penusylvania super, $2.50 a $2.80; do., do., extras, $2.90 a $3.25; No. 2 winter family, $3.50 a $4.00; Pennsylvania family, $4.00 a $4.25; Pennsylvania roller process, $4.25 a $4.75; Ohio, clear, $4.25 a $4.60; do., straight, $4.65 a $5.00; Indiana, clear, $4.25 a $4.60; do., straight, $4.65 a $5.00; St. Louis and Southern Illinois, clear, $4.25 a $4.60; do. do., straight, $4.65 a $5.00; winter patent, fair to choice, $5.10 a $5.50; Minnesota, clear, $3.75 a $4.25; do., straight, $4.50 a $5.50; do., patent, $5.75 a $6.25.

Grain.—No. 2 red wheat, 86 a 88 cts.
No. 2 mixed corn, 43¼ a 43½ cts.
No. 2 white oats, 34 a 34½ cts.

Beef cattle.—Extra, 4¾ cts.; good, 4⅜ a 4⅝ cts.; medium, 4 a 4¼ cts.; common, 3½ a 3⅞ cts.; fat cows, 2½ a 3⅜ cts.

Sheep.—Extra, 5 cts.; good, 4½ a 4¾ cts.; medium, 3½ a 4½ cts.; common, 3 a 3¾ cts.; culls, 2 a 3½ cts.; lambs, 3¾ a 7½ cts.

Hogs.—Good light western, 6¾ cts; heavy, 250 to 300 pounds, 6½ a 6⅝ cts.; extra heavy sows, 350 pounds, 6 a 6¼ cts.

FOREIGN.—Upon the opening of the Parnell Commission on the morning of the 16th instant, Sir Charles Russell, counsel for Parnell, arose, and addressing the Court, stated that after full consideration of the situation, Parnell had instructed him and Asquith, also of counsel, to no longer represent him before the Commission.

Kennedy, formerly member of Parliament for Cavan succeeds T. Sexton as Lord Mayor of Dublin.

Dickson, member of Parliament for the St. Stephen's Green Division of Dublin, has purchased 20,000 acres of land in Paraguay.

On the 17th instant, a shock of earthquake was felt on the island of Arran and the maiuland of Scotland. The shock was so severe that houses were violently shaken.

The wheat crop in Hungary is below the average, and is in poor condition, owing to the shrinking of the grain in the ear. The rye crop is poor, and the barley crop is very bad. Corn is in good condition. The vineyards make an excellent showing.

Pesth, Seventh Mo. 21st.—Four hundred houses and public buildings were destroyed by fire in the town of Paks to-day. Many children are reported to be missing. Hundreds of people are rendered homeless by the fire, and the greatest distress prevails.

The Italian Government has withdrawn its vessels from participation in the blockade of East African ports near Zanzibar.

The Porte will send several battalions of troops to the Island of Crete in consequence of the threatened rising of the people there. Bands of Cretan insurgents have seized the towns of Vamos and Cidonia. They expelled the authorities of the towns and burned the archives. A number of Turkish peasants who fled from the district occupied by the insurgents have taken refuge in Retvmo.

On the evening of the 17th instant, the Emperor of Brazil attended a theatrical performance. At its conclusion a Portuguese fired a shot from a revolver at him. The bullet, however, missed the Emperor, and he sustained no injury whatever. The would-be assassin was taken into custody.

The latest reports from the Isthmus of Panama, received at the State Department, show that it is very quiet there. Chili, desirous of adding to her laboring population, furnished 3000 of the canal workmen thrown out of employment, transportation to her ports. The United States Congress appropriated $250,000 to enable the State Department, by its representative at Colon, to furnish transportation to their homes of such American laborers [illegible] the Isthmus, but up to the present time [illegible] than 30,000 has been thus expended. The State Department has not been notified of the beginning of work upon the Nicaragua Canal by the American Company as reported.

RECEIPTS.

Received from John M. Rasmusson, Ill., $2, vol. 63; from David Ellyson, O., $2, vol. 63; from John M. Sheppard, Pa., $2, vol. 63; from Emilie F. Metzler, Philad'a, $2, vol. 63; from W. H. Corse, M. D., Del., $8, being $2 each for himself, Mary Ann Spencer, Jane Faron, and Mary Downing, vol. 63; from William J. Smedley, Pa., $2, vol. 63; from David J. Brown, Gtn., $2, vol. 63; for Zenaide Michener, Philad'a, $2, vol. 63; from Sarah P. Johnson, Gtn., per Israel H. Johnson, $2, vol. 63; from Caroline W. Bacon, N. J., $2, vol. 63, and for Maurice W. Bacon, Minn., $2, vol. 63; from Lydia Ann Hendrickson, N. J., $2, vol. 63; from Joseph B. Matlack, Philad'a, $2, vol. 63, and for Anna M. Shearman, O., $2, vol. 63.

Remittances received after Third-day will not appear in the Receipts until the following week.

NOTICES.

A Teacher is wanted for West Grove Preparative Meeting School.

Application may be made to George R. Chambers, Margaret Cook, Jane Jones or Z. Haines, all of West Grove, Chester Co., Pa.

FRIENDS' INSTITUTE ROOMS, No. 1305 Arch Street, (near to Broad Street Station), open from 9 A. M. to 10 P. M., afford to Friends visiting the city a convenient and comfortable resting place to meet, leave their packages or have their purchases sent to. The daily papers and other periodicals are on the table. Friends are invited to make free use of the rooms.

NEW PUBLICATIONS.—The *Tract Association* has just published two new Tracts:

"Instances of Women's Preaching, from the apostles' days to the present time," 16 pages.

"A Short Account of Springett Penn, written by his father, William Penn, 8 pages.

Also five old tracts from new electrotype plates:

"The Poet Cowper and his brother," 16 pages.

"Brief account of Robert Barclay, author of a treatise on the Doctrines and Principles of the Religious Society of Friends," 24 pages. Covers.

"David Barclay of Ury, Scotland," 8 pages.

"Memoir of Frederick Smith, of London, written by himself," 24 pages. Covers.

"Brief Memoir of Andrew Underhill, with an account of his last illness," 8 pages.

BOARDING SCHOOL FOR INDIAN CHILDREN AT TUNESASSA.—A Friend and his wife wanted to take charge of the institution and farm, as Superintendent and Matron.

Friends who may feel a call to this service, address
Aaron P. Dewees, Chester, Penna.
Ephraim Smith, 1110 Pine Street, Phila.

WESTTOWN BOARDING SCHOOL.—Friends wishing to enter their children for the Fall and Winter Term commencing Ninth Month 3rd, 1889, will please make immediate application to

J. G. WILLIAMS, *Sup't*,
Westtown P. O., Penna.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the Committee on Admissions will be held in the Committee-room, Fourth and Arch Sts., on Seventh-day the 27th inst., at 10 A. M.

JNO. W. BIDDLE, *Clerk*.

DIED, on Sixth Month 10th, 1889, at her home at Jerseytown, Columbia Co., Pa., MARY F. HARTMAN, daughter of Samuel and Susan Heacock, aged 32 years 4 months and 11 days, a member of Muncy Monthly Meeting of Friends. She was ill for about nine weeks and desired to be told truly, if the doctor thought she would recover. Upon being informed that he considered her seriously ill; she said, "I fear I am not prepared to go;" being told there was hope even at the eleventh hour, she said, "I know it, but how wrong to put off until then; if I had my life to live over how differently I would spend it. The last day of her life was spent in prayer for herself, and desired all in the room to pray for her. Upon being asked if she saw her way clear, she said, "I think I do." She leaves husband and three small children.

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